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A STATISTICAL ACCOUNT OF BENGAL

W W HUNTER

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HUNTER

A STATISTICAL ACCOUNT OF BENGAL

VOL. VI

Chittagong, gong, Noakh Tipperah

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'We are of opinion that a Statistical Survey of the country would be attended with much utility: we therefore recommend proper steps to be taken for the execution of the same.' This despatch from the Court of Directors of the East India Company forms the beginning of the history of statistical surveys in India. A comprehensive and coordinated scheme of Statistical Survey for each of the 12 great provinces of the then British India was, however, launched in 1867 as a result of a directive received from the Secretary of State. The work was entrusted to W.W. Hunter, the then Director-General of Statistics to the Government of India. The Statistical Account of the then provinces of Bengal and Assam comprising 59 districts was prepared under his personal supervision.

The Statistical Account of Bengal was published in 20 volumes. Each volume proceeds on a uniform pattern. Starting with a description of geography, general aspects and physical features, etc. of each district, it proceeds to a description of its people, their occupations, ethnical divisions and creeds, their material condition and distribution into town and country. Agriculture follows with very revealing information on land tenures, prices and wages, rates of rent and size of landholdings, and the natural calamities to which the district is subject. Commerce, means of communication, manufactures, capital and interest, and other industrial aspects form the next item. The working of District Administration is then discussed in great detail—its revenue and expenditure; the statistics of protection to person and property, the police, the jails, and the criminal classes; the statistics of education and of the post office, with notices of any local institution, and the statistics of the Administrative Subdivisions. Each

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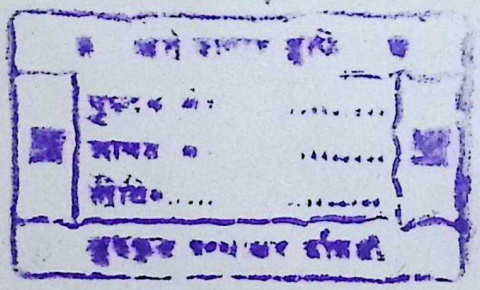

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A Statistical Account of Bengal

W W HUNTER

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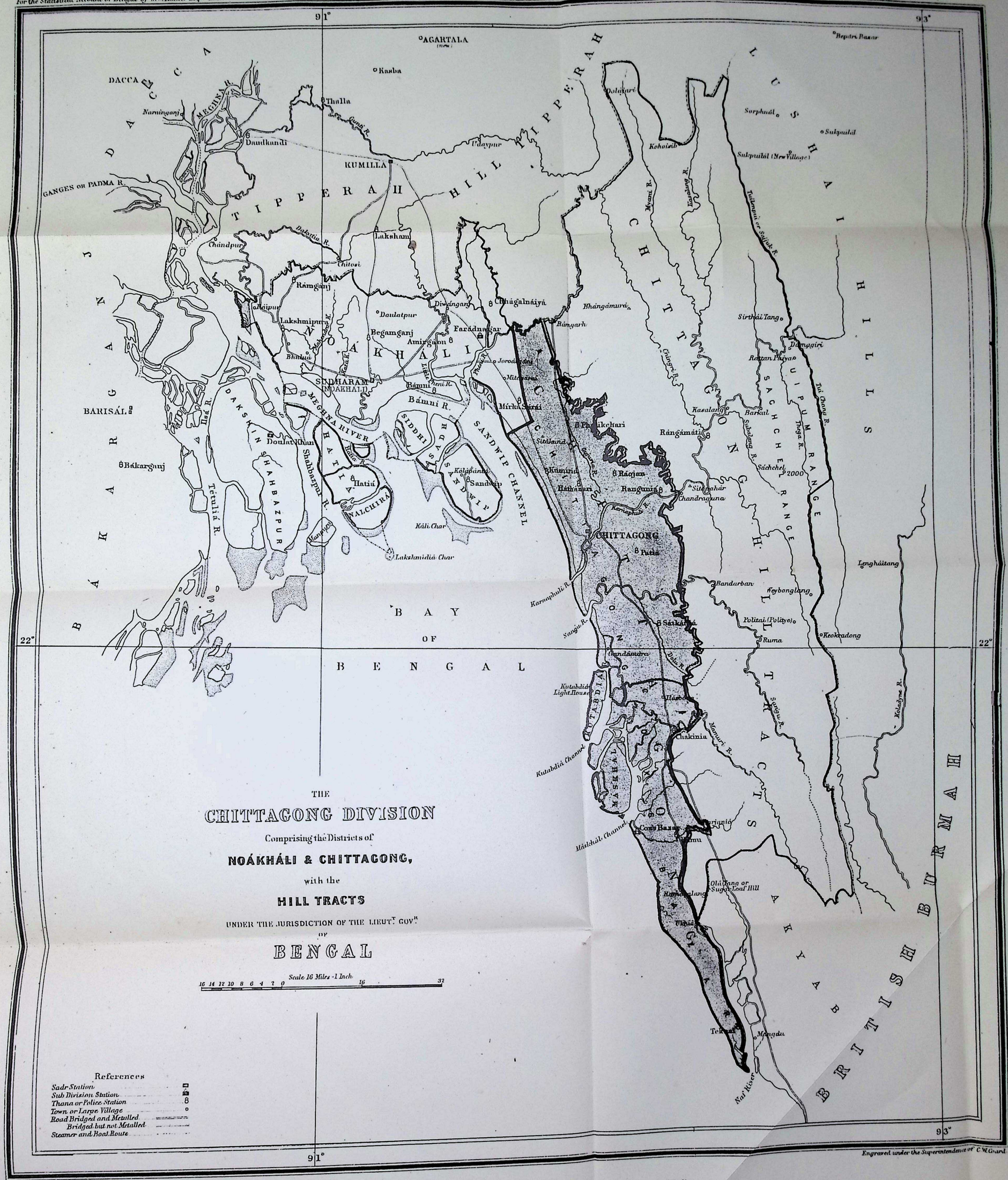

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A Statistical Account of Benga

By W. W. HUNTER, B.A., LL.D.,

DIRECTOR-GENERAL OF STATISTICS TO THE GOVERNMENT OF INDIA:

ONE OF THE COUNCIL OF THE ROYAL ASIATIC SOCIETY; HONORARY OR FOREIGN MEMBER OF THE ROYAL INSTITUTE OF NETHERLANDS INDIA AT THE HAGUE, OF THE INSTITUTO VASCO DA GAMA OF PORTUGUESE INDIA, OF THE DUTCH SOCIETY IN JAVA, AND OF THE ETHNOLOGICAL SOCIETY, LONDON; HONORARY FELLOW OF THE CALCUTTA UNIVERSITY; ORDINARY FELLOW OF THE ROYAL GEOGRAPHICAL SOCIETY, ETC.

VOLUME VI.

CHITTAGONG HILL TRACTS, CHITTAGONG, NOÁKHÁLÍ, TIPPERAH, HILL TIPPERAH.

THIS VOLUME HAS BEEN PRINCIPALLY COMPILED BY

H. M. KISCH, Esq., C.S.,

Assistant to the Director-General of Statistics.

TRÜBNER & CO., LONDON, 1876.

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PREFACE

TO VOLUME VI. OF

THE STATISTICAL ACCOUNT OF BENGAL.

THIS volume treats of the South-Eastern Division of Bengal, stretching from the sea-board eastwards to the mountains which separate the British Possessions from Independent Burmah, and northwards to the Lushái watershed which feeds the rivers of the Sylhet and Cachár Valleys. The Chittagong sea-board has a deep historical interest as the principal scene of Portuguese enterprise on the Bay of Bengal, and as almost the only place in Eastern India where Christianity became the hereditary faith of any important section of the people. Noákhálí District, formed out of the silt which the united river systems of Bengal deposit at their mouths, was alternately the haunt of Muhammadan and Christian pirates, whose galleys swept the bay, and harried the country for a hundred miles up the main channels. Proceeding inland, the next District, Tipperah, affords an instance of an ancient Hindu kingdom transformed, with a due respect for pre-existing rights, into British territory. Two mountainous regions, or Hill Tracts, form a back-

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wall to the three maritime Districts; in one of them the Rájá of Tipperah still governs as a semi-independent prince; in the other (the Chittagong Hill Tracts) a British officer rules over a collection of but lately belligerent tribes. Every type of nationality, language, and creed, from the Arab and Afghán to the Bráhman and the Burmese borderer, is to be found within the Division. The nomadic husbandry of the hill-men survives side by side with the trim tea-gardens of the English capitalist.

The five Districts dealt with in this volume, namely, the Chittagong Hill Tracts,[1] Chittagong, Noákhálí, Tipperah, and Hill Tipperah,[1] contain a population of 3,512,563 souls; and cover an area, as estimated for the Census of 1872, of 17,459 square miles.

W. W. H.

1876.

[1] No regular Census has ever been taken in Hill Tipperah; and the area included above, both for that State and for the Chittagong Hill Tracts, is merely an approximate estimate.

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INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 77, 164, 301, 399, and 504. Conversions from native money, and from native weights and measures, may be effected with sufficient accuracy in accordance with the following tables :—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{2}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 8d. to 2s. ; but for conventional purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lbs. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows :—

1 chaták ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.

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ERRATUM.

Page 37, line 8, for *possess* read *profess*.

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me, care of the Secretary to the Bengal Government, Calcutta.

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STATISTICAL ACCOUNT

OF THE

CHITTAGONG HILL TRACTS.[1]

THE DISTRICT OF THE CHITTAGONG HILL TRACTS, situated between 21° 13′ and 23° 47′ north latitude, and 91° 46′ and 92° 49′ east longitude, contains an area, as returned by the Boundary Commissioner in March 1875, of 6,882 square miles, and a total population, as ascertained by the census of 1872, of 63,054 souls.

The population here given is taken from the District Census Compilation, and differs from that given in the Census Report by the exclusion of the Lusháí field force, which was in the District at the time the census was taken.

BOUNDARIES.—The District is bounded, according to a statement of the Deputy Commissioner dated August 1875, on the north by the State of Hill Tipperah, on the south by the District of Akyáb, and on the west by the Regulation District of Chittagong. The eastern boundary is formed by a line running from the south-eastern

[1] The Statistical Account of the Chittagong Hill Tracts has been chiefly compiled from the following sources:—(1) Five series of Returns specially prepared for the Statistical Account by Major Graham, Officiating Deputy Commissioner; (2) The Hill Tracts of Chittagong and the Dwellers therein, by Capt. T. H. Lewin, 1869; (3) Report on the Bengal Census, 1872, by Mr H. Beverley, C.S., with subsequent District Compilation; (4) The Annual Reports of the Superintendent of Hill Tribes, and of the Deputy Commissioner; (5) The Annual Reports of the Director-General of Telegraphs in India, the Inspector-General of Police, the Director of Public Instruction, the Conservator of Forests, and the Meteorological Reporter to the Government of Bengal; (6) Records, reports, and correspondence in the office of the Deputy-Commissioner of the Chittagong Hill Tracts; (7) MS. Records of the Board of Revenue of Bengal.

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corner of Hill Tipperah along the course of the Túilenpúi or Sájjúk river to its junction with the Karnaphulí; thence along the course of the Túichang, across the Uipúm range to the west, and along the Thegá Khál to its head waters; thence westward along the water-shed of the Weybong-tang, until it meets the southern hill station of Keokradong on the Arákán frontier.

HISTORY.—The history of the Chittagong Hill Tracts is mainly the history of the various tribes inhabiting it, and of these a description is given on pages 39-66 of this Statistical Account. The earliest record of our dealings with the people of the Hill Tracts is a letter from the Chief of Chittagong to Warren Hastings, the Governor-General, dated 10th April 1777, in which he states that 'a mountaineer named Rámu Khán, who pays the Company a small revenue on their cotton farm, has, since my being here, either through ill usage from the revenue farmer, or from a disposition to revolt, for some months past committed great violence on the Company's landholders, by exacting various taxes, and imposing several claims on them, with no grounds of authority or legal demand.' A second report states that Rámu Khán has called to his aid 'large bodies of Kukí men, who live far in the interior parts of the hills, who have not the use of firearms, and who go unclothed.' This rising was met by not allowing the hill people to have access to the *bázárs* or markets in the neighbouring British District of Chittagong; but the Kukís still continued troublesome, and in November 1777 the Chief of Chittagong ordered Captain Ellesker, commanding the 22d battalion of Sepoys, to send some men 'for the protection of the inhabitants against the Kukís.' In 1784, Government desired the Chief of Chittagong to report whether the hill men could not be induced by lenient measures to become peaceful subjects and cultivators on the low lands; but no practical result seems to have followed the suggestion. The hill tribes living within the country which now forms the Chittagong Hill Tracts, had constantly been subject to raids from the independent tribes living further eastward; and in consequence of an attack on a fort situated on the Káptái Khál, the Commissioner, in 1859, recommended the removal of the Hill Tracts from the Regulation District, and the appointment of a Superintendent over the hill tribes. Both of these recommendations were adopted, and by Act XXII. of 1860, which came into operation on the 1st August of that year, the Hill Tracts were separated from the Regulation District; and in July of the same year an officer, with the title of 'Superin-

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tendent of Hill Tribes,' was appointed. In January 1860 a murderous raid was made by Kukís (for an account of the Lusháis or Kukís see pages 59-65) on the District of Tipperah, and 186 British subjects were murdered, and nearly 100 taken prisoners. The guilt of this outrage was clearly brought home to the tribes living to the north-east of the Hill Tracts; and in January 1861 a military force was assembled at Barkal to punish the offenders. The village of the chief, Rattan Puiya, was situated about eighteen miles to the north-east of Barkal, and 'on the 27th of January a select force of 230 Sepoys, in light marching order, with 450 coolies, who carried provisions, left Barkal under the command of Captain (now Major) Raban. The village is difficult of access; and the troops, after marching for six days over a succession of hills, low spurs, and streams, reached it on the 1st February. The Kukís, having removed all valuable property, set fire to the village and retired, preferring ambuscades and surprises to regular open fighting. The grain destroyed, about 1,500 maunds of rice, was the only retributive injury inflicted on the enemy. The expedition having accomplished all that was practicable returned to Barkal.'[1] Negotiations followed for the pacification of the country, and in October 1861 Rattan Puiya tendered his submission. During the two following years (1862 and 1863) there was peace in the Hill Tracts; but on the 15th and 19th January 1864 a band of Shendus (for an account of the Shendus see pages 65-66) attacked two villages, killed five persons, and carried away twenty-three men, women, and children into slavery. In the month of April of the same year, a band of the same tribe attacked a body of twenty-six Bengali wood-cutters, shot five of them, and captured nine others. They then attacked a Khyoungthá (Magh[2]) village, and out of fifty-six inhabitants killed six, and took thirty prisoners. In the year 1865-66 the Shendus again made two raids on the Hill Tracts; on the first occasion they took six captives, and on the second more than twenty persons were carried off. In the year 1866 a more serious outrage was committed by the Haulong clan of Lusháis. The raid occurred on the 6th July, when they attacked and cut up three villages of the Banjogi tribe, or, as they are commonly called, the Bohmong's Kukís, in the Sangú Valley to

[1] Annual Report of Mr J. H. O'Donel, Revenue Surveyor for the year 1862-63.

[2] The word *Magh*, although a misnomer when applied to the Khyoungthá, has been constantly used both in official correspondence and by the Bengalis of the plains; it has therefore, for the sake of clearness, been retained in a parenthesis in this Statistical Account in explanation of the more correct term *Khyoungthá*.

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the south of the Hill Tracts. A detachment of the same party also penetrated into our territory as far as the Káptái stream, a tributary of the Karnaphulí river, and there destroyed a Khyoungthá (Magh) village. Eighty persons were carried away as captives, and four were killed. This raid is remarkable as having taken place during the rains, when the Kukís are generally busily engaged in agricultural pursuits, and when the unhealthiness of the season and the difficulties of travelling offer almost insuperable obstacles to an expedition. On the 12th January 1867 the Haulong clan again violated the Bohmong's territory. The villages attacked were Khyoungthá (Magh) villages; eleven persons were killed and thirty-five carried into slavery. No raid took place during the year 1868; but in January 1869 an attack was made on the police post of Chimá on the Sangu river; the guard, consisting of ten men, was defeated, and the post destroyed. Seven men were killed, and the women and children of the whole guard carried off into captivity. A second but less serious raid was made on a Mrúng village in the following month. On the morning of the 19th July 1870, a Khyoungthá (Magh) village, situated within half an hour's walk of the police post of Chimá, which had been rebuilt since its destruction the previous year, was attacked by a body of from forty to fifty men, and four men and six children were carried off. Another raid was committed in December of the same year on a village on the Sangu, about half-way between Chimá and Pyndu. Two men were killed and one taken captive. During the year 1871 no raid occurred; but in January 1872 a party of Shendus surprised the frontier post at Pyndu. The enterprise was vigorously undertaken, and some few of the raiders effected an entrance into the stockade, but they were soon driven out and put to flight with considerable loss. In 1870-71 a series of raids of an unusually aggravated character was perpetrated in Cachar by the Haulong tribe of Lusháis, in which the lives of several Europeans were sacrificed, and the daughter of a planter, together with several native British subjects, carried away captive by the raiders. The occurrence of these outrages determined the Government to undertake effective reprisals, and two columns of attack entered the Lushái country simultaneously, one from Cachar under General Boucher, the other from the Chittagong Hill Tracts under command of General Brownlow, C.B. The operations of these columns, extending over a period of five months, were entirely successful; the captives were recovered, and the offend-

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ing tribes tendered their submission, and were mulcted in a heavy fine for their lawless and unprovoked attacks.[1] From that time to the present date (June 1875) no disturbance has taken place: one attempt was made by the Shendus shortly before the commencement of the rains of 1875; but as they believed, though on incorrect information, that the village they were about to attack was prepared to receive them, they beat a hasty retreat. It is principally to the Shendus and the other tribes occupying the high lands facing the southern half of our frontier line, and immediately abutting on the Hill Tracts of Arákán, that the raids committed both in the Arákán Hills and the southern Chittagong Hills are traceable; and these tribes have not yet been taught the lesson which the Sylús and Haulong clans received from the Lushai expedition.

JURISDICTION.—During the first few years after the cession of Chittagong to the British Government in 1760, the attention of the executive authorities appears to have been mainly directed to the administration of that portion of the ceded territory which now forms the Regulation District. The head-men of the hill tribes were allowed to retain their authority, and our jurisdiction practically extended only to the collection of revenue from the hills in the shape of a tax on cotton. Even this revenue or tribute was not collected from the hill tribes by Government officers, but was farmed out to a third party, who was neither the ruler of the tribe he represented nor had any control over its members. 'On the 6th May 1784, Government wrote to Mr Irwin, the Chief of Chittagong, desiring to have his opinion fully, whether, by lenient measures, the inhabitants of the hills might not be induced to become peaceable subjects and cultivators of the low lands.'[2] No practical result followed this inquiry; and in 1829, Mr Halhed the Commissioner stated that the hill tribes were not British subjects, but merely tributaries, and that he recognised no right on our part to interfere with their internal arrangements. 'The near neighbourhood of a powerful and stable Government naturally brought the chiefs by degrees under our influence, and by the end of the 18th century every leading chief paid to the Chittagong Collector a certain tribute or yearly gift, to purchase the privilege of free-trade

[1] For the general aspects of the expedition, see my Life of the Earl of Mayo, i. 23[illegible] 243. (Ed. 1875.)

[2] The Hill Tracts of Chittagong, and the Dwellers therein, by Captain T. H. Lewin, p. 22.

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between the inhabitants of the hills and the men of the plains. These sums were at first fluctuating in amount, but gradually were brought to specified and fixed limits, eventually taking the shape, not of tribute, but of revenue paid to the State.'[1] The British Government did not, however, interfere directly with the internal economy of the Hill Tracts until the year 1860, when, by Act XXII. of that year, the hilly and forest tracts to the east of the Chittagong District were removed from the jurisdiction of the civil, criminal, and revenue courts and offices of the Regulation District. The hilly tracts were then placed under the control of an officer, with the title of Superintendent of Hill Tribes. The primary object of the appointment of a Hill Superintendent was the supervision of the independent tribes, and the protection of the dependent tribes within his jurisdiction. The hills in his charge were henceforth known by the name of the Hill Tracts of Chittagong. In 1867 the official designation of the officer in charge was changed from Superintendent of the Hill Tribes to Deputy Commissioner of the Hill Tracts; and his powers, which had previously been directed mainly to the preservation of the peace of the frontier, were extended so as to give him full control over all the matters pertaining to revenue and justice throughout the District. From his decisions an appeal lies to the Commissioner of the Division.

There is no difference between the limits of the revenue, magisterial and civil jurisdictions requiring notice.

The administrative headquarters of the District were at Chandraguná until November 1868, when they were transferred to Rángámáti. The chief town in the District is Bandárban, in the Sangu Subdivision.

General Aspects of the Country.—The District is divided into four valleys, formed by the Phení, Karnaphulí, Sangu, and Mátámurí rivers and their tributaries, and marked out by chains of hills running from the south in a north-westerly direction. The Sangu and Mátámurí rivers, until they enter the plains, run parallel to the ranges, and form two river-valleys; the Karnaphulí and Phení run transversely across the main line of the hills, and the valleys here are formed by large tributaries of the Karnaphulí entering the river at right angles to its course. The general aspect of the District, as described by the Deputy Commissioner, is 'that of a tangled mass of hill, ravine, and

[1] The Hill Tracts of Chittagong, and the Dwellers therein, by Captain T. H. Lewin, p. 22.

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cliff, covered with dense tree, bush, and creeper jungle. The intervals between the smaller hill-ranges are filled up with a mass of jungle, low hills, small water-courses, and swamps of all sizes and description, and so erratic in their configuration as to render any uniform description impossible. . . . Of wild barren scenery the District possesses little or none; but from the summits of the main ranges the view of the apparently boundless sea of forest is grand in the extreme. Viewed from these points, the lower jungle almost assumes the appearance of a level green plain, while in reality it is one of the most difficult countries to pass through that can be imagined.' Along the valleys and courses of the chief rivers the scenery is of a different character, and Captain Lewin, in his work on the Hill Tracts of Chittagong, describes it in the following terms:—'The scenery along the course of the Karnaphulí and its tributaries is for the most part dull and uninteresting, the river flowing between high banks of earth, covered either with tall elephant-grass or dense jungle, which effectually prevents any view being obtained of the surrounding country. At one place only on the Karnaphulí, shortly after reaching the small police station of Rángámátí, the character of the scenery changes from its usual dull monotony of reaches of still water and walls of dark-green verdure, to a scene of marvellous beauty, resembling somewhat the view on the Rhine near the Lurleiberg. Dark cliffs of a brown vitreous rock, patched and mottled with lichens and mosses of various colours, tower up on either hand; while occasionally, on the right or left, shoots back a dark gorge of impenetrable jungle. At this place the river runs with great rapidity through a rocky defile, and at some seasons of the year it is difficult for boats to make head against the strength of the current.' There are also some exquisite bits of scenery along some of the affluents of the Mátámurí river. Captain Lewin thus describes the scenery on the Twine Khyoung, a tributary of this river:—'The stream ran briskly in a narrow pebbly bed between banks that rose nearly perpendicularly, and so high that the sun only came down to us by glints here and there. Enormous tree-ferns hung over our heads some fifty feet up, while the straight stems of the *garjan* tree shot up without a branch like white pillars in a temple; plantains, with their broad drooping fronds of transparent emerald, broke at intervals the dark-green wall of jungle that towered up in the background; and from some gnarled old forest giant here and there, the long curving creepers threw across the stream a bridge of nature's own making.

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Sometimes we came upon a recess in the bank of verdure which rose on either hand; and there the tinkling of a cascade would be heard behind the veil, its entry into the stream being marked by a great grey heap of rounded rocks and boulders, tossed about in a way that showed with what a sweep the water comes down in the rains. Scarlet dragon-flies and butterflies of purple, gold, and azure, flitted like jewels across our path; while silvery fish, streaked with dark-blue bands, flew up the stream before us like flashes of light, as we poled along.' Captain Lewin states that the soil of the District is composed for the most part of a rich loam, and that the lower ranges of hills also are generally composed of sand or rich loam, though in many parts they consist of soft sandstone, which falls to pieces easily on force being applied. 'The dark-brown rocks of which the higher ranges are composed are,' says Captain Lewin, 'undoubtedly of igneous origin; indeed subterranean volcanic force must at some remote period have caused the strange billowy upheaval of the face of the country, which gives it its present distinctive character.'

MOUNTAINS.—'So far as is known concerning the mountains of the District, they rise in tapering masses, and, as a rule, will not be found to be more than sixty yards across at the ridge—in most cases, indeed, not so much. The elongated summits of the ranges fall away at the two extremities, and it is only here and there along the ranges that there is any material difference in height."[1] The principal ranges, and the names, latitude, and longitude of the highest peaks in each, are returned by the Deputy Commissioner as follows:—The ranges are ten in number: (1) Basi Tang[2] or Toung range—principal peak, Basitang; latitude, 21° 31′, longitude, 92° 25′; height, 2,181 feet: (2) Mrángá range—principal peak, Mrángá Tang; lat. 21° 40′, long. 92° 17′; height, 1,650 feet: (3) Tyambang range,—principal peaks (*a*) Ráng-ráng-dang—lat. 21° 41′, long. 92° 29′; height, 2,789 feet; (*b*) Luráin Tang—lat. 21° 51′, long. 92° 23′; height, 2,355 feet; (*c*) Báti Tang—lat. 22° 7′, long. 92° 17′; height, 1,725 feet: (4) Biláisari range—principal peak, Biláisari Tang; lat. 22° 31′, long. 92° 35′; height, 1,858 feet: (5) Sáchchel range—principal peak, Sáchchel Tang; lat. 22° 32′, long. 92° 40′; height, 1,467 feet: (6) Bhángá-murá—lat. 23° 2′, long. 92°; height, 1,375 feet: (7) Báti-main range—principal peak, Báti-main Tang; lat. 22° 48′, long. 92°

[1] Report by Major Graham, Deputy Commissioner.

[2] Throughout, the word *Tang* (hill) might be rendered *Toung*, which I am told is the proper Burmese form.

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1′; height, 1,834 feet: (8) Phatikchari range—principal peak, Mará Tang; lat. 22° 38′, long. 91° 59′; height, 370 feet: (9) Sitá-pahár range—principal peak, Sitá-pahár Tang; lat. 22° 29′, long. 92° 12′; height 1,138 feet: (10) Barkal range—principal peak, Barkal Tang; lat. 22° 45′, long. 92° 22′; height, 1,879 feet. 'As a rule, the hills can only be ascended slowly and painfully by men, along known zigzag paths, or by cutting similar tracts through the jungle. No beasts of burden are at present used in the hills; the ascents are extremely abrupt, and are covered with trees, bamboos, &c. Wild elephants, however, climb the hills to their summits; and if proper paths were made, laden animals could do the same.'

RIVERS.—The principal rivers in the District are the Karnaphulí, the Phení, the Sangu, and Mátámurí. (1) The Karnaphulí, or Kynsa Khyoung, as it is called by the hill people, rises in a lofty range of hills to the north-east, and after flowing by a most tortuous course through the Hill Tracts, enters the Regulation District of Chittagong at the village of Chandraguná. Above this village, and as far up as Kásálang, a distance of about a hundred miles from its mouth, it is navigable throughout the year by boats of four tons burden. Beyond Kásálang, for a distance of twenty miles, the river is still navigable by smaller craft; but above this point navigation is practically stopped by a succession of low falls and long rocky slopes about a mile in length, known as the Barkal rapids. Beyond Barkal, the stream narrows considerably as it enters the higher ranges of hills. Its course then continues generally north for some distance, and then sweeps to the east till the Demágirí falls are reached, some three days' journey from Barkal. Above this, the river becomes an insignificant stream in a rocky bed, only navigable by the smallest canoes. The chief tributaries of the Karnaphulí are the Kásálang, Chingrí, Káptái, and Rankheong rivers, of which the two first are navigable by boats for about three days' journey above Barkal. Below the Barkal falls, the Karnaphulí flows in a bed composed of mud and sand; and its banks, covered with jungle, rise to a height of sixty feet. At one place it flows for about a mile between lofty cliffs, which tower above the water to a height of some hundred feet. There are also low cliffs at other points along the river. As far as Kásálang, or about a hundred miles from its mouth, it is subject to the tide, and, except during the rains, when the current is very rapid, its flow is sluggish. The average depth of the river is from eight to thirty feet. (2) The Sangu is the next river in importance. It takes

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its rise in the range of hills which divides Arákán from the Chittagong Hill Tracts, in or near the hill of Kudáng, and after a course, generally northerly, of about a hundred and twenty-five miles over a rocky bed, reaches the town of Bandárban, the residence of the Bohmong Rájá; from which point, till it reaches the sea, it is affected by the tide, and runs principally in a sandy bed. Though shallow in ordinary times, in the rains it is deep, dangerous, and rapid. In the upper portion of its course the Sangu is called by the hill-men the Rigray Khyoung; mid-way, before entering the plains, it is known as the Sabuk Khyoung. (3) The Máhámurí, or Mátámurí, called by the hill-men Mori Khyoung, has its rise at no great distance from the Sangu, and flows parallel to it for about sixty-seven miles on the other side of a range of hills. (4) The Phení river, which forms the northern boundary of the Hill Tracts, leaves the District at Rámghar, and during its course through the hills is of little importance for purposes of navigation. Its banks are abrupt, and covered with heavy grass and bamboo jungle. Although all these rivers are of great depth during the rains, the rapidity and violence of the currents, their sharp turns and whirling eddies, render them, practically speaking, unavailable for native craft of large size within the District, and present considerable dangers to small boats. Besides possessing the above-mentioned rivers, the District is intersected with a perfect network of hill streams, which, although navigated in many instances by canoes for some distance, are in no way fit to be classed as navigable rivers. The loss of life from drowning is not known, but is reported to be very small.

Lakes, Artificial Water-courses.—A mountain lake of great beauty has recently been discovered by Lieutenant Gordon, now (1875) Assistant Commissioner in charge of the Sangu Subdivision. This lake is situated on the east side of the Rámakrí Tang, about six miles south-east of Politye. It is about one mile long, and a quarter of a mile broad, and is fed by two small streams at the west end. The water is carried off from the lake by a large stream at the east end. The lake, Lieutenant Gordon states, appears to be a favourite resort of the elephants living in the neighbouring forests, for 'in their leisurely strolls round its edge they have trampled out everything except the large trees, and so have converted a dense jungle into a cool open glade.' The hill-men have a superstitious dread of venturing on this lake, and Lieutenant Gordon had great difficulty in inducing them to build a raft and accompany him across

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the water. 'They told me all sorts of dreadful legends of how some foolhardy adventurer had tried to cross, and on reaching the centre had suddenly disappeared, and how a like fate befell those who went to search for their lost friends.' The lake is well stocked with fish, and the water is said to be clear and good.

There are no canals or artificial water-courses in the Chittagong Hill Tracts.

RIVER TRAFFIC.—No villages in the District are altogether supported by river traffic, but considerable traffic is carried on at Kásálang, Rángámátí, and Chandraguná, on the Karnaphulí, and at Bandárban on the Sangu river. The hill-men bring down for sale to these markets, timber, either in the rough or hewn into boats, cotton, bamboos, rattans, thatching grass, sesamum (*til*), mustard, india-rubber, and occasionally small quantities of ivory and wax. In return for these products, they buy rice, salt, spices, dried fish, pigs, cattle, piece goods, tobacco, trinkets, &c., imported from the neighbouring District of Chittagong. During 1862 and 1863-64 the tolls on river-borne articles were levied directly by the District authorities. The power of collecting was then made over to the hill chiefs, who paid in two cases a fixed amount for the year, and in the third case the lessee received a percentage on the collections. The tolls levied on produce coming down the Karnaphulí, were farmed for the years 1870-71 to Bábu Harish Chandra Rái, the present head of the Chakmás, (now Rájá Harish Chandra), grandson of the Kálindí Rání, at a rental of £756, 12s. The value of the forest produce said to have paid toll on the Karnaphulí during the year was £22,530, 14s. 7d. The tolls on the rivers to the south were leased to the Bohmong, and produced to Government in 1870-71 the sum of £231, 1s. 7d. The tolls on the rivers to the north were collected by the Mong Rájá; and £25, 4s. 3d., being two-thirds of the collections, was paid to Government for the year 1870-71. On the 1st April 1871 the collection of all tolls on the rivers of the Hill Tracts was transferred to the Forest Department, much to the discontent of the three principal chiefs of the Hill Tribes, who were heavy losers by the change. The result, however, has been a large increase to the Government revenue. During the year 1874-75, £11,161, 16s. 8d. was levied as duty at the toll stations on the various rivers which pass through the Hill Tracts. The chief rivers by which goods are exported from and imported to the Hill Tracts are the Karnaphulí, the Phení, the Drung, the Ichhámátí, the Sulak, the Sangu, the Mátámurí, and the Bágkhálí. During

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the year 1874-75 there were exported by these eight rivers, 2,015 tons of cotton, 228 tons mustard, 23 tons 5 cwt. india-rubber, 127 tons *garjan* oil, and 166 tons sesamum (*til*); and by the same eight rivers there were imported, 439 tons of unhusked rice, 643 tons husked rice, 96 tons tobacco, 378 tons salt, and 182 tons dried fish. Statistics showing the total amount of timber, &c., carried by river in the years 1871-72 and 1873-74 are given under the head of 'Forest Produce,' page 31 of this Statistical Account. The rivers of the Hill Tracts are nowhere applied as a motive power for turning machinery, and excepting at a few places situated at long distances from the sea, they could not be so utilised. River-water is not used for purposes of irrigation, and the people rely solely on the rainfall for the success of their crops.

FISHERIES.—There are no fishing towns or villages in the Chittagong Hill Tracts, and none of the people live solely by fishing. The rivers of the District, however, contain an abundance of fish, and large numbers of Bengalis from the plains resort in the cold weather to the rivers Sangu, Mátámurí, and Bághkhálí for the purpose of fishing. The fisheries yield only a very slight revenue to Government. The Deputy Commissioner reported in 1870 that the chief one, extending along 80 miles of the Karnaphulí, paid a rental of only £9 a-year, and was let on lease for five years. The fisheries yielded £18, 3s. in the year 1874-75. Fish-curing is not carried on in the District.

MARSH CULTIVATION.—No marshes or rivers have been embanked with a view to cultivation; but in 1870 an attempt was made to cultivate a large marsh by allowing the jungle on it to rot in deep water, and afterwards draining it. The experiment was completely successful: after the water had been drained off, rice-seed was sown broadcast, and the yield is said to have been enormous. Marshes are not utilised as cane or reed producing grounds, although there is little doubt of their being fit for such a purpose. There is, however, no demand for more canes and reeds than the jungles yield. Long-stemmed rice is not grown in the marshes. The population subsists principally by rice and cotton cultivation, to which the sale of jungle produce of various kinds is added; but the people do not, the Deputy Commissioner reports, confine themselves exclusively to either of the above means of livelihood.

LINES OF DRAINAGE.—The drainage of the Chittagong Hill Tracts is abrupt, and consists entirely of rivers and streams, all having a

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westerly direction towards the sea. There are no lines of *jhils* or marshes by means of which the surface-water finds its way through, or out of, the District.

MINERALS.—Both lignite and coal have been found in the Chittagong Hill Tracts, and specimens have been analysed in the office of the Superintendent of Geological Survey of India. The proportion of ash is, however, too large to hold out any prospect of profit. A specimen of brown coal gave on analysis 36·5 per cent. carbon, 38 per cent. volatile matter, and 25·5 per cent. ash. One specimen of lignite analysed, yielded 25·9 per cent. carbon, 35·8 per cent. volatile matter, and 38·3 per cent. ash. The streams where lignite have been found are the Sangu and Mátámurí in the Sangu Subdivision, and the Phení and Chingrí in the headquarters Subdivision. Limestone has been found in two places in the Hill Tracts, but on account of its inferior description its manufacture into lime has proved unprofitable. Sandstone exists in abundance, as also an exceedingly hard description of blue rock; but the Deputy Commissioner states that it is not known whether either description is fitted for building purposes. 'Salt-licks are found at many places in the hills; the best known are those at Bhángámurá in the north, and Mawdang Klang in the east part of the District.'[1] At lat. 23° 28′ and lat. 23° 17′, from the Lúngshem (Lushái for 'red-stone') range, two salt springs flow, both cold; and about lat. 23° 37′, just under the true Sorphuel, I am told there is a third. The Kukís utilise them as sources of the local salt-supply, by boiling down the water in conical earthen pots, arranged in rows over a low flat fireplace. The salt has a dull grey colour.[2] No metals are known to exist in the District.

FOREST PRODUCE.—Through almost the entire area of the Chittagong Hill Tracts valuable forest-trees are found. Forests of one or two particular kinds of trees do not exist, but timber-trees of different kinds are scattered here and there.

Under notification in the Calcutta Gazette of 1st February 1871, nearly the whole of the District of the Chittagong Hill Tracts was declared to be Government Forest, in accordance with the provisions of section 2 of Act VII. of 1865. The area of the Government forests included in this notification, aggregated 5,670 square miles out of the entire District area of 6,882 square miles. On the 1st April 1871,

[1] The Hill Tracts of Chittagong and the Dwellers therein, p. 6.
[2] Report by Capt. W. F. Badgley, officiating Deputy Superintendent, Topographical Survey Party.

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the collection of all the Hill Tracts revenue tolls which had previously been leased to the hill chiefs, was transferred to the Forest Department. The amount realised by Government in the year 1870-71 by leasing out the right to levy tolls on forest produce, was £1,013, 7s. 10d.; the amount realised by the Forest Department at its nineteen toll stations in 1874-75, was £11,161, 16s. 8d., and the expenditure incurred during the year was only £1,439, 19s. 10d., giving a profit on the year's transactions of £9,721, 16s. 10d. It was found, however, that the toll stations did not suffice to realise revenue on all forest produce. There are many large tracts near which there is no river, and of which the produce must be borne overland. Of some of these forest lands, leases have been from time to time granted, and the rent paid for them should be included in the yield of the forests of the District; from lands of this class £510, 4s. was realised in 1870-71, and £200, 16s. in 1874-75.

The system of cultivation pursued by the people of the hills, and described on pages 72-74 of this Statistical Account, involves the burning every year of large tracts of jungle, and the destruction of all seedlings, and of a large number of valuable timber-trees, while the smaller trees are cut down before the jungle is fired. During recent years, attempts have been made to induce the hill people to abandon this system of *júm* cultivation, and to adopt the mode of cultivation practised in the plains of Bengal; but it was not till the year 1874-75 that any portion of the Hill Tracts was reserved by Government, for the purpose of preserving the timber growing on it. During that year 580½ square miles, or 371,520 acres of forest land, were selected and reserved; and since then, additional tracts have been similarly appropriated. Attempts are being made to introduce the teak-tree into the Chittagong Hill Tracts, and at Halingámárá and Sítá-pahár, on the Karnaphulí, there are teak plantations with an area of 93 and 48 acres respectively; the plants of 1871-72 were, on the 31st March 1874, from twenty to twenty-five feet high. The cost of the two plantations up to the 31st March 1874 was £540, 1s.; the cost for the year 1874-75 was £305, 4s.

Of the timber-trees found in the Chittagong forests, the most valuable are the the *járul*, *shuruzábád* (called *tún* in Bengal), *gámár*, *kaundeb*, *telsur*, *chapláis*, *pitráj*, *chakrásí*, *garjan*, *táli*, *kumkoi*, *báilsár*, and *bádi*. The *járul*, *telsur*, *chapláis*, and *gámár* are used in the hills for making *kundá* boats (dug-outs) of the first quality. The *báilsár* and two other woods, the *urjang* and *kaundeb*, are used for

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boats of the second quality; and boats of inferior quality are made from the *garjan*, *chudhul*, *tulá*, and *pitráj*. The practice of scooping out trees and making them into dug-outs, causes great waste of timber; for not only would the timber employed in making one dug-out suffice to build several planked boats, but all trees in the least decayed are useless for the purpose of making dug-outs. The Assistant Conservator of Forests states that it constantly happens that large trees are felled, and then set aside and allowed to rot, because some flaw in the wood is discovered.

Járul wood, besides being used for dug-outs, is also largely used in shipbuilding at the port of Chittagong, and a hundred planks sell there at from £80 to £100. Logs sell at from 1s. 4d. to 2s. for every foot in length and six feet in girth. The tree increases in height and girth till its sixtieth year, and it grows to a height of about ninety feet.

Persons who go from the plains to the hills for the purpose of cutting timber, for their own use or for sale, are required to take a pass, but there is no such restriction on the operations of the hill men. The amount of timber brought down the rivers of the Hill Tracts during the years 1871-72 and 1873-74 is given in the following table :—

Description.	Year.	
	1871-72.	1873-74.
Timber in logs.....	433	610
,, boats.....	244	1,640
Beams and planks	841	509
	1,518	2,759

The Assistant Conservator states that the principal supplies of logs are derived from the Kásálang, Chingrí, Subálang, and Rankheong streams; that boats are built from the Kásálang, Chingrí, Subálang, Rankheong, and Káptái streams, and that sawn timber is procured from the Myáni and Chingrí valleys. According to the above figures, it appears, as the Conservator of Forests observes, that the out-turn for 1873-74 was only at the rate of one ton for every two square miles, or at the rate of one cubic foot for twenty-

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five acres of forest land. In comparison with the destruction of timber and seedlings caused yearly by the *júm* cultivators, the amount of timber exported is wholly insignificant. The *garjan* tree not only yields valuable timber, but the oil extracted from it is an important article of forest produce; 127 tons were exported by river in the year 1874-75, and the Deputy Commissioner states that this shows only a small fraction of the trade in this article, as in consequence of the tax levied on passing a river toll-station, nearly all the oil is carried by land. The oil from the *garjan* tree is extracted by means of a hole made in the stem. The oil collects in this hole and is taken out with a cocoa-nut shell formed as a spoon; it is in great demand, and sells at from 18s. to £1, 6s. 8d. a hundredweight. The caoutchouc-tree grows beyond the frontier post of Demágirí, and a trade in india-rubber has sprung up since 1873. The india-rubber is not the produce of the forests in the Hill Tracts, but is brought in by the Kukís. The progress in the trade is noted on a subsequent page of this Statistical Account. Of bamboos there are eleven varieties in the Hill Tracts, and canes are found in abundance. Besides these the jungle products include *cháulmugrá* oil-seed, a little wax and ivory. The following description of certain products of the hill jungles which are used for food, is taken from Captain Lewin's 'Hill Tracts of Chittagong:'—'In the wilder parts of the District, the forest-trees are festooned with numerous ligneous creepers hanging in a labyrinth of coils from every tree; some are as thick as a man's arm. On cutting these, water is obtained; and as they grow on the loftiest hill, where water is often not obtainable, this property is most useful. The most curious thing is, that should the coil be cut in one place only, so as to have two pendent ends, no water issues. It is necessary to cut a piece clean out of the creeper with two quick consecutive strokes, before water is obtained. If with an unskilled hand three or four hacks are made before severing it, the only result is a dry stick. Two speedy cuts, however, and from the piece of creeper trickles out about half-a-tumblerful of clear cool water. The hill-men explain this by saying that when the stem is cut the water tries to run away upwards—the real explanation being, of course, that the outflow of liquid is prevented by atmospheric pressure.

'There is also a tree in the jungle called *chaur* by the Bengalis, and *samul* in the Tipperah tongue. The young shoots of this tree are delicious eating, being white and tender, with a filbert flavour.

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Between the outer husk and the trunk of this tree is a soft layer of substance that makes an excellent tinder.

'In shady spots is also found another edible plant, something like asparagus; the Bengalis call it *tara*. It is cultivated in the plains as a vegetable; but the wild variety growing in the virgin soil of undisturbed forests is far superior. The tender shoots of the cane and bamboo, just as the young plant emerges from the earth, are very good eating. On the hills, also, the wild yam is found plentifully, so that no man able to search for food in the jungles could starve in these hills.' The hill people make two or three dyes from the roots and leaves of plants, and Captain Lewin says that 'they also use a certain creeper in catching fish; this plant, when steeped in a stream and the water confined by a dam, has the property of intoxicating and stupefying the fish, which come floating, belly upwards, to the surface of the water, and are then easily caught.' Trading in jungle products is carried on more or less by the whole people as an auxiliary means of livelihood to that afforded by cultivation. None of the inhabitants of the Chittagong Hill Tracts live entirely by pasturing cattle in the forests; but the villagers on the border between these Tracts and the Regulation District of Chittagong possess considerable herds, from whose produce they supplement their ordinary means of subsistence derived from nomadic agriculture (*júm*).

FERÆ NATURÆ.—Elephants exist in great numbers, and a considerable portion of the Government supply of these animals is derived from the forests of this District. During the years 1866-68, the officers of the elephant-*khedá* department took away no less than two hundred elephants captured in the Hill Tracts. The Assam rhinoceros is also common. Tigers exist in the hills in considerable numbers, and rewards up to £5 per head are given for their destruction. The leopard, the Malay black bear, the jungle-cat, the *gayál* (gavæus gaurus and gavæus frontalis—the latter species is frequently domesticated), the wild buffalo, the barking deer (*muntják*), the *sámbar* (cervus Aristotelis seu hippelaphus), the lemur, the gibbon monkey, the fisher monkey, the small common monkey, the long-tailed whiskered monkey (*langur*), are all met with—as are also the pangolin (manis aurita), the hare, the badger, the mongoose, the large dark-brown squirrel, the red squirrel, the yellow-bellied squirrel, the field-rat, the musk-rat, the bamboo-rat, the porcupine, the flying fox (pteropus Edwardsii), the horse-shoe bat, and the house bat.

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The crocodile and several species of lizards are common. No records exist showing the deaths from wild beasts or snakes, but the number of such deaths is very small. Snakes are eaten by the hill people, and are eagerly sought after; numerous varieties are found in the Hill Tracts. The boa-constrictor is common, and is often of enormous size.

There is no trade in wild-beast skins, nor is any revenue derived from the *feræ naturæ* of the District.

BIRDS.—The birds met with in the Chittagong Hill Tracts are very numerous. Captain Lewin mentions the *bhimráj*, shrikes, the *bulbul*, warblers, the water-wagtail, the hoopoe, the *koel*, the carrion crow, the *máiná*, the hornbill, green parroquets, the kingfisher, the nightjar, the barbet, the peacock, the polyplectron pheasant, the *maturá* or Arákán pheasant, the button-quail, the jungle fowl, the green pigeon, the large wood-pigeon, the ringdove, kites. fish-eagles, the partridge (rare), and a few wild duck and snipe.

FISHES.—The following list of fishes found in the Chittagong Hill Tracts has been furnished by the Deputy Commissioner:—I. River fish, large species—(1) *kátlá*, (2) *rúi*, (3) *mirgál*, (4) *gágat*, (5) *boálá*, (6) *báchá*, (7) *máhál* (*mahsir*), (8) *kalbaus*, (9) *bághi*, (10) *ghaniá*, (11) *chitál*, (12) *koral* or *bhekti*, (13) *pangás*; small species—(1) *bángásh*, (2) *selás*, (3) *báilá*, (4) *púnthi*, (5) *gúldia*, (6) *pháshiyá*, (7) *pápla*, (8) *popá*, (9) *bogori*, (10) *langadú*, (11) *narái*, (12) *shálang*, (13) *nábálang*, (14) *púinya*, (15) *kúchia*, (16) *phándá*, (17) *báshpátia*, (18) *harpota*, (19) *kátábáchá*, (20) *chingri*, (21) *rámdárika*, (22) *búrgani*, (23) *kúrja*, (24) *kákila*, (25) *chirung*, (26) *shámuj*, (27) *rákhál*, (28) *koinchálang*, (29) *harinkopália*, (30) *bágur*, (31) *tengábogri*. II. Marsh and lake fish—(1) *gajal*, (2) *sháil*, (3) *mágur*, (4) *singi*, (5) *kai*, (6) *tági*, (7) *malia* or *murala*, (8) *cheng*, (9) *phalui*, (10) *khaiya*.

POPULATION.—In his annual report for 1862, the Superintendent of the Hill Tribes gave the following statement of the number of villages, houses, and population under each of the three chiefs in the Chittagong Hill Tracts:—

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Name of chief to whom subject.	Villages.	Houses.	Men.	Women.	Children.	Total population.
Poang Rájá (the Bohmong), . .	521	12,050	10,906	9,499	15,668	36,073
Kálindí Rání (Head of the Chakmá tribe), ...	271	3,216	8,078	7,681	12,586	28,345
Keojá Sen Chaudharí (the Mong Rájá), ...	26	436	507	539	1,314	2,360
Total, . . .	818	15,702	19,491	17,719	29,568	66,778

Besides this population of 66,778 under the three chiefs, the Superintendent of Hill Tribes estimated that there were 25,980 Kukís within his jurisdiction, making a total population of 92,758. The Deputy Commissioner estimated the population in 1870 at 100,000 inhabitants. The census of 1872 was taken in the Hill Tracts by the three chiefs—the Bohmong, the Kálindí Rání, and the Mong Rájá, assisted by the *díwáns* or sub-chiefs, and by the *roájás* or headmen of villages. The chiefs, with their subordinates, each took the census of his own clan or dependents, and the rest of the population—*i.e.*, the dwellers in the *khás mahál*, &c.—were enumerated by persons deputed by the Deputy Commissioner. Of the census returns furnished by the chiefs, the Deputy Commissioner, in his annual report for 1871-72, says:—'They are not reliable, and in one instance when tested were found notably incorrect. This is not to be wondered at. The chiefs' principal source of revenue is a capitation tax, out of which they pay to Government a certain proportion as tribute. They undoubtedly possess the information necessary to the compilation of a most accurate return of the population; but regarding our motives in requiring such a statement from them to be simply to obtain data whereon hereafter we shall build a claim for more tribute, they systematically endeavour to make the numbers of their people, and consequently their own incomes, appear less than is actually the case.' According to the Census of 1872, the Chittagong Hill Tracts contain a population of 63,054 souls, inhabiting 13,181 houses. The average density of the population is 9·16 per square mile, and the average number of houses 1·91 per square mile.

The following table shows the distribution of the people,

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according as they are subject to one of the three hill chiefs, or dwell in the Government *khás mahál*, and pay revenue directly to Government :—

DISTRIBUTION OF THE POPULATION IN THE DISTRICT OF THE CHITTAGONG HILL TRACTS.

[This table differs from that given in the Census Report by the exclusion of the Lushái field-force.]

Name of Division.	Number of houses in the Division.	Total population.	Average number of persons per house.
1. Kálindí Ráni's Territory, . .	5,488	29,250	5·33
2. Bohmong's Territory, . .	5,300	21,410	4·04
3. Mong Rájá's Territory, . .	1,594	7,712	4·84
4. Khás Mahál, ...	799	4,682	5·86
Total, . . .	13,181	63,054	4·78

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.[1]—The total population of Chittagong Hill Tracts consists, according to the census taken in 1872, of 63,054 souls—viz., 34,330 males and 28,724 females. The proportion of males in the total population is 54·44 per cent. Classified according to sex, religion, and age, the census gives the following results :—Hindus, under twelve years of age, *nil*. Above twelve years of age—males, 142; females, *nil*: total of Hindus, 142, or ·22 per cent. of the District population. Muhammadans, under twelve years of age—males, 43; and females, 41 : total, 84. Above twelve years—males, 205; and females, 92 : total, 297. Total of Muhammadans, 381, or ·60 per cent. of the District population. Christians, under twelve years of age, *nil*. Above twelve years—males, 4; females, *nil*: total of Christians, 4. Other denominations, consisting of races and tribes subsequently described, under twelve years of age—males, 12,846; and females, 10,895 : total, 23,741. Above twelve years—males, 21,090; and females, 17,696 : total, 38,786. "Others" of all ages —males, 33,936; and females, 28,591 : grand total, 62,527, or 99·16 per cent. of the District population. Population of all religions, under twelve years of age—males, 12,889; and females, 10,936 : total, 23,825. Above twelve years—males, 21,441; and females,

[1] The figures here given differ from those in the Census Report by the exclusion of the Lushái field-force.

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17,788 : total, 39,229. Total population of all ages—males, 34,330 ; and females, 28,728 : grand total, 63,054. Proportion of males in total District population, 54·44 per cent.

I omit the details of population according to occupation, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—By far the majority of the population of the Chittagong Hill Tracts are either Chakmás or Maghs (more correctly Khyoungthá), both of which races possess the Buddhist religion. The Chakmás (all of whom were subject to the late Kálindí Ráni, and are now subject to her successor) number, according to the census, 28,097 souls, and form 44·56 per cent. of the District population. The Maghs (Khyoungthá), nearly three-fourths of whom are subject to the Poang Rájá (the Bohmong), number 22,060, or 34·98 per cent. of the population. These two great Buddhist races in the Hill Tracts amount together to 50,157, or 79·55 per cent. of the total population. The remaining 20·45 per cent. of the population consist, according to the census returns, of 11,800 belonging to various non-Hindu aboriginal tribes, 570 Gurkhás, 381 Muhammadans, 142 Hindus, 3 Europeans, and 1 native Christian. The following table shows the distribution of the different races, tribes, and castes under the several chiefs in the Hill Tracts :—

RETURN OF NATIONALITIES, RACES, TRIBES, AND CASTES, IN EACH DIVISION OF THE CHITTAGONG HILL TRACTS.

NAMES OF RACES.	TOTAL.	Chakmá Chief's Territory.	Mong Rájá's Territory.	Poang Rájá's Territory.	Khás Mahál.
I.—NON-ASIATICS.					
European.					
English, ...	2	...	...	...	2
Irish, ...	1	...	...	...	1
TOTAL, . .	3	...	...	...	3
II.—MIXED RACES.					
None, ...	...	...	...	...	...
III.—ASIATICS.					
A.—Other than natives of India and British Burmah.					
Gurkhás, ...	570	..	...	...	570

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RETURN OF NATIONALITIES, ETC.—*continued.*

NAMES OF RACES.	TOTAL.	Chakmá Chief's Territory.	Mong Rájá's Territory.	Poang Rájá's Territory.	Khás Mahál.
B.—Natives of India and British Burmah.					
1.—Aboriginal Tribes.					
Banjogi,	305	...	...	305	...
Chakmá,	28,097	28,097	..	...	...
Khyeng,	306	...	...	306	...
Kumí,	534	...	...	534	...
Mros,	2,378	...	...	2,378	...
Pankho,	177	46	...	...	131
Tipperah or Mrung,	8,100	159	5,001	2,094	846
TOTAL,	39,897	28,302	5,001	5,617	977
2.—Semi-Hinduised Aboriginals.					
None,	...	...	...	...	...
3.—Hindus.					
(a.) Enumerated by Caste.					
Bráhman,	3	...	...	...	3
Baidyá,	10	...	...	...	10
Káyasth,	27	...	...	...	27
TOTAL,	40	...	...	...	40
(b.) Enumerated by Nationality only.					
Assamís,	55	...	...	...	55
Manipurís,	47	...	...	...	47
TOTAL,	102	...	...	...	102
GRAND TOTAL OF HINDUS,	142	...	...	...	142
4.—Persons of Hindu origin not recognising Caste.					
Native Christian,	1	...	1	...	...
5.—Muhammadans.					
Sayyid,	2	...	...	...	2
Shaikh,	375	247	37	...	91
Others,	4	...	...	...	4
TOTAL,	381	247	37	...	97
6.—Burmese.					
Maghs,	22,060	701	2,673	15,793	2,893
TOTAL OF NATIVES OF INDIA,	62,481	29,250	7,712	21,410	4,109
TOTAL OF ASIATICS,	63,051	29,250	7,712	21,410	4,679
GRAND TOTAL,	63,054	29,250	7,712	21,410	4,682

NOTE.—This differs from the Census Report by the exclusion of the Lushái field-force.

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HILL TRIBES.—The following account of the principal races inhabiting the Chittagong Hill Tracts is taken from 'The Hill Tracts of Chittagong and the Dwellers therein,' by Captain T. H. Lewin, Deputy Commissioner. Part of the account has been quoted *verbatim* from Captain Lewin's work; but where this has not been done, it has, except when the contrary is stated, been condensed from the same work.

The tribes inhabiting the District are divided into two classes: (1) the Khyoungthá, or Children of the River, who are of Arákánese origin, speak the ancient Arákán dialect, and follow the Buddhist religion and customs; and (2) the Toungthá, or Children of the Hills, who are either aborigines or of mixed origin, speak different dialects, and are more purely savages than the Khyoungthá.

THE KHYOUNGTHÁ (Children of the River), or Júmiá Maghs, as they are also called, 'are subdivided into fifteen different clans or communities, mostly taking the name of the various streams on which they live:—(1) Rigrai-tsá, (2) Palaing-tsá, (3) Palaing-gri-tsá, (4) Kaukdin-tsá, (5) Wyeyn-tsá, (6) Sarung-tsá, (7) Phrangroa-tsá, (8) Kyaukpiá-tsá, (9) Chereyng-tsá, (10) Maro-tsá, (11) Sabok-tsá, (12) Krongkhyoung-tsá, (13) Taing-tchyt, (14) Kyaukmá-tsá, and (15) Ma-hlaing-tsá. They all dwell in village communities, having a *roájá*, or village head, through whom they pay revenue. The villages to the south of the Karnaphulí river are subject to a chief called the Bohmong, who lives at Bandárban, on the Sangu river; while those to the north of the Karnaphulí acknowledge the supremacy of the Mong Rájá. The tribute paid to these chiefs is from four to eight rupees (eight to sixteen shillings) yearly for each family. Unmarried men, priests, widows, widowers, and men who live solely by the chase, are exempted from paying tribute. In addition to the money payment, each adult is liable to work for three days in each year without pay at the chief's bidding. An offering of the first-fruits of rice and cotton of every man's field is also made to the chief. The position of *roájá*, or village head, is more an honourable than a profitable one. He is chosen by the villagers, and appointed by the chief, to whom he must present a *nazar* (conciliatory gift) on his nomination being ratified. The *roájá* decides all petty cases and disputes in the village, and for so doing receives certain fees from both parties. In some instances he receives from the chief a percentage on the yearly revenue collections.'[1] Although now Bud-

[1] The Hill Tracts of Chittagong, by Capt. Lewin, pp. 36, 37.

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dhists, before their conversion the Khyoungthá (or Júmiá Maghs) probably performed 'the same simple natural religious rites which we see to this day among the wilder hill tribes—that is, the offering of rice, fruits, and flowers to the spirits of hill and stream. This custom, indeed, though very unorthodox, is followed by most of the Khyoungthás at the present time.'[1] The ceremonies of their Buddhist worship are few and simple. 'The presence of a priest is not indispensably necessary; prayers are made, and offerings of flowers, food, &c., are placed before the shrine of their great apostle Gautáma by the people themselves. . . . In each village is seen the *khiong*, or house of religion. It is a bamboo structure raised some six feet from the ground, generally built under the shade of some trees, with a clear space in front, where the young men disport themselves in the evening. Inside, on a small raised platform of bamboo, stands an image of Gautáma, made either of wood gilt over or of alabaster. . . . Before it are placed offerings of flowers and rice, which are brought fresh every morning by the girls of the village, who at the same time bring in covered trays the daily food of any priest or wayfarer who may be resting there. Around the walls of the *khiong* are hung the black-boards on which the village youngsters learn to read and write. By the side of the image generally hangs a small stand of bells; and morning and evening the villagers, in twos and threes, will ascend the small log of wood cut into steps, by which the *khiong* is approached, remove their turbans, and on hands and knees reverently salute the semblance of their revered teacher, first ringing the bells to let him know that they are there. Each one prays for himself, save that now and again a father may be seen leading his young son by the hand, and teaching him how to pray. . . . Every year at the *khiong*, just before the commencement of the *júming*[2] season, the ceremony of *shiang pruhpo* occurs. The young boys of the village, on attaining the age of eight or nine years, are clothed in the yellow garments of the priesthood, have their heads shaved, and at the *khiong*, go through a ceremony which seems to be on their part a kind of assumption of religious duties. They sit all in a circle before the priest; before each one is an offering, according to the means of his parents, of rice or cloth, and before each burns a little lamp, which is kept trimmed and bright during the ceremony by the sponsor or nearest male relative

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 38.
[2] *Júming* is the hill mode of cultivation.

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of each, who sits behind; each of the acolytes reverently joins his hands, bows his head, and makes the responses after the presiding priest. After the ceremony they remain in the *khiong*, dressing and living as priests for seven days, during which they must eat simply, and indulge in no sports or vain pastimes. Women do not participate in this rite; but it is common for a man to perform it two or three times during his life. Is any one dear to him sick, or has he escaped from any danger, he performs the *shiang* as a kind of acknowledgment of God's mercy, or a supplication for forbearance. In the Hill Tracts, besides the small *khiongs* — temporary structures built of bamboo—which are found in every village, there are two temples sacred to Buddha, to which the people resort in large numbers at the time of their festival in May. One temple is situated at Bandárban, the residence of the Bohmong Rájá, and the other in the Chittagong District in *tháná* Ráoján, close to the border of the Hill Tracts.'[1]

'The dress of the Khyoungthá is simple. The men wear a *dhoyak*, or cloth of soft home-spun cotton, reaching from the hips to below the knee. In persons of rank the *dhoyak* is longer, reaching almost to the ground, and is generally made of silk or fine muslin. To this is added a *ranji*, or short jacket with sleeves, tying or buttoning at the throat. All males wear the *goungboung*, or turban, which, however, is wound round the head in a manner different from that of the natives of Hindustán. As a rule, no shoes are worn. The women generally do not wear a turban; but on feast or festival days they bind a bright-coloured kerchief loosely round the hair. Around the bosom is wound a cloth about a span wide, the arms and neck being exposed. They wear also a *tabwín*, or petticoat of cotton or silk. . . . Of ornaments, both sexes alike wear pendent ear-rings and bracelets of silver or gold. The women wear, in addition, large truncated hollow cones of silver stuck through the lobe of the ear, which are used as flower-holders. Beads of coral for the neck are also much prized as a female ornament.'[2]

'The marriage ceremony of the Khyoungthá is distinctive and uncommon. On a young man attaining a marriageable age—that is, about seventeen or eighteen—his parents look about for some young girl who would be a good wife for him, unless, as is more often the case, he has fixed upon a partner for himself. Having determined upon a suitable match, a male relative of the family is sent off to the

[1] The Hill Tracts of Chittagong, by Capt. Lewin, pp. 38-40. [2] Id. pp. 45, 46.

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girl's parents to arrange matters.'[1] If everything is satisfactory, a meeting takes place between the parents on both sides, and omens of the happiness or reverse of the union are anxiously looked for. On going away, the boy's parents present their intended daughter with a new petticoat and a silver ring. A favourable day and hour for the completion of the ceremony is then determined by consulting the stars, and casting the nativity of the parties. 'Meantime the parents on both sides prepare pigs and spirits, rice and spices unlimited, for the marriage feast. They also send round to all their kith and kin a fowl and a letter giving notice of the intended marriage; in some places a pice or copper coin is substituted for the fowl. On the auspicious day, and at the hour appointed, the bridegroom and all his relatives set out for the bride's house dressed in the gayest colours, both men and women, with drums beating before them. In the village, a number of bamboo booths have been erected, adorned with flowers and green bamboos, and filled with materials for feasting. . . . A separate and especially beautified booth has been erected for the young lover and his parents; and here they sit in state, and receive visits from all the village.'[2] Towards nightfall the bridegroom ascends to his bride's house, where the ceremony is performed. 'The bride is brought forth from an inner chamber in the arms of the women. On the floor of the house are placed water in jars, rice, and mango-leaves. Round these a new-spun cotton thread is wound and carried again round the two contracting parties as they stand opposite to each other. The priest now comes forward; he recites some prayers in a language that is not understood even by himself (probably Páli), and then, taking cooked rice, a handful in each hand, he crosses and recrosses his arms, giving seven alternate mouthfuls to the bride and bridegroom; after this he takes their hands, and crooks the little finger of the bridegroom's right hand into the little finger of the bride's left. The ceremony is then concluded by more unintelligible mutterings,'[3] and is followed by a grand feast.

The Khyoungthá burn their dead. On the death of one of the tribe, his relatives assemble; some one of them sits down and commences to beat the funeral-roll on the drum; the women weep and cry; and the men busy themselves in preparing for the cremation, which generally takes place about twenty-four hours after death. If the deceased be a man of wealth or influence, the body may be borne

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 49.
[2] Id. p. 50. [3] Id. pp. 50, 51.

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to the burning-ground on a wheeled car: all women also have this privilege; men of the lower classes are simply carried to the funeral pile on the shoulders of their relatives. The funeral procession consists first of the priests, if there should happen to be any in the vicinity. The priests are attended by their disciples; and next come relatives of the deceased, two and two, with food, clothes, &c., offered as alms to the priest on behalf of the deceased. The corpse comes next, and then follow other male relatives. The procession is closed by the women of the village, all clad in their best. The funeral pile is composed of four layers of wood for a woman, three for a man. The nearest blood relative, male or female, of the deceased fires the pile; and when everything is consumed, the ashes are scrupulously collected together and buried. A small mound of earth is heaped up, and a long bamboo with a flag is erected over the grave. After the lapse of seven days the priests reassemble at the house of the deceased to read prayers for the dead.

The language spoken by the Khyoungthá is a provincial dialect of the Arákánese language; the written character is the same as the Burmese. 'Their mode of salutation is strange; instead of pressing lip to lip, they apply the mouth and nose to the cheek and give a strong inhalation. They do not say "give me a kiss," but "smell me."'[1] Another curious custom is, that in each village community, besides the *roájá*, or regular village head, there is also a head boy appointed to control the boys of the village, with the title of *goung*.

THE CHAKMÁS.—The Chakmás form, according to the census of 1872, the numerically largest tribe in the Hill Tracts, numbering 28,097 souls, while the Khyoungthá or Júmiá Maghs are only 22,060 in number. Although the majority of the Chakmá clan do not speak the Arákánese dialect, Captain Lewin classes them with the Khyoungthá on account of their similarity of habit in the location of their villages on the banks of streams, in contradistinction to the other tribes who live on hills in preference to the low lands. 'The name of Chakmá is given to this tribe in general by the inhabitants of the Chittagong District, and the largest and dominant section of the tribe recognises this as its rightful appellation. It is also sometimes spelt Tsakmá or Tsak, or, as it is called in Burmese, Thek. A smaller section of the same tribe is called Doignak. There is a third division or clan called Toungjynyás.'[2] Mr Hodgson, in the Jour-

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 46. [2] Id. p. 62.

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nal of the Asiatic Society of Bengal, No. 1 of 1853, states his opinion that these people are of aboriginal descent; and the writer of a Review on Captain Lewin's book, which appeared in the Calcutta Review of October 1869, also inclines to the same view. The majority of the tribe, however, hold that they are descended from a Hindu family of good caste, and that they came originally from a country called Chainpango or Chámpánagar. 'The story they tell is as follows:—The reigning King of Chámpánagar had two sons, and the elder of these went forth with a picked body of men to attack the King of Magadha. In the contest he was victorious; but on turning his face homewards, news reached him that his old father had died, and his younger brother had usurped the throne, and was prepared to resist his return. On this, the elder brother determined to remain in the country he had newly conquered, and accordingly settled in these hills. His followers took wives from among the country people, who were Buddhists; and to this it is attributable that they forsook the religion of their forefathers, and have altered also somewhat in complexion and appearance.'[1] One particularly noticeable point about this people is the fact that they bear Hindu and Muhammadan names indiscriminately. Thus in the list of the rulers who are known to have reigned over the tribe, are the names of Jamául Khán, Sukdeb Rái, and Dharm-Baksh Khán, the first name being Muhammadan, the second Hindu, and the third a compound of both.

The Chakmás are divided into forty *gozas* or clans. These *gozas* are given by Captain Lewin as follows, the last seven belonging to the Toungjynyá division:—(1) Molima Goza, (2) Wangzá Goza, (3) Dawyn Goza, (4) Toynya Goza, (5) Phaksa Goza, (6) Larma Goza, (7) Kura Goytia, (8) Phey-dang-sirri Goza, (9) Loskra Goza, (10) Khambey Goza, (11) Borseygey Goza, (12) Seygey Goza, (13) Bung Goza, (14) Boga Goza, (15) Darjea Goza, (16) Poa Goza, (17) Barbora Goza, (18) Ranyin Goza, (19) Bungza Goza, (20) Sadonga Goza, (21) Amu Goza, (22) Khiongjey Goza, (23) Uksurry Goza, (24) Molima Seygey, (25) Pheyma Goza, (26) Theya Goza, (27) Poma Goza, (28) Katua Goza, (29) Sekowa Goza, (30) Leyba Goza, (31) Durjiá Goza, (32) Pheydungsa Goza, (33) Barua Goza, (34) Mo-ú Goza, (35) Dunya Goza, (36) Lambacha Goza, (37) Karua Goza, (38) Mongla Goza, (39) Ongyo Goza, (40) Millong Goza. The late chief of the Chakmás, Rájá Dharm Baksh Khán, belonged to the Molima Goza. His

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 63.

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wife, the Kálindí Ráni, who succeeded him, was of the Kura Goytia clan. 'Over each *goza* there is a *díwán* or head-man, who represents the head of the family from which the clan originally sprang. Among the Toungjynyas this hereditary head is called the *áhun*. He collects the poll-tax, and retaining a certain fixed proportion thereof, pays the remainder to the chief of the tribe, together with a yearly offering of first fruits. He has the privilege of deciding disputes, and for so doing receives certain fees, the amount of which is prescribed by custom. The *díwán* also receives as a right a portion of any wild animal fit for food that may be killed by any of his people. When the *goza*, or clan, is a large one, the *díwán* appoints several subordinates under him to assist him in the administration; these officers are called *khejás*. They are exempt from the payment of revenue, and from the *corvée*, or unpaid labour, to which the rest of the tribe are liable; but every year they are bound to present to their *díwán*, an offering of one measure of rice, one bamboo tube of spirits, and one fowl.'[1]

The religion professed by the Chakmás is Buddhism; but from their constant contact with the Bengalis, they have now added to their own rites much of Hindu superstition. Although they have not as yet any prejudices as to caste, they are gradually evincing a tendency towards Hinduism. They now speak a Bengali dialect, consult Hindu astrologers, and celebrate the Durgá and Lakshmi Pujás, both purely Hindu festivals. They observe eight festivals of their own during the year, called (1) Bishu, (2) Tummungtong, (3) Hoiá, (4) Nowarno, (5) Magiri, (6) Kheyrey, (7) Tsumulang, and (8) Shongbasa. These religious feasts are observed both by the Khyoungthá and Chakmás. The principal is the Bishu festival, which occurs in the month of April, when all classes, men and women alike, resort to the Mahámuní temple to make offerings at the shrine of Gautáma, and for general rejoicing. 'In the month of July the Sadhang begins. This is a time of fasting, when persons who wish to do meritorious actions, give alms, and bind themselves by a vow to abstain from some particular pleasure. . . . The fast continues for three months, and for that period the priests are bound to remain stationary at whatever place they may be, and continuously to recite the law, and chant the praises of Gautáma. The Tummungtong is a feast at the close of this fast. Magiri is a time of festival when the rice begins to ripen, and when prayers are offered up that no harm

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 67.

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may befall the crop. The Hoiá and Nowarno occur in November. This is a season of much feasting, corresponding to our harvest home. . . . The Kheyrey and Tsumulang are festivals of minor importance, and of no fixed date. The Shongbasa is the worship of the *nats*, or deities of wood and stream. The priests have nothing to do with this, and it has been condemned as an unorthodox practice. The sacrifice is either offered by the votary himself in person, or an *ojhá* or exorcist is called in to perform the necessary ceremonies.' [1]

On the birth of a child, the mother is considered impure for a month. On the birth of a son, guns are fired and a feast is given, but not so when a daughter is born. No particular ceremonies are followed in naming a child; it is generally called by a name that has been borne by some ancestor. Chakmá mothers generally suckle their children for a long time, and it is no uncommon thing to see a boy of three years old sharing his mother's milk with a young infant. The sign of manhood among the Chakmás is when a lad is sent out to cut his first *júm*, and the parents are bound in honour to give a feast to all their relatives on the occasion.

Child-marriages among the Chakmás, or indeed among any of the hill people, are unknown. There is no fixed time for getting married, and some young men indeed do not marry until they attain the age of 24 or 25, although after that age it is rare to see an unmarried man. Marriage is in this fashion: the boy and his parents first select a bride; and the parents, not accompanied by their son, go to the girl's house with a bottle of spirits, and in a series of artfully put questions, ascertain whether the proposed union is looked upon favourably by the other side. Omens are carefully observed, and many a match has been put a stop to by unfavourable auguries. By the time a second visit is due, the relatives on both sides have been consulted; and if all progresses satisfactorily at the second visit, a day is fixed for the marriage ceremony, and a betrothal ring is given to the bride. The Chakmás have a custom, which does not prevail among any of the other tribes in the Hill Tracts, of buying their wives, the ordinary price being from £10 to £15. 'On the marriage day a large stock of provisions is laid in by both houses. A procession of men and women start from the bridegroom's village with drums and music to fetch home the bride. The parents of the bridegroom present their intended daughter with her marriage dress. No ceremony, however, is performed; and the bride, after a short interval,

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 68.

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is taken away, accompanied by all her relatives, to her new home. On arriving, all enter the house, and the bride and bridegroom sit down together at a small table. On the table are eggs, sweetmeats, rice, and plantains, all laid out on leaf platters. The best man (*sowala*) sits behind the bridegroom, and the bride has a representative bridesmaid (*sowali*) behind her. These two then bind around the couple a muslin scarf, asking, "Are all willing, and shall this thing be accomplished?" Then all cry out, "Bind them, bind them;" so they are bound. The married pair have now to eat together, the wife feeding the husband and the husband the wife. . . . After they have thus eaten and drunken, an elder of the village sprinkles them with river-water, pronounces them man and wife, and says a charm used for fruitfulness.'[1] This concludes the ceremony, and a night of feasting follows. 'The next day, at the morning meal, the newly-married couple come hand-in-hand and salute the elders of their families. The father of the bride generally improves this occasion by addressing a short lecture to his son-in-law on the subject of marital duties. "Take her," he says; "I have given her to you; but she is young, and not acquainted with her household duties. If, therefore, at any time you come back from the *júm* and find the rice burnt, or anything else wrong, teach her—do not beat her: but at the end of three years, if she still continues ignorant, then beat her, but do not take her life—for if you do, I shall demand the price of blood at your hands; but for beating her I shall not hold you responsible, or interfere."'[2] It sometimes happens that a lad and lass fall in love with each other, but that the parents will not hear of the match. In such a case, should the lovers elope together, the girl's parents have the right to demand their daughter back, and take her home. If, notwithstanding this opposition, the lovers' intentions remain unaltered and they elope a second time, no one has a right to interfere with them. The abduction of a girl against her will is punished by a fine of £6, and the offender also receives a good beating from the lads of the village to which the girl belongs. If a man runs away with another man's wife, he has to repay to the injured husband all the former expenses of marriage, and is in addition fined from £4 to £6. Divorce is not difficult of attainment, and is awarded by a jury of village elders, the party adjudged to be in fault being fined heavily. Divorces are not common, however, and the women generally make good and faithful wives. 'Among the Toungjynyá and

[1] The Hill Tracts of Chittagong, by Capt. Lewin, pp. 70-71. [2] Id. p. 71.

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Doignak sections of the tribe, the unmarried lads are all assembled at night in one house under the charge of an elder lad, in the same way as in Khyoungthá villages. This, however, is not the custom with the Chakmás proper.' [1]

The Chakmás burn their dead. 'In the case of a man; the body is burnt with its face to the east, and five layers of wood are used; while a woman is burnt face westward, and seven layers of wood are consumed in the funeral pile. . . . On the death of a *díwán* (village head), or of a priest, a curious sport is customary at the funeral. The corpse is conveyed to the place of cremation on a car; to this car ropes are attached, and the persons attending the ceremony are divided into two equal bodies, and set to work to pull in opposite directions. One side represents the good spirits, the other the powers of evil. The contest is so arranged that the former are victorious. . . . If possible, at the close of a funeral there is a display of fireworks, and guns are discharged. . . . A post, pole, or some other portion of the dead man's house, is usually burned with him. The ashes of the pile are thrown into the river by the side of which the cremation takes place. . . . Seven days after death the priests assemble to read prayers for the dead, and the relatives give alms.' [2]

Crime is rare among these primitive people; the most frequent misdemeanours are those connected with women, and for offences of this description a regular scale of fines is fixed. These fines are divided between the chief of the tribe and the village head. Theft is almost unknown, and all civil disputes were formerly settled among themselves. Latterly, however, a spirit of litigation has sprung up among them, and they now resort to our courts more than any other hill tribe. In serious cases among themselves they are fond of trial by ordeal. 'A *ser* (two lbs.) of rice is put into a pot and left all night before the shrine of Gaṭáma at one of the temples; in the morning the elders assemble, and the supposed culprit is called upon to chew some of this rice. If he is innocent, he finds no difficulty in doing so; but if justly accused, he is not only unable to masticate the rice, but blood is believed to issue from his mouth! In a case like this a very heavy fine is exacted. In default of payment, the culprit ought, according to old custom, to become a slave for such time as will enable him to work off the penalty.' [3]

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 73.
[2] Id. p. 74.
[3] Id. p. 75.

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With slight modifications, this form of ordeal prevails in many parts of India.

It is a universal custom among the Chakmás to place a village in quarantine in case of sickness. 'The average duration of life, they say, does not run beyond sixty years, but formerly disease was much less common among them, and it was not unusual to find men and women attain the age of ninety or even a hundred years. They instance, in proof of this, three diseases which have appeared among them within the last two generations. First, a sickness called *tsáná pirá*. This disease appears first in the form of a low intermittent fever; but the attacks increase in frequency until the type changes to remittent, the tongue and throat become ulcerated, delirium sets in, and is followed by death. The second, *náyá-bís*, or the new poison. This is simply a strong remitttent fever. Both these diseases are said to have been unknown until within the last sixty years, and the wilder tribes further east still enjoy immunity from these attacks. The third disease, which has only lately made its appearance among them, is syphilis. They are well acquainted with herbs and simples, and possess a rough pharmacy of their own, but they have no medicine-men.' [1]

In one point in particular, the Chakmás differ from all the other hill tribes—viz., that they are averse to changing the sites of their villages. From generation to generation, the village is kept at one place, although the people do not aim at any permanency of structure in their dwellings, the houses being built of bamboo only, and thatched with leaves. The dress of the Chakmás is similar to that of the Khyoungthá, except that the petticoat of the women is of coarse blue and red homespun cloth, and that it is worn rather shorter. Their jewellery is also of somewhat different shape.

THE TOUNGTHÁ TRIBES, OR 'CHILDREN OF THE HILLS.'—The second division of the hill tribes consists, according to Captain Lewin's classification, of the Tipperahs, the Mrungs, the Kumís, the Mros, and the Khyengs, tributary to us, and entirely under British control; the Bangís and Pankhos, who, although paying no revenue, are subject to our influence; and the Lusháis or Kukís, and Shendus, who are entirely independent. These tribes are in every respect wilder than the Khyoungthá: they are more purely savages, and unamenable to civilisation. They are distinguished from the Khyoungthá in many ways. Their villages are generally situated on lofty hills, and

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 73.

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are difficult of access. The men wear scarcely any clothing, and the petticoat of the women is scanty, reaching only to the knee. Both men and women are given to dancing together. The women do not hold such a high position as among the Khyoungthá, and upon them falls the greater part of the labour of life. 'Their religion is simple: it is the religion of nature. They worship the terrene elements, and have vague and undefined ideas of some divine power which overshadows all. They were born and they die, for ends to them as incomputable as the path of a cannon-shot fired into the darkness. They are cruel, and attach but little value to life. Reverence or respect are emotions unknown to them; they salute neither their chiefs nor their elders; no form of greeting exists in their many tongues, neither have they any expression conveying thanks. . . . . They attach importance to an oath: it is with them a rude test or touchstone in matters pertaining to crime, and by which they ratify engagements. The oath is made upon the things on which their very existence may be said to depend—namely, water, cotton, rice, and the *dáo*, or hill knife. They are monogamists, and as a rule are faithful husbands and good fathers after marriage. Great licence is allowed before marriage to the youth of both sexes, between whom intercourse is entirely unchecked.[1] . . . Divorce, if applied for by one of the parties only, cannot be obtained, save by payment of an almost prohibitive fine. Adultery among the wilder tribes is punished by death.'[2] Slavery is common, but the bond people are universally treated well. The Toungthá pay no revenue to their chief; but he is entitled to receive from each house yearly one basket of rice and a jar of fermented liquor. His share also of the spoils of war is the largest. Each village forms a state by itself, owning allegiance to no one but its special head. A man may transfer himself from one chief to another, and it thus frequently happens that the power of the different chiefs varies considerably from time to time according to their success or popularity. As a rule, the tribes enjoy comparative immunity from the diseases which afflict the people of the plains, and whenever small-pox or cholera has appeared, the disease has been brought by Bengalis from the plains. In cases of epidemic, the custom of placing the infected village in quarantine is universal.

[1] As a matter of fact, however, Captain Lewin assures me that such intercourse is confined to individual couples who practically are faithful to each other, and in event of the girl becoming pregnant, the pair are held to have become man and wife.—W. W. H.

[2] The Hill Tracts of Chittagong, by Captain Lewin, pp. 76, 77.

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'A sacrifice is offered, and the village is encircled with a fresh-spun white thread. The blood of the animal sacrificed is then sprinkled about the village, and a general sweeping and cleansing takes place. . . . They attach great importance to the quarantine being kept unbroken. It generally lasts three days, during which time no one is allowed to enter or leave the village.' [1]

THE TIPPERAHS residing within the Chittagong Hill Tracts consist of four clans, the Purán, Náwáttiá, Osuie, and Riáng. They have all immigrated from the neighbouring state of Hill Tipperah. For the most part they live in the country to the north of the Karnaphulí river. The hills bordering on Hill Tipperah are principally inhabited by the Purán and Náwáttiá clans. The Riángs are the wildest clan of all, and it is only of late years that they have settled down peaceably within British territory. Formerly they resided far in the interior of the Lushái country, and took part with the independent tribes in their raids upon British territory. Since a stable executive authority has been established in the Hill Tracts, their villages have one by one moved within our frontier. The Osuie are a comparatively small and scattered clan; some of their villages are situated near the Phení river, some on the hills near the Karnaphulí, while two have gone southwards into the Bohmong Rájá's country and have settled on the Dolúkyoung, a tributary of the Sangu. The number of Tipperahs within the Chittagong Hills in 1869 was estimated by Captain Lewin at 15,000 souls; the number according to the census of 1872 is only 8,100. Like all the other hill tribes, the leading characteristic of their social polity is the village community governed by a head-man. They are a restless people, and their villages do not long remain in one place. The dress of the people is of the simplest description. The men wear a thick turban, and a narrow piece of homespun cloth passed once round the waist and between the legs, with a fringed end hanging down in front and rear. In the cold season, they wear in addition a rudely-sewn jacket. The ornaments of the men consist of crescent-shaped silver ear-rings. The women wear a short red-and-white striped petticoat, reaching a little below the knee. In married women, this petticoat forms the whole clothing; but the unmarried girls cover the breast with a coloured cloth. The women wear ear-rings similar to the men. Both sexes have long abundant hair, which is worn in a knot at the back of the head. False hair is also

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 78.

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common, especially among the women; this is woven among the back hair to make the knot look larger.

At a marriage, a pig is killed as a sacrifice to the deities of the woods and streams; the girl's mother pours out a glass of liquor and gives it to her daughter, who sits on her lover's knee, drinks half, and gives him the other half; they then crook together their little fingers. This concludes the ceremony; but a good deal of feasting, drinking, and dancing follows. If a match be made with the consent of the parents, the young man has to serve three years in his father-in-law's house before he is formally married. During this period of probation, his sweetheart is, however, to all intents and purposes a wife to him. Divorces are obtained only on an adjudication of the village elders. Captain Lewin instances one case which he witnessed himself, in which a divorce was sued for by the wife on the ground of habitual cruelty. The jury deliberated and found that the cruelty was proved, and that the divorce should be granted. Some check, however, they determined must be put upon the woman, or otherwise every wife would complain if her husband raised his finger at her. Accordingly they gave sentence that the divorce was granted; but that as the woman was wrong to insist upon abandoning her lawful husband, she should give up all her silver ornaments to him, pay a fine of £3, and provide a pig, with a sufficient supply of spirits, to be discussed by the jury.

'When a Tipperah dies, his body is immediately removed from within the house to the open air; a fowl is killed and placed with some rice at the dead man's feet. The body is burned at the water-side. At the spot where the body was first laid out, the deceased's relatives kill a cock every morning for seven days, and leave it there with some rice as an offering to the manes of the dead. A month after death, a like offering is made at the place of cremation, and this is occasionally repeated for a year. The ashes are deposited on a hill in a small hut built for the purpose, in which are also placed the dead man's weapons—a spear, *dáos* of two sorts, arrow-heads, his metal-stemmed pipe, ear-rings and ornaments.'[1] In all ceremonies of a religious nature, an *ojhá*, or exorcist, who is supposed to have power over spirits, is in great request; this office depends upon having a knowledge of charms, and it is therefore handed down from father to son. A curious trait, characteristic of the tribe, was noticed by Captain Lewin, who, when once

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 85.

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travelling through the jungle, came to a small streamlet across which a white thread was stretched. On inquiring the reason of this, it appeared that a man had died away from his home, and that his friends had performed his funeral obsequies at this spot, after which it was supposed that the dead man's spirit would return to his former abode. Without assistance, however, spirits are unable to cross running water, and the stream had therefore been bridged in this manner.

In disputes among the Tipperahs, where one man asserts a thing and another denies it, the matter is frequently decided at the request of both parties by the hill oath on the *dáo*, rice, cotton, and river-water. One instance is given by Captain Lewin 'in which two men disputed as to the ownership of a cow, both parties claiming the animal. At last the man who wished to get possession of the beast said, "Well, if he will swear by the *dáo* that the cow has always been in his possession, and is his property, I will abandon all claim." The other man agreed to this and took the required oath; after which both parties retired quite satisfied, the man at whose instance the oath was taken remarking that the result was now in the hands of the deities.' The Tipperahs, however, are addicted to lying, and are said to be the only hill tribe in which this vice is met with.

Their customs are much affected by the locality of their villages, and they are very apt to approximate to the habits of other races and tribes with whom they are brought in contact. Thus the Riángs differ very little from the Lusháis or Kukís. The Náwáttiá clan are brought in close contact with the Bengalis of the plains, and are consequently addicted to Hindu superstitions and observances. Again, the Osuies are, as a rule, able to talk the Arákán dialect, and their ideas are similar to those of the Khyoungthá. The Tipperahs have a separate and distinct language of their own, but no written character.

THE KUMÍ OR KHWEYMÍ TRIBE, in the Chittagong Hills, is a branch of the same tribe in Arákán. According to Captain Lewin, it contained within the District in 1869 about two thousand members. The returns of the census of 1872, however, in which the numbers were given by the chiefs, show only 534 Kumís as living in the Hill Tracts.[1] The number fluctuates, as year by year

[1] I ought to clearly point out that the returns furnished by the chiefs for the census were likely to understate rather than to overstate the facts, as the tribute payable by

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some families either go to or return from their relatives on the Koladyne river in Arákán. The journey takes but two days, and is made by a well-known pass across the hills from the Sangu river over Madhu Toung. The Kumís living within the Hill Tracts acknowledge the Bohmong Rájá as their ruler, and pay him an annual tax of six shillings per house. As with all other hill tribes, each Kumí village has its recognised head, who has certain definite rights and privileges pertaining to his position, but receives no money tribute.

Owing to their proximity to the independent and predatory tribes, the Kumís are more warlike than the majority of the hill people within our boundary. Their villages are generally situated on the top of a lofty hill, and are regularly stockaded and fortified. The village has generally but one door, and this is defended by a winding passage trebly stockaded. The door itself is of solid timber, studded from top to bottom with thickset bamboo spikes. Outside the village are lofty look-out stations placed at intervals, where a watch is kept day and night; the steep slopes of the hill are rendered difficult of ascent by *chevaux de frise* of bamboo, while the ravines below are strewn with caltrops. In one village Captain Lewin noticed a most extraordinary stronghold in a tree. It was a small house built of shot-proof logs of timber, and elevated about a hundred feet from the ground in the branches of an enormous tree that grew in the village. The hut was capable of holding about twenty persons; it was loopholed all round and in the floor, and was reached by a ladder which could be drawn up when necessary.

The Kumí houses are all built of bamboo, with a thatch of palm-shaped leaves found in the jungle, and are elevated eight or ten feet from the ground. There is a platform in front of the dwelling, where the plates and dishes are washed, and where the bamboo tubes in which the women fetch water are kept. The house itself consists of one large hall about fifty feet long by twenty broad, with an enclosed platform at the back. The hall contains two large fireplaces, one at each end; the walls are double, and of bamboo matting, with about eighteen inches between the inner and the outer wall. Outside,

them to the British Government is proportionate to the number of men subject to their authority. Captain Lewin's independent estimates must therefore, in all cases, be carefully remembered in any practical calculations based on the supposed population of these Tracts.—W. W. H.

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above the door, is a line of skulls of deer, tusked boars, wild cows, and bears, all smoked brown. Inside, towards the centre of the hall, if the owner is a great hunter, will be seen another trophy of skins, buffalo-horns, and weapons.

The religion of the Kumís is the same as that of the other Toungthá tribes, and they offer sacrifices to the spirits of the hills and rivers. At one time, Captain Lewin had occasion to swear an oath of friendship with certain of their chiefs, and he describes the sacrifice which was then offered up, as follows :—'A goat was tied by the neck, the cord being held by me ; another rope was fastened to the animal's hind legs, and held by the five chiefs with whom I was concerned. The ropes were kept taut, so that the animal was thrown into an extended position. The head chief, bearing a fighting *dáo*, stood over the goat; and taking a mouthful of liquor from a cup which was handed to him, he blew it first over me, then over the chiefs, and a third mouthful upon the goat. He then raised the *dáo* over his head, and addressed a loud invocation to the *nat*, or spirit of the river, at the same time plucking some hairs from the goat and scattering them to the wind. Then, with one stroke of the *dáo*, he severed the animal's head from its body. The warm blood from his weapon was afterwards smeared upon the feet and foreheads of all who took part in the ceremony, with a muttered formula indicating that any one who was false or acted contrary to the object for the attainment of which the sacrifice was offered, could be slain without fault by his coadjutors. A grand feast on the goat's flesh concluded the ceremony.' [1]

A marriage among the Kumís is simply a festive occasion, and does not appear to entail any particular ceremonies. A child is named on the falling off of the navel-string, and is generally called by a name that has been borne by some ancestor. The women have no rights of inheritance, the eldest son being recognised as his father's sole heir and representative. They burn their dead, the ashes being afterwards placed in a small hut put near the place of cremation, together with the clothes, eating utensils, and sleeping-mat of the deceased. Slavery is a recognised institution among the Kumís. There are no salutations or form of greeting among them, and their language contains no written character. The dress of the Kumís is a very scanty cloth, so adjusted that a long end hangs down behind in the manner of a tail; hence the name given them by the

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 91.

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Burmese of Khwey-mí—*i.e.*, dog men. 'They wear their hair bound in a knot over their foreheads. Their ear-rings are flat discs of silver with the centre cut out. Among the women, the lobe of the ear is distended to a large size with a roll of cloth or a flattened cylinder of wood.'[1]

THE MROS are a tribe which formerly dwelt in the Arákán hills; they now live principally to the west of the river Sangu, and along the Mátámurí river within the Chittagong Hill Tracts. They assert that they were driven from Arákán by the Kumís, and some few years ago a bloody feud existed between them, and affrays often took place. The spread of British influence among these tribes has now put a stop to such encounters. The Mros are tributary to the Bohmong Rájá. In 1869, Captain Lewin estimated their number at fifteen hundred souls; according to the census of 1872, there are 2,378 Mros within the Chittagong Hill Tracts. In *physique*, they are tall powerful men, dark complexioned, with no Mongolian type in their features. They are a peaceable, timid people, and in a dispute among themselves do not fight, but call in an exorcist, who tells them the decision of the spirits in the matter.

They have three gods,—viz., Turái, the Great Father; Sang-túng, the hill spirit; and Oreng, the deity of the rivers. In taking a journey, on starting in the morning each man takes a young green shoot of *san* grass, and the leading man, going ankle-deep into the stream, offers up a prayer to the water-god, the others standing meanwhile reverently on the margin; the shoots are then planted in the sand along the edge of the stream. Also, on crossing a hill, each man on reaching the crest plucks a fresh shoot of grass, and places it on a pile of the withered offerings of former travellers. They have no regular ideas as to a future state. Their ordinary oath is by gun, *dáo*, and the tiger. On solemn occasions they swear by one of their gods, to whom at the same time a sacrifice must be offered. The breaking of an oath of this description they believe will be certainly punished by disease, ill-luck, and death. A young man has to serve three years for his wife in his father-in-law's house; or if wealthy, this preliminary can be dispensed with by paying £20 or £30 down. The principal marriage ceremony consists of feasting and drinking. Before marriage the sexes have unrestrained intercourse. A child is named the day after its birth. In cases of divorce, the husband is repaid all that he gave for his wife, and she has to leave all her

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 92.

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ornaments behind her. A second marriage among women is unusual, but a widow may remarry. On a man dying and leaving a young family, his eldest and nearest adult male relative takes the family and the deceased's wife to live with him. The Mros bury their dead. If a man has sons and daughters, and they marry, he lives with his youngest child, who inherits all property on the death of the father. Two sorts of slavery are recognised—captives taken in war, and debtor slaves; but both are treated alike.

They fix the site of their villages by the dreaming of dreams. If in a dream they see fish, it is good, and they will get money; if a river, it is also fortunate, as betokening a plentiful crop; but if they dream of a dog or a snake, the site is an unlucky one, and the village must not be built there. They weave their own clothes from cotton grown by themselves. The men wear only a strip of cloth round the waist which is passed between the legs, and the women nothing beyond a short petticoat. They seem to think that the tribe is dying out. They say that in their fathers' time men used to live to the age of a hundred years, but that now the average duration of life does not extend beyond fifty or sixty years.

'THE KHYENGS are very few in number in this District; they chiefly inhabit the spurs of the great hill-range separating the Hill Tracts from Arákán. They are an offshoot of a large and powerful hill tribe in Burmah, who are as yet said to be independent.'[1] In religion and customs they differ in no material particular from the Mro tribe already described.

THE BANJOGI AND PANKHO TRIBES claim to be of common origin, sprung from two brothers, and in language, customs, and habits they exhibit a great similarity. These tribes are not numerically strong, and numbered, in 1869, according to Captain Lewin's estimate, about seven hundred houses, or three thousand souls. According to the census of 1872, there are only 305 Banjogis and 177 Pankhos living within the Chittagong Hill Tracts. There are three villages of Pankhos and one of Banjogis on the borders of the Karnaphulí, but the majority reside in the Bohmong's country to the east of the Sangu river. Their language strongly resembles that of the Lusháis or Kukís, and from their appearance they would be supposed, Captain Lewin states, to be an offshoot of that tribe. They, however, affirm that they are sprung from the great Shán nation of Burmah, and some of their customs differ materially from those of the Lusháis

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 94.

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or Kukís. The great distinction between the two tribes is in the mode of wearing the hair. The Pankhos bind their hair in a knot at the back of their head, but the Banjogis tie up their hair in a knot over the forehead.

Their account of the creation and their own origin is curious, and was told to Captain Lewin as follows:—'Formerly our ancestors came out of a cave in the earth, and we had one great chief named Tlandrok-pah. He it was who first domesticated the *gayál* (cow); he was so powerful that he married God's daughter. There were great festivities at the marriage, and Tlandrok-pah made God a present of a famous gun that he had. You can still hear the gun; the thunder is the sound of it. At the marriage, our chief called all the animals to help to cut a road through the jungle to God's house, and they all gladly gave assistance to bring home the bride—all save the sloth (the *huluk* monkey is his grandson) and the earthworm; and on this account they were cursed, and cannot look on the sun without dying. The cave whence man first came out, is in the Lushái country, close to Vanhuilen's village, of the Burdaiya tribe; it can be seen to this day, but no one can enter. If one listens outside, the deep notes of the gong and the sound of men's voices can still be heard. Some time after Tlandrok-pah's marriage, all the country became on fire, and God's daughter told us to come down to the sea where it is cool; that was how we first came into this country. At that time mankind and the birds and beasts all spoke one language. Then God's daughter complained to her father that her tribe were unable to kill the animals for food, as they talked and begged for life with pitiful words, making the hearts of men soft so that they could not slay them. On this, God took from the beasts and birds the power of speech, and food became plentiful among us. We eat every living thing that cannot speak. At that time also, when the great fire broke from the earth, the world became all dark, and men broke up and scattered into clans and tribes. Their languages also became different. We have two gods: Patyen—he is the greatest; it was he made the world. He lives in the west, and takes charge of the sun at night. Our other god is named Khozing; he is the patron of our tribe, and we are specially loved by him. The tiger is Khozing's house-dog, and he will not hurt us, because we are the children of his master.'[1]

'Although admitting the supremacy of one great god, the Pankhos

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 95.

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and Banjogis offer no worship to him; all their reverence and sacrificial rites are directed towards Khozing, the patron deity of their nation. In some villages are men said to be marked out as a medium of intercourse between Khozing and his children. Such a possessed person is called *Koa-vang*. He becomes filled with, and possessed by, the divine afflatus. During these moments of inspiration he is said to possess the gift of tongues, and to be invulnerable. *Koa-vang* receives no payment or other consideration, saving the honour accruing to him by his position as interpreter of the wishes and commands of Khozing. The god Khozing is said to have a village somewhere in the hills where he lives, but no mortal can enter it.'[1]

In former times the rite of human sacrifice was common among these tribes; but although they still consider the practice very beneficial, and that great plenty would ensue from it, they are now prevented by fear of the Government. Their great oath is by *dáo*, spear, gun, and blood, and it is taken by the side of a river; it is a solemn undertaking, and one only to be performed on great occasions. Should a person disregard this oath, he and his family will certainly die a violent death. On ordinary occasions, such as when anything is stolen from a village, an oath is taken on the chief's spear. The spear is struck into the ground at the gate of the village, and every one who passes has to take hold of it and swear that he knows nothing of the matter in question. Whoever will not thus swear, has to account for whatever may have been stolen.

They have no festivals in the year, save one at the sprouting of the young rice, when the supreme god, Patyen, is implored to grant them a plentiful harvest. The Banjogis bury their dead; a chief being interred in a sitting posture. In the time of one of the Rájás, Ngungjungnung, the Pankhos and Banjogis assert that they were the dominant and most numerous of all the tribes in this part of the world. They attribute the decline of their power to the dying out of the old stock of chiefs, to whom divine descent was attributed.

THE LUSHÁIS OR KUKÍS are a powerful and independent people, split up into different clans. They touch upon the borders of the Chittagong Hill Tracts, and 'extend in numberless hordes, north and south-east, until they reach Cachar on the one hand, and the frontiers of Burmah on the other. They cannot be considered as a nation, for they have no coherence of government or polity; but, with slight differences, they speak one language and follow the same customs.

[1] The Hill Tracts of Chittagong, by Captain Lewin, pp. 96, 97.

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. . . Our knowledge of the clans is, of course, confined to the tribes on our immediate frontier with whom we have been brought in contact. They are three in number—viz., the Haulong, Sylu, and the Rattan-Puiya clans. Their numbers were estimated as follows by Captain Graham in 1861:—Haulong, 12,600; Sylu, 10,800; Rattan-Puiya, 2,580. . . . Besides the three large clans, there exist many others known to us by hearsay, as the Dhún, Phuntey, Phún, Lenty, Tsawtey, Paitey Pauktu, Jongtey, Hraltey, Rangtsal, and Burdaiya; and there are doubtless many more. The village system among the Kukís is best described as a series of petty states, each under a Dictator or President.'[1] All that the village contains belongs to the Dictator or chief (called *lál*), and he can call upon his people to furnish him with everything that he requires. A chief's son, on attaining manhood, does not generally remain with his father, but sets up a separate village of his own. The men of one chief are able to transfer their allegiance to another at will, and it hence happens that a village becomes large or small according as the chief is successful in war or the reverse. The chiefs all come from a certain clan called Aidey, from which all the tribes are said to have originally sprung. Only the son of a chief can set up a village for himself. It is held that all chiefs are blood relatives, and it is consequently forbidden to kill a chief save in the heat of battle. 'The house of a *lál* (or chief) is a harbour of refuge. A criminal or fugitive taking shelter there cannot be harmed, but he becomes a slave to the chief under whose protection he has placed himself. Each man is bound to labour three days yearly for his chief, and each house in the village furnishes its share of any expense incurred in feeding or entertaining the *lál's* guests. The chief's house, also, is built for him by the voluntary labour of his people. The residence of a powerful chief is generally surrounded by the houses of his slaves, who marry and cultivate lands, enjoying undisturbed the fruits of their labour. On the death of a slave, however, his wife and children and all his property go to the chief. The messages and errands of a *lál* are done by his favourite slaves. They are his ambassadors in war. To collect his people, or, in fact, to authenticate any order, the chief's spear is sent by a messenger from village to village. Should the message be a hostile one, the messenger carries a fighting *dáo* (hill knife), to which a piece of red cloth is attached.'[2]

[1] The Hill Tracts of Chittagong, by Capt. Lewin, pp. 99, 100. [2] Id. p. 100.

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Women have no rights of inheritance; property is divided among the sons, the youngest getting the largest portion, and the rest sharing equally. Widow marriage is allowed, but women do not often avail themselves of the privilege, as a widowed mother is paramount in her son's house. Lusháis have no distinctions of caste; all eat together, and each man is on an equality with the others. Marriage is a civil contract, that may be dissolved at the will of both parties, and is celebrated only by feasting and dancing. Adultery is very uncommon, and is punished by the death of both parties; their only shelter is in the chief's house, and by a lifelong slavery. Women are held in some sort of consideration; their advice is taken, and they have much influence. The wife becomes the head of the family upon the death of her husband. The whole burden of daily life, however, falls upon the women, who fetch water, hew wood, cultivate and help to reap the crops, besides spinning and cooking. The men chiefly employ themselves in making forays upon weaker tribes, or in hunting; the only home-work they do is to build the house, to clear the land for cultivation, and to help to gather the harvest. A curious custom among them is, that when a man, through cowardice or bodily incapacity, is unable to do man's work, he is dressed in women's clothes, and consorts and works with the women.

'On the death of the father of a family, notice is sent to all his friends and relatives. The corpse is then dressed in its finest clothes, and seated in the centre of the house. At the right hand are laid the dead man's gun and weapons; on the left sits the wife, weeping. All the friends assemble, and there is a big feast. Food is placed before the dead man, who sits upright and silent among them; and they address him, saying, "You are going on a long journey; eat." They also fill his pipe with tobacco, and place it between his lips. These ceremonies occupy twenty-four hours, and on the second day after death they bury the corpse. Among the Dhún and Phún clans the body is placed in a coffin made of a hollow tree-trunk, with holes in the bottom. This is placed on a lofty platform, and left to dry in the sun. The dried body is afterwards rammed into an earthen vase and buried; the head is cut off and preserved. Another clan sheathe their dead in pith; the corpse is then placed on a platform, under which a slow fire is kept up until the body is dried. The corpse is then kept for six months, to allow relatives and friends of every degree to come from a distance and take farewell of the deceased; it is then buried. The Haulong clan hang the body up to

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the house-beams for seven days, during which time the dead man's wife has to sit underneath spinning.'[1]

Their religion and traditions as to origin are similar to those of the Pankhos already described. At the gathering of the harvest they have a festival called among them *chukchái*. The chief goes solemnly into the forest with his people and cuts down a large tree, which is carried to the village and set up in the midst. Sacrifice is then offered, and spirits and rice-grains are poured over the tree. A feast, and a dance by the unmarried men and girls, conclude the ceremony.

Crime is of rare occurrence. Theft in a man's own village is unknown; but they will sometimes steal from other clans. On such a theft being discovered, the chief in whose village it has been committed, makes a formal complaint to the chief under whom the thief is living. The goods stolen are given up if discovered, and the offender heavily fined. A life is exacted for a life. A murderer does not escape even by taking refuge in the chief's house, for the relatives will cut him down even there. If, however, the chief's wife should adopt him as a son, he escapes unharmed. They reverence their parents, and honour old age. When past work, the father and mother are supported by their children.

The only clothing worn by the men is one long homespun sheet or mantle of cotton cloth. This mantle is sometimes of very good manufacture, the best descriptions being dyed blue, and interwoven with crimson and yellow stripes. They are fond of wearing in the ear a small bunch of brilliant feathers. Their hair is bound into a knot at the nape of the neck. The women wear a strip of thick blue cloth round the loins about eighteen inches in breadth, and as an ornament they distend the lobes of the ear to an enormous extent with circular discs of wood or ivory. Both men and women are well made, and wonderfully muscular, but of a sulky and forbidding cast of countenance. The average height of the males is about 5 feet 8 inches, and of females, 5 feet 4 inches.

A Lusháí or Kukí village is always situated on the top of a high hill, and in time of war is fortified by a stockade of timber logs. The time that a village stays in one place depends upon the facilities afforded for cultivation in the neighbourhood. When all the land within easy reach is exhausted, the village is removed to a new site, the ordinary time of remaining in one place being from four to five

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 109.

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years. The houses are built, not of bamboos, as is usual in the hills, but of logs, and they are thatched with leaves. The only difference between the house of a chief and that of any ordinary man of the tribe, is that it is larger. The principal domesticated animals of a Lushái village are the hill cow (*gayál*) and the hill goat. Nearly every house has its *gayál* tethered near the door: these animals are not fed in the village, but simply receive salt, of which they are immoderately fond, at their owner's hand. Early in the morning they troop out of the village to pasture, untended, and return at night of their own accord. They are not milked, and are kept only for slaughter at feasts and sacrifices. The goats are pure white, with long shaggy hair, which in the males almost sweeps the ground. Of these goats' skins some of the clans make a pouch, which is worn like a Highland sporran. In almost every house there is a pet pig, which is allowed to run loose, and is generally enormously fat. Near the villages they set their traps for game. 'They have three kinds of traps: two for deer and pigs, in which the mainspring is a bent-down sapling or a strong bamboo, which either transfixes the game with an arrow, or jerks it high and pendent in the air; the other, generally used for tigers, bears, and suchlike game, is a rough cage of logs open at two ends, and placed in the run of the animals whose destruction it is wished to effect. The top of the cage is composed of two or three enormous tree-trunks, so arranged as to fall on and kill any animal attempting to pass through the trap. The Lusháis are great eaters of flesh, and domestic animals not being very plentiful among them, their supplies depend a good deal upon their success in the chase. They make large hunting-parties, and their favourite game is the wild elephant, which abounds throughout the hills. As, however, they are very careless in the management of their guns and ammunition, a large hunting-party seldom returns without one or more of its members having been accidentally shot. It is only within the last ten or twenty years [this was written in 1869] that the Lusháis have learnt the use of firearms; but muskets mostly of English make, and Tower-marked, are now common enough among them, and render what was formerly a horde of simple savages a band of very dangerous marauders.

'They are constantly warring among themselves. . . . On starting for a raid, the old men and women of the village accompany the party an hour's journey on their way, carrying the provisions, and leave them with loud wishes for their success. "May you be un-

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hurt, and bring home many heads," is the formula. . . . They will march four and five days, traversing enormous distances to the village they intend to attack, and burst upon their prey about an hour before dawn.'[1] They never advance openly to attack an enemy, but send forward spies to make sure of taking their foe unawares. Should their object be discovered, they at once abandon the attack and retreat.

Several raids by these Kukí tribes have been made on our Chittagong frontier. In 1860, what is known as the Kukí invasion of Tipperah took place: fifteen villages were burnt, 185 British subjects murdered, and about 100 carried off as slaves. A retributary expedition took place the following year under Major Raban. The special steps taken since 1860 for the protection of our subjects in the hills are stated to be as follows:—'(1) We have made a yearly allowance to certain hill chiefs on condition of their preserving the peace on our frontier. It appears, however, that they care so little about our money that on some occasions they have not taken the trouble of sending for it. (2) We have entered into amicable agreements with Rattan-Puiya, as well as with the Sylus and Haulongs. The promises, however, of this last tribe have not been kept. (3) It has been attempted to hold a yearly meeting of hill chiefs at Kásálang, but the principal chiefs have seldom attended. (4) A bázár has been established at Kásálang, and one at Rángámátí, as well as a stockade at the former place. (5) Police outposts have been established at different points along the frontier within the last two or three years. (6) A vigorous effort has been made to prevent the exportation into the hills of guns and ammunition. (7) Besides this, different officers have visited Rattan-Puiya's village; but with this exception, and that of the unsuccessful attempt at yearly meetings, nothing has been done, or, as far as we know, could have been done, in the way of personal intercourse with the Kukí chiefs.'[2] Notwithstanding all our endeavours, no less than twelve separate raids were committed on the Chittagong frontier between 1861 and 1869, principally for the purpose of carrying off slaves. Since the Lusháí Expedition in 1871, which was organised to punish the incursions of the Lusháis on the Cachar and Sylhet frontiers, no raids have been made by the Lusháis on the Chittagong Hill Tracts. An account of the principal raids on the District since 1859, both by

[1] The Hill Tracts of Chittagong, by Capt. Lewin, pp. 105, 106.
[2] Calcutta Review, Oct. 1869.

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Lushái s and other tribes, is given on pages 18-21 of this Statistical Account.

The Lushái tribes cultivate their land by *júming* in the manner common to all hill races. They work in iron, and a rough forge is found in every village. They have been taught by their Bengali captives to repair a gun-lock, and also to make spear-heads and fish-hooks; they cannot, however, make a gun-barrel. They are ignorant of the art of pottery, their plates and bottles being simply leaves and gourds; but they use brass and earthen vessels when they can obtain them either by war, or by barter at the frontier *bázárs*. They have no money among themselves, but are aware of its use, and employ it in purchasing articles in our village markets. With the exception of remittent fever, boils, and inflammation of the bowels, they appear to have been formerly unacquainted with disease. In one of their raids into British territory, however, they took back cholera with them, and this disease excited their terrors to such an extent that numbers of the tribe committed suicide on the first symptoms declaring themselves. They called it 'the foreign sickness.'

THE SHENDUS are the last hill people to be mentioned here. They inhabit the country to the north-east and east of the Blue Mountains, and have been guilty of numerous raids upon the Chittagong Hill Tracts. (See pp. 19-21.) Their dress is more ample than that of the other independent hill tribes. The women wear a short chemise of white cotton covering the bosom, and a long petticoat of dark-blue cotton stuff reaching below the knee. When out of doors, they wear over the shoulders and head a fine cotton robe or cloth, for the manufacture of which they are distinguished; the cloth is black, with brilliant red and yellow stripes. The men wear a cloth round the waist, and a mantle of cotton cloth over their shoulders. Both sexes are above the ordinary height of most hill people, and of a fairer complexion. They make salt from brine-springs, and also manufacture their own gunpowder; the sulphur they obtain from Burmah, and an inferior sort of saltpetre is collected from heaps of earth strongly impregnated with urine. Their guns do not appear to be of European manufacture; their stocks are painted red, black, and yellow, and are highly varnished. Cow-horns form their powder-flasks; they are polished, and beautifully inlaid with silver and ivory. The men smoke a pipe made of bamboo and lined with copper, and the women a small copper hookah with a clay bowl. The tobacco-

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water which collects in the bottom of the hookahs is held in high estimation among them as a preservative of the teeth and gums. They do not appear to be aware of the value of money, or to use it: the value of a slave is reckoned at eight muskets, or two cows. Both the Shendu and Lushái tribes in this part of the country are ignorant of swimming, or how to manage a boat, as their dwellings are situated in the higher ranges of hills, where the streams are swift, shallow, and broken by rapids. They are said to worship four spirits or deities—namely, Surpar, Patyen, Khozing, and Wanchang. They believe that after death they will live again in another country where the trees bear food, clothes, and everything necessary for life. In addition to the above four deities, they make sacrifices to the spirits of earth and water at the commencement of the cultivating season. The sacrifice to the water-god is a fowl killed and thrown into the river; for the earth-god, meat and rice are left exposed on the ground. Each man performs his own sacrifice; and they have no priests. Marriage is merely a matter of mutual consent, and is celebrated by feasting and dancing. The Shendus bury their dead in a grave lined with stone.

The foregoing account of the Hill Tribes in the District has, except where the contrary has been stated, been either quoted *verbatim* or condensed from 'The Hill Tracts of Chittagong and the Dwellers therein,' by Capt. T. H. Lewin, Deputy Commissioner.

IMMIGRATION.—It has already been stated (p. 51) that all the Tipperahs in the Chittagong Hill Tracts have immigrated from Hill Tipperah. Emigration still goes on yearly from the territory of the Rájá of Hill Tipperah; and in the year 1872-73 upwards of 2,500 Tipperahs of the Riáng clan fled from their own country and took up land on the Myání river in the Chittagong Hill Tracts. The movement was encouraged by the Deputy Commissioner, as in addition to the advantage presented by an increase in the number of cultivators, it was hoped that if the Myání valley were peopled there would be communication and increased friendliness with the Kukí tribes, who occupy the country immediately to the east. The Riáng Tipperah immigrants arrived in the Hill Tracts almost in a state of destitution. They at first subsisted principally on roots and other wild products of the forest; but the Deputy Commissioner reported, in 1873, that the colony was then thriving. The main body of the immigrants settled on the banks of the Kásálang river, a little above the old guard-post of Khaghoriá, and the remainder

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established themselves at the mouth of the Shishak, an affluent of the Kásálang.

During the year 1872-73, a colony of seventy-eight Gurkhás was established at Khaghoriá, close to the Tipperah immigrants above mentioned. These Gurkhás were collected and brought down from the borders of Nepál, with the object of getting some of the jungle cleared through their means. The Deputy Commissioner was authorised to advance 100 rupees (£10) to each family so as to enable the immigrants to subsist until they could raise a crop, as well as to assist them in the purchase of cattle and ploughs. In the same year another Gurkhá settlement was established at Rángámátí, consisting almost entirely of Gurkhá soldiers who had been discharged from the frontier force as physically unfit for military employ. The Gurkhá settlers at Khaghoriá were unable to endure the deadly climate of that place, and in the year following their immigration they amalgamated with the settlers at Rángámátí, and formed with them one colony.

Owing to restrictions being placed on *júming* (the hill mode of cultivation) in the Regulation District of Chittagong, there was a considerable emigration of hill men from Chittagong to the Hill Tracts and to Arákán, during the three years previous to 1873. In his Annual Report for 1874-75, the Deputy Commissioner stated that during that year some *júmiás* had left the Subdivision of Cox's Bázár in the Regulation District of Chittagong and settled in the Hills; but the attractions of Arákán are, the Deputy Commissioner says, far greater than those of the Hill Tracts; the people have there 'better *júming* lands, a light family tax, no exacting head of a tribe, and no forest tolls to pay.'

Every year a considerable number of Bengali merchants and traders come from the plains and from the neighbouring District of Chittagong, and remain in the Hill Tracts for about six months of the year during the dry and cold seasons. They return to the plains as soon as the rains set in.

EMIGRATION.—Until the year 1873 there had been a steady flow of emigrants from the Sangu Subdivision in the Hill Tracts to the Koladyne and to the Regulation District of Chittagong. The Deputy Commissioner attributed this emigration partly to the raids committed on the people of the Chittagong Hill Tracts by the Lusháis, and partly to the comparatively light family tax in the Arákán Hill Tracts, and the absence of any family tax at all in the

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Regulation District of Chittagong. Emigration from the Chittagong Hill Tracts to Arákán and to Chittagong almost ceased in the year 1873-74.

During the year 1871-72 a large number of villagers in the Hill Tracts migrated across the Phení into the territory of the Rájá of Hill Tipperah, in order to escape their obligations, and to avoid giving labour to Government during the Lushái expedition. Some of these, the Deputy Commissioner reported in 1875, have subsequently returned. In 1872, 400 of the Chakmá tribe left the Hill Tracts and went to Hill Tipperah, probably, according to the opinion of the Deputy Commissioner, on account of the pressure put on them for labour during the Lushái expedition, and then subsequently, for the survey parties.

During the year 1874-75 there was a large emigration of *júmiás* from Balukya Palang and the valley of the Riju, in the Cox's Bázár Hill Tracts Subdivision. From 150 to 200 families are said to have emigrated during the year. Two causes are assigned for the emigration: 1st, the defective out-turn of the *júms* in the neighbourhood, the ground having several times undergone the operation of *júming;* 2dly, the establishment during the year of a toll station on the Riju river, and the imposition of a heavy tax on forest produce passing down. The *júmiás* who emigrated used to make and sell boats; but the tax is, the Assistant Commissioner states, as much as the price formerly obtained for the boat.

Castes.—The hill people have no distinctions of caste; and even the Chakmás, who have adopted a corrupt form of the Bengali language, and observe some of the Hindu festivals, have not yet acquired any prejudice as to caste.

Religious Divisions of the People.—According to the census of 1872 the population of the Hill Tracts is 63,054 souls, of whom 61,957 are the hill people properly so called. Of these, 50,157 are Buddhists, and 11,800 are aboriginal tribes, who 'worship the terrene elements, and have vague and undefined ideas of some divine power which overshadows all.'[1] The remaining 1,097 are not strictly the people of the Chittagong Hills, and consist of 381 Muhammadans, 142 Hindus, 570 Gurkhás (who are by religion Hindus, but in the census are classified only according to nationality), and 4 Christians.

Places of Historical Interest.—On the banks of the Myáni

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 76.

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river, an affluent of the Kásálang, are found tanks, fruit-trees, and the ruins of masonry building. 'Tradition,' Captain Lewin says, 'attributes these ruins to a former Rájá of Hill Tipperah, who, it is said, was driven from that part of the country by hordes of hill men coming from the south. There are no towns of any importance in the District. The largest village is Bandárban, the residence of the Bohmong, which has a population of about 3,000. Apart from the military police force, other Government servants, and a few Bengali shopkeepers, the whole population of the District is agricultural.

MATERIAL CONDITION OF THE PEOPLE.—With the exception of the chiefs and a few head-men, the people are generally poor. They cultivate their patches of jungle until the soil within easy reach of their village is exhausted, and then they move away to a fresh spot. In the case of a bad harvest they borrow from Bengali traders and money-lenders, trusting to good crops in the future to enable them to repay the loan. Repayment is also made by supplying boats, timber, or bamboos. The hill-men, and more especially the Khyoungthá (Maghs) and Tipperahs, are excessively fond of spirituous liquor. The Deputy Commissioner stated, in 1870, that from careful inquiries he had made, he was convinced that at least half of a hill-man's income goes in liquor.

DRESS.—The dress of the Bengali shopkeepers living in the Hill Tracts consists of a waist-cloth (*dhutí*) and a cotton shawl (*chádar*). The costume of the hill people has been already described in treating of the several tribes.—[For the dress of the Khyoungthá (*Júmiá* Maghs), see page 41; for that of the Chakmás, page 49; of the Tipperahs, page 51; of the Kumís, page 55; of the Mros, page 57; of the Kukís, page 62.

DWELLINGS: FURNITURE, &c.—'Our own tributary hill tribes all build their houses of bamboo, raised from the ground about 10 feet, on bamboo supports, with numerous smaller bamboo props supporting the floor, the roof, and the walls, in every conceivable direction. The floor and walls are made of bamboos split and flattened out; the numerous crevices give free access to every breeze, and render a hill-house one of the coolest and most pleasant of habitations. The roof is also of bamboo cross-pieces, thatched with palmyra. This forms an impervious and lasting roof, which need only be renewed once in three years, whereas the ordinary grass-thatched roof has to be repaired every year. A hill-house perched in an exposed position on the ridge or spur of a lofty eminence, looks the frailest

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structure in the world; its strength, however, is surprising, and in spite of the fearful tempests that sometimes sweep over the hills, I never heard of a house having fallen or being injured by the wind.'[1] The dwellings of each of the tribes have certain peculiarities more or less marked which distinguish them from the houses of other tribes.—[For a description of the Kumí houses, see page 54 of this Statistical Account.] The *khiongs* or houses of religion are, like the dwelling-houses, built of bamboo, but they are generally raised only some six feet from the ground. The furniture of an ordinary hill-house consists of a few stools, mats, baskets, and drinking-cups made of bamboo.

FOOD.—The ordinary food of the people of the Chittagong Hill Tracts consists of rice, fish, oil, salt, and chillies. *Pán* and *betel* are also universally eaten by the Khyoungthá. The intoxicating liquors of the Toungthá are of three kinds—viz.: '*khoung*, a sweet fermented liquor made from rice; *sipáh*, a fermented liquor made from *birni* grain; and *árak* (that is alcohol), distilled from rice. Opium, *gánjá*, *bháng*, and other stimulants, are as yet unknown to them.'[2] The Deputy Commissioner, Major Graham, gave, in 1870, the following estimate of the monthly expenditure on food of a shopkeeper in the Hill Tracts:—Rice, 60 lb., 4s. 6d.; vegetables and dried fish, 1s.; chillies, salt, onions, &c., 6d.; oil, 3d.—total 6s. 3d. per month. The following estimate was given by the same officer for the monthly expenditure on food of a hill cultivator:—Rice, 78 lb., 6s.; dried fish, 4 lb., 1s.; salt, 2 lb., 3¾d.; chillies, 1 lb., 1½d.; rice for making liquor, 20 lb., 1s. 8¼d.—total, 9s. 1½d. per month.

Captain Lewin gives the following estimate of what the total annual expenses of a hill man and woman would be, supposing that they had to pay for everything they use or consume, and grew no portion of their own food:—Rice, £3; fish, 8s.; oil, 2s.; salt, chillies, &c., 12s.; betel-nut and tobacco, £1; clothing, £1, 4s.; expenditure for purposes of religion, 16s.: festival expenses, 12s.; medical attendance and medicines, 14s.; silver ornaments and marriage expenses, 30s.; wear of agricultural implements, 5s.; seeds, 9s.—Total annual expenditure, £10, 12s., or an average monthly expenditure of 17s. 8d.

AMUSEMENTS.—A game called *konyon* by the Júmiá Maghs, and *gilákárá* by the Chakmás, is played by all the hill tribes. The *konyon* is the seed of a creeper, in colour and smoothness like the

[1] The Hill Tracts of Chittagong, by Capt. Lewin, p. 15. [2] Id. p. 78.

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English horse-chestnut. One side of the seed is flat, so that it can be made to stand up. The game is to nick the opponent's seed and knock it over. The side gaining most nicks wins.

At the festivals of the Khyoungthá (Júmiá Maghs) the travelling operatic company is an important feature. The company visits in the cold season the larger and more wealthy villages, and is engaged by the chiefs and others on the occasion of marriages and other festive occasions.

The Chakmá boys play a game resembling the English game of 'touch,' and the peg-top is also one of their common amusements.

The Tipperahs are very fond of dancing; but they have, Captain Lewin states, only one musical instrument, which in sound is something between an organ and a bagpipe. It is made from a gourd, into which are inserted long reed-pipes of different lengths, having each one hole stop. The Kumís have drums of various sizes, and also a sort of guitar made out of a solid piece of wood, with wooden frets tied down the stem.

AGRICULTURE—CEREALS.—The cereals grown in the Hill Tracts are rice and Indian corn (*makká* or *bhuttá*). Rice forms the staple crop of the District. The following eight kinds of rice are sown about the middle of April:—(1) *mele*, (2) *nabadu*, (3) *rangi*, (4) *gelang*, (5) *kabarak*, (6) *kángani* (these six are reaped in August), (7) *churi*, (8) *amái churi* (these two are reaped in September). The following six kinds are sown in May, and reaped in September and October:—(1) *kamrang*, (2) *badhoia*, (3) *turki*, (4) *tarkho*, (5) *paltiki*, (6) *bini* or *birni*. The above are the principal descriptions of grain, but most of these kinds consist of several varieties, differing more or less from one another in the colour and size of the grain and husk. Of Indian corn there are several varieties grown in the Hill Tracts; it is sown in April, and reaped in July and August.

GREEN CROPS, FIBRES, MISCELLANEOUS CROPS.—The principal green crops grown in the Hill Tracts are two kinds of *til* (sesamum). The seed is sown in May, and the crop reaped in September. It is nearly all sold to Bengali traders, and the hill-men seldom extract the oil themselves. The only fibre grown in the Hill Tracts is cotton (*kápás*). It is sown in April, and reaped from October to December. It is put in the *júm* together with rice, Indian corn, and a variety of vegetables and fruits. The miscellaneous crops, are tea (see page 87), tobacco, potatoes, melons, pumpkins, *brinjáls*, and

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cucumbers. Limes, plantains, and numerous other fruits, are found wild in the jungles.

THE METHOD OF CULTIVATION in vogue among the hill-men is that known as the *júm* system, thus described by Captain Lewin: —'The mode of cultivation pursued in the hills is common to all the tribes; indeed, wherever hill tribes are found throughout India, this special mode of cultivating the earth seems to prevail. It is known as *toung-yá* in Burmah and Arákán, as *dhai-ya* in the Central Provinces, while here the method is usually called *júm*, and the hill-men pursuing it *júmiás*. The *modus operandi* is as follows: In the month of April a convenient piece of forest land is fixed upon, generally on a hillside; the luxuriant undergrowth of shrubs and creepers has to be cleared away, and the smaller trees felled. The trees of larger growth are usually denuded of their lower branches and left standing. If possible, however, the *júmiá* fixes upon a slope thickly covered with a bamboo jungle of the species called *dollu;* this, compared with a dense tree-jungle, is easy to cut, and its ashes, after burning, are of greater fertilising power. Although the clearing of a patch of dense jungle is no doubt very severe labour, yet the surroundings of the labourer render his work pleasurable in comparison with the toilsome and dirty task of the cultivators of the plains. . . . By his comparatively pleasurable toil the hill-man can gain two rupees for one which the wretched *rayat* of the plains can painfully earn; and it is not to be wondered at that the hill people have a passion for this mode of life, and regard with absolute contempt any proposal to settle down to the tame and monotonous cultivation of the dwellers in the lowlands.

'The *júm* land once cleared, the fallen jungle is left to dry in the sun, and in the month of May it is fired; this completes the clearing. The firing of the *júms* is sometimes a source of danger, as at that season of the year the whole of the surrounding jungle is as dry as tinder, and easily catches fire. In this way sometimes whole villages are destroyed, and people have lost their lives. I [Captain Lewin] have myself seen a whole mountain-side on fire for four days and four nights, having been ignited by *júm*-firing. It was a magnificent sight, but such a fire must cause incalculable injury to the forest; young trees especially would be utterly destroyed. Generally, however, by choosing a calm day, and keeping down the fire at the edges of the *júm* by beating with boughs, the hill people manage to keep the firing within certain prescribed limits. A general conflagration

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is of quite exceptional occurrence. If the felled jungle has been thoroughly dried, and no rain has fallen since the *júm* was cut, this firing will reduce all save the larger forest-trees to ashes, and burn the soil to the depth of an inch or two. The charred trees and logs previously cut down remain lying about the ground; these have to be dragged off the *júm* and piled up all round, and with the addition of some brushwood, form a species of fence to keep out wild animals.

'Work is now at a standstill, till the gathering of the heavy clouds and the grumbling of thunder denote the approach of the rains. These signs at once bring the village into a state of activity; men and women, boys and girls, each bind on the left hip a small basket filled with the mixed seeds of cotton, rice, melons, pumpkins, yams, and a little Indian corn; each takes a *dáo* (hill knife) in hand, and in a short time every hillside will echo to the *hoiá* or hill-call, as party answers party from the paths winding up each hillside to their respective patches of cultivation. Arrived at the *júm*, the family form a line, and steadily work their way across the field. A dig with the blunt square end of the *dáo* makes a narrow hole about three inches deep; into this is put a small handful of the mixed seeds, and the sowing is completed. If shortly afterwards the rain falls, they are fortunate, and have judged the time well; or (unparalleled luck) if they get wet through with the rain as they are sowing, great will be the jollification on the return home, this being an omen that a bumper season may be expected. The village now is abandoned by every one, and the men set to work to build a house, each in his own *júm*, for the crop must be carefully watched to preserve it from the wild pig and deer, which would otherwise play havoc among the young shoots of the rice. The *júms* of the whole village are generally situated in propinquity: a solitary *júm* is very rare. During the rains mutual help and assistance in weeding the crop is given; each one takes his turn to help in his neighbour's *júm*. No hoeing is done: the crop has merely to be kept clear from weeds by hand labour, and an ample return is obtained. If the rain be excessive, however, the cotton crop is liable to be spoilt, as the young plants die from too much water. The first thing to ripen is Indian corn, about the end of July; next come the melons, of which there are two or three sorts grown in the *júms;* afterwards vegetables of all sorts become fit for gathering; and finally, in September, the rice and other grain ripens. At this time the monkeys and jungle-fowl are the chief enemies of the crop. In the month of October the cotton

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crop is gathered last of all, and this concludes the harvest. The rice having been cut, is beaten from the ear in the *júm:* it is afterwards rolled up in rough straw-covered bales, and carried to the granary in the village. . . . Besides grain and cotton, the hill tribes grow tobacco, planted principally in small valleys on the banks of the hill streams.' [1] During the last few years several attempts have been made to introduce plough-cultivation among the hill people; but, up to the present date (1875), a detailed description of these attempts, their results, and their probable future, is given on pp. 78-80. Near the villages of some of the chiefs there are small patches of plough-cultivation, but these are tilled by Bengali servants, and not by hill-men. There are also several Bengali plough-cultivators settled in the District, especially along the border adjacent to the Regulation District of Chittagong.

No improvement has taken place of late years in the quality of the rice grown. The following are the names of the rice-plant in its various stages:—When the seed germinates it is called *gej;* when the ear appears, *thor;* when ripe, *pakná.* Two descriptions of liquor are made from rice by the hill people, called *mad* and *jhágrá.* The former is sold at about a shilling a quart; but the latter description is only made for home consumption.

Area of District, Out-turn, and Value of Crop, &c.—The total area of the District, as returned by the Boundary Commissioner in March 1875, is 6,882 square miles, or 4,404,480 acres, of which almost the whole is fit for *júm* cultivation, although in the degree of fitness one piece of land differs greatly from another. Captain Lewin, in 1869, estimated the value of the out-turn of a *júm* cultivated by a man and his wife to be as follows:—Paddy, 33 hundredweights, £3, 12s.; cotton, 9 hundredweights, at eight shillings a hundredweight, £3, 12s.; Indian corn and vegetables, 8s.; total out-turn £7, 12s. per annum. The size of this *júm* would be about four acres. In addition to the out-turn of his *júm*, a man earns about £3 per annum by wood-cutting, making boats, or selling bamboos, making a total income of about £10, 12s. per annum. The actual outlay for this cultivation is stated by Captain Lewin to be as follows:—Price of seed, 9s.; *dáos* and other necessary implements, 5s.; mats, baskets, &c., 16s.; total, £1, 10s. As has been already mentioned, the hill-men sow the seeds and reap their crops of rice, cotton, Indian corn, &c., from the same piece of land. No estimate can therefore be given of the comparative acreage under the

[1] The Hill Tracts of Chittagong, by Captain Lewin, pp. 10-13.

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principal crops, but of every hundred parts by weight of seed sown, 66 parts are paddy, 33 parts cotton, and one part consists of Indian corn, *til* (sesamum), cucumber, and other vegetables.

CONDITION OF THE CULTIVATORS.—The-hill men each cultivate from four to fourteen acres of land in any part of the District they please. A man cultivating five acres of land would be as well off as an ordinary retail shopkeeper, and could live much more comfortably on the produce than he could on a money wage of 16s. a-month. The cultivators, however, are generally in debt. They pay no rent for their land, but they are extremely improvident, and spend large sums on intoxicating liquors, as well as on a marriage or other festive occasion. On the failure of their crops, they are therefore forced to borrow. With the exception of a few plough-cultivators in the Hill Tracts, all the people *júm* in the jungle without any landholder above them, or any sub-holder or labourer of any sort under them.

DOMESTIC ANIMALS.—The domestic animals of the District are cows, buffaloes, pigs, goats, fowls, cats, and dogs. A cow is worth about £1, 15s.; a pair of oxen from £3 to £4; a pair of buffaloes from about £7 to £8. The hill people who cultivate by *júming* do not use oxen or buffaloes for agricultural purposes; they are only made use of by the few plough-cultivators in the District.

AGRICULTURAL IMPLEMENTS.—The only implements used in agriculture by the hill-men are the *dáo* and the axe. 'The *dáo* is the hill knife, used universally throughout the country. It has a blade about 18 inches long, narrow at the haft, and square and broad at the tip; pointless, and sharpened on one side only. The blade is set in a handle of wood; a bamboo root is considered the best. . . . The *dáo* to a hill-man is a possession of great price. It is literally the bread-winner; with this he cuts his *júm* and builds is houses; without its aid the most ordinary operations of hill life could not be performed. It is with the *dáo* that he fashions the women's weaving tools; with the *dáo* he fines off his boat; with the *dáo* he notches a stair in the steep hillside leading to his *júm*; and to the *dáo* he frequently owes his life in defending himself from the attacks of wild animals.'[1]

WAGES AND PRICES.—The conditions regulating the supply of labour and the rate of wages in the Chittagong Hill Tracts are peculiar and exceptional. The hill people have few wants and no luxuries, except spirituous liquor; and except in a very bad year they obtain from their *júms* enough for their support. They have also a great distaste for drudgery, and it is only by the following

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 12.

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means that they have been induced to work as day-labourers during the cold weather. Formerly, when a hill-man required money to celebrate a wedding, a birth, or some other event, he was forced to borrow from some Bengali money-lender at an exorbitant rate of interest. Strict registration rules, and a limitation to the amount of interest that could be lawfully exacted from the hill-men, have, however, thrown obstacles in the way of money-lending transactions; and Government therefore sanctioned, as a substitute, advances being made to the hill-men without interest, the amount of these advances not to exceed the money to be expended on local works during the next season. These advances are repaid by labour, and under this system the price of the labour of the hill-men during November, December, and January, may be stated at 7½d. a-day. During the cultivation season, local labour is not obtainable even at the rate of 2s. a-day, and coolies from the Chittagong District have to be engaged: their average daily wages are 6¾d. each. Among the Bengalis in the Cox's Bázár Subdivision of the Hill Tracts, labour can be obtained at the rate of 10s. per month. There are no skilled labourers among the hill people.

The price of rice in 1870 was 6s. 3d. per hundredweight for the best, and 4s. 1½d. per hundredweight for the common description. Paddy sold at 1s. 9d. per hundredweight for the best, and 1s. 4d. a hundredweight for the coarser quality. The highest price of rice during 1866 was 8s. 8d. a hundredweight. The following table gives the prices at Rángámátí of paddy, rice, salt, cotton, sugar, and tobacco in the years 1861 and 1870, and also the average of prices during the ten years 1861-70. The prices, however, vary much in different parts of the District.

PRICES OF AGRICULTURAL PRODUCE, &C., PER HUNDREDWEIGHT AT RÁNGÁMÁTÍ IN THE YEARS 1861 AND 1870, AND FOR THE AVERAGE OF THE TEN YEARS 1861-70.

	1861.			1870.			Average of Ten Years.		
	£	s.	d.	£	s.	d.	£	s.	d.
Paddy,	0	4	1½	0	1	9	0	3	1½
Common rice (husked),	0	5	6	0	4	1½	0	5	5½
Best rice (husked),	0	7	7½	0	6	3	0	7	4½
Salt,	0	15	1½	0	15	1½	0	16	6
Cleaned cotton,	2	4	0	2	4	0	2	11	9
Sugar (raw),	1	2	0		...		2	9	0
Sugar (refined),	2	4	0	2	15	0	3	5	6
Tobacco,	0	19	3	1	7	6	1	7	5

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WEIGHTS AND MEASURES.—There is no measure of length known to the hill people, and the distance between two places is only defined by the time occupied in walking from the one place to the other. A day's journey or an hour's journey are the forms of expression used. Land is measured by the amount of paddy required to sow it. Grain is measured by the hill-men in baskets of different sizes. The smallest basket used for this purpose is called a *chainkrang;* sixteen *chainkrangs* make one *tang*, and three *tangs* of rice when weighed make one *maund*. The *tang* is the same measure as the *ári* used in the Regulation District of Chittagong. The hill people have also three-*tang wains* (the *wain* is a basket) and four-*tang wains*, by which they measure large quantities of grain.

LANDLESS DAY-LABOURERS—SPARE LAND.—There is no class of landless day-labourers in the District, and except in the cold weather, all labourers have to be brought from the Chittagong District. Those hill-men who have taken advances from Government, with the condition of repaying them by labour, work as day-labourers during the cold season; but the whole hill population lives by cultivation. Women and children work in the *júms* together with the men.

Nearly the whole of the land in the District may be regarded as spare land, for only a very small portion has been settled with plough-cultivators, or leased out, or reserved for the sake of its forest produce. The spare land is all covered with dense jungle, which begins to spring up again immediately after it has been cleared. No special inducements are offered to promote the sale of the spare land in the District; but great advantages are held out to persons willing to clear land and hold it on lease for the purpose of plough-cultivation.

LAND-TENURES.—The mode of cultivation prevalent in the Chittagong Hill Tracts is fully described on pages 72-74 of this Statistical Account. In order that it may be successful, the cultivator must move every year to a fresh piece of jungle land and abandon the ground from which he reaped his last year's crops. Land-tenures, according to the accurate meaning of the word, are therefore inconsistent with the hill mode of cultivation, and only exist among the hill people in those cases where the British authorities have succeeded in inducing them to abandon the indigenous system of cultivation.

Land-tenures and under-tenures of a varied and complicated character are indeed found within the boundaries of the District of the

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Chittagong Hill Tracts; but with two exceptions[1] these tenures are all mere extensions of those in the Regulation District, and differ from them in no particular but this, that they lie now beyond the limits of the Collector's jurisdiction. The only land-tenures with which the hill people are now concerned, or which are likely to be of much importance in their future history, are those which have arisen from the plough-cultivation movement.

In many parts of the District there are large tracts of low and level land well suited for plough-cultivation; but the hill-man has so strong an aversion to the irksome labour of the plough-cultivator, and so great a love for his own free and wandering life, that when once some years ago in the country adjacent to the Phení the attempt was made to introduce the plough, it met with complete failure. 'Owing to their fear of the independent tribes, the people of that part of the country were unable to move to fresh *júm* land further eastward, and their own country was thoroughly exhausted from over-cultivation; but they steadfastly held aloof from the plough, preferring to earn a precarious subsistence by the cutting and selling of bamboos and the hewing out of boats. Some few of them who had, or could borrow, a small amount of capital, took up the profession of itinerant traders; while others earned, or added to, their means of livelihood by rearing and herding cattle, for which the country afforded ample pasturage.'[2]

The plough-cultivation movement now going on arose, in the opinion of the Deputy Commissioner, 'in consequence of the introduction of the Forest Conservancy rules into the District, by which *júming* operations were hampered and circumscribed;'[3] but it was mainly in those cases where the hill-man was also discontented with his chief, that he took to plough-cultivation as a remedy both for the restrictions on his *júming* operations and for the exactions and oppressions of his chief. It had long been the wish of the local officers that the people might be induced to give up their nomadic form of cultivation and adopt a more settled life; and as soon as applications were made by hill-men for leases of land, for the establishment of villages, and for plough-cultivation, sanction was obtained to leases being granted on very favourable terms, and Government further sanctioned an advance of £3 to each family, the advances to be repaid within five years with interest at 5 per cent. per annum. These terms were not, however, regarded as sufficiently favourable

[1] Forest-land settlements and grass *kholás*. See p. 80.
[2] The Hill Tracts of Chittagong, by Captain Lewin, p. 14.
[3] Annual Report of Deputy Commissioner for 1871-72.

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to induce very large numbers of hill-men to abandon their *júms* and settle in villages; and accordingly, by an order dated the 26th June 1872, Government sanctioned an advance of £8 without interest for each hill family. The following are the conditions on which plough-cultivation settlements are now (1875) made:—(1) The advances must not exceed £8 for any one hill family; (2) the advances must be repaid without interest in five years; (3) only one crop must be put into the ground at one time; (4) the grant of land is not to be more than ten acres for each family; (5) no rent is payable for the first five years, for the sixth and seventh the rent is 2¼d. per acre, for the eighth and ninth years it is 4½d. per acre, for the tenth and eleventh years 6¾d. per acre, and for the remaining nineteen years 9d. per acre; (6) all plough-cultivators are exempted from paying capitation tax to the hill chief; (7) each family must cultivate at least two-thirds of an acre the first year, and two-thirds of an acre more each year until the land is brought under cultivation; (8) leases are to be for thirty years; (9) the lease-holders are allowed to *júm* in the neighbouring hills for the first year.

The following table shows the progress of the plough-cultivation movement among the hill people during the first five years after it was set on foot:—

	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.
Number of applications for settlement, . . .	6	2	2	20	78
Leases granted, . . .	...	2	4	...	25
Amount cultivated in acres,	...	23	81	35	294

Notwithstanding the very liberal terms offered to those who adopt cultivation by the plough, the success of the movement has not been in accordance either with the expectations of those who set it on foot, or with the number of applications made during the first five years. Up to the present date (June 1875) only twenty-six settlements have been made for the purpose of plough-cultivation; these have been made with head-men and others on behalf of 460 families of cultivators; the total amount of land leased is 4,256 acres, and the advances given for the purchase of cattle and agricultural implements amount to £3,274. Of the twenty-six settlements that have been made, twenty-five were granted in 1872, and one in 1873. Since then

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there has been a great falling-off in the plough-cultivation movement, and many even of those who have received advances wish to give up the plough and live again by *júming*. Those who took advances and settlements with honest intentions and with an earnest wish to try cultivation by the plough are, the Deputy Commissioner reports, 'doing very well considering the numerous drawbacks they have to contend with. Chief among these is the havoc committed by tigers on their cattle, and by other wild beasts and by birds on their crops. So heavy is the jungle that it takes several seasons to clear sufficient land for the support of a family. Bengalis, too, have to be imported and retained as servants on high wages to teach this novel system of cultivation to their employers.'[1] Besides these obstacles in the way of the cultivator, all the interests of the chiefs are opposed to the change, for not only do they lose the capitation tax payable by the hill cultivator, but they lose also in position: every hill-man who forsakes his *júm*, transfers the allegiance of himself and his family from the chief to the Deputy Commissioner. If, then, the plough-cultivation movement has not as yet been a success, neither can it be regarded as a failure. It remains to be seen how those who have honestly taken to the plough will succeed; and if they do well, it cannot be doubted that others in large numbers will follow their example.

A few years ago there were a considerable number of forest-land settlements in the Hill Tracts. It was found that the toll stations formerly in existence did not suffice to realise revenue on all forest produce; and large tracts through which no river passed, and of which the produce was not water-borne, were therefore let on lease. These settlements are not now renewed as they fall due, and nearly all of them have already expired. Till recently there were also some grass-land settlements or *kholás*, covering nominally an area of 10,213 acres of land, but in reality about thirteen times as much. Grass-land is not grazing land or open turf, but consists of large stretches of land, often a hundred acres or more, covered with *san*-grass. This grass grows to from ten to twelve feet high, and appears on land that has been exhausted by *júm* cultivation; where it grows nothing else can live, and it prepares the land for plough-cultivation by preventing the growth of jungle. If it is left untouched for three years it dies, and is followed by a short turf called *dhúb*-grass. It is the custom, however, each year to fire all the *san*-grass that is not cut, and it then acquires fresh strength. *San*-grass is used in large quantities

[1] Annual Report of Deputy Commissioner for 1874-75.

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in Chittagong and the neighbouring Districts for thatching, and a large profit was made by those who held leases of grass *kholás*. The settlements were all granted by the Chittagong Collector before the Hill Tracts were constituted a separate District, and they have never been cancelled. Of *bona fide* paddy cultivation with the plough in the heart of the Hill Tracts, and not mere extensions of Bengali border cultivation, there are only two instances in the District, excluding land brought under cultivation by *júmiás*, who have joined the plough-cultivation movement; these are at Rángámátí and at Boradom. The origin of these two cases is described by the Deputy Commissioner as follows:—'The first arose from Rájá Dharm Baksh Khán, chief of the Chakmá tribe, having imported, about sixty years ago, a number of Bengalis, and settled them on the Rángámátí *bíl*, for which he obtained a *noábád* settlement in 1818, which has been extended from time to time. The quantity of land now under cultivation amounts to about 303 acres. The second, at Boradom, is the residence of one of the chief head-men of the Chakmás. In 1874, 226 *bighás* (75 acres) were found under cultivation. It was originally a grass *kholá*—*i.e.*, a tract covered with *san*-grass. Nil Chandra, the head-man, cultivates most of the land himself, but also permits his feudal vassals to cultivate a part if they wish; though he charges them no rent, and even lends them his own buffaloes to plough with, they prefer their ancestral mode of *júming*.'

The most conspicuous examples of the extension of the Chittagong *noábád* tenures into the Hill Tracts are in the Subdivision of Cox's Bázár. *Noábád* means 'newly cultivated'; but the technical meaning of the word is land brought into cultivation since the measurement of 1764, when all the cultivated lands in the Chittagong District were accurately measured and their position and extent recorded. The *noábád* lands were afterwards temporarily settled with their occupants, and although an offer was made to the holders to turn their temporary tenure into a permanent one, nearly all declined to avail themselves of it; and even in the Cox's Bázár Subdivision of the Hill Tracts, where the extension of the Chittagong *noábád* settlements has been greater than in the rest of the District, there is not, the Assistant Commissioner states, one case in which the settlement has been made permanent. Under the holders of *noábád* settlements, there are often several classes of subordinate tenures found in the Chittagong Hill Tracts. Those known in the Cox's Bázár Hill Tracts Subdivision

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are *ihtimáms*, *dar-ihtimáms*, and the tenures of *jamá rayats* and *jotdári rayats*. An *ihtimám* is properly a transferable holding, which may be sub-let at a fixed rent either for a term of years or in perpetuity; but the power of sub-letting in perpetuity does, of course, not exist where neither the *ihtimámdár* nor the holder of the *noábád* settlement has a permanent tenure. The *dar-ihtimámdár* holds under the *ihtimámdár* a tenure similar to the one held by the *ihtimámdár*. The tenures of *jamá rayats* are non-transferable, and are held at a rent liable to enhancement; but the *rayat* has a right to the tenure so long as his rent is paid: *jamá rayats* can hold directly from the settlement-holder, the *ihtimámdár* or the *dar-ihtimámdár*. *Jotdári rayats* are simply tenants-at-will.

Rates of Rents.—No rent whatever is paid by the hill people who cultivate by *júming*. Those also who have settled down to plough-cultivation, and taken leases for thirty years, pay no rent for their land for the first five years; for the sixth and seventh years their rent is fixed at 2¼d. per acre; for the eighth and ninth years the rent is 4½d. per acre; for the tenth and eleventh years, 6¾d. per acre, and for the next nineteen years 9d. per acre.

Before the Hill Tracts were constituted a separate District, numerous grass settlements were granted by the Chittagong Collector. The total rental of these settlements in the year 1871-72 was 464 rupees (£46, 8s.), and they covered nominally 10,213 acres of land. The average rental was therefore in 1871-72 slightly over one penny per acre. These settlements were subsequently cancelled. Settlements of forest produce have also been made, giving the lessee the right to the oil of the *garjan*-tree and all other forest produce, except timber, within the area covered by his lease. The rent of these *garjan*-oil settlements was fixed at 2s. per acre.

Manure, Irrigation.—The only manure used by the hill people consists of the ashes of the jungle and small trees, burnt on the lands before commencing cultivation. No irrigation is practised in the District, and the principle of the rotation of crops is unknown. Land that has been once *júmed* is allowed to lie fallow for eight or ten years, as the soil is utterly exhausted by the hill mode of cultivation, and it takes several years before the jungle grows again sufficiently high to furnish the required amount of ashes for manure and for the soil to regain its strength.

Natural Calamities.—Pigs, deer, monkeys, and birds are very destructive to the crops, which require to be watched day and night. Armies of rats occasionally overrun the District, and commit great

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havoc; they eat both the standing corn and the grain in the houses of the hill people, and disappear from the District as suddenly as they came. The rainfall in the Hill Tracts is very considerable; but the hilly nature of the country cultivated by *júming* is such as to preclude the possibility of a general loss of crops from the floods: the cotton crop is, however, often injured by a too heavy rainfall, especially when this occurs at the beginning of the rains. There is no demand in the District for irrigation works.

FOREIGN AND ABSENTEE LANDHOLDERS.—There are four tea estates in the Chittagong Hill Tracts owned and managed by Europeans (see Tea Industry, page 87); but the land has been purchased as waste land, and the owners are not therefore upon the rent-roll of the District. There are also a considerable number of Muhammadan landholders in the District.

ROADS AND MEANS OF COMMUNICATION.—The only means of communication are by river and by road. The roads are merely footpaths, and even where they have been made of considerable width, there is so little traffic over them that the jungle has again sprung up and left only enough clear space to enable persons to walk along in Indian file. The following are the most important roads in the Hill Tracts:—(1) A footpath from Rángámátí towards Chittagong. It forms part of the Dák road; length, 21 miles. (2) A footpath from Demágirí to Sirthái Tang, used by the police; length, 6 miles. (3) A footpath from Demágirí to Kásálang, open only during the dry season, and then used by the Kukís; length, 25 miles. (4) A footpath from Rángámátí to Rumá, the headquarters of the Sangu Subdivision, *via* Bandárban; length, 104 miles. (5) A footpath from Mánikcharí to Kánchanpur in the Chittagong District; length, 8 miles. (6) A footpath from Mánikcharí to Rámghar on the bank of the river Phení; length, 20 miles. All the roads in the District are under the local authorities. The broken and hilly nature of the country renders the construction of good roads a work of the greatest difficulty.

MANUFACTURES.—*Kundá* boats (dug-outs) are made in large numbers by the hill people, and sold by them for use in the districts of Noákhálí, Tipperah, and Chittagong. A list of the timber-trees from which these boats are cut is given on page 30. A large *kundá* boat made of the best wood is worth from £20 to £30. Besides boat-making there are no manufactures of any kind known to the people of the Hill Tracts. The iron of their *dáos* (hill knives) and axes they procure from Bengalis, and it is only the handles that they themselves can make. The women weave cloth for their own use.

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TRADE.—The import trade of the Chittagong Hill Tracts consists of rice (husked and unhusked), salt, tobacco, cattle, goats, fowls, dried fish, betel-nuts, cloth, *dáos*, pottery, and cheap pedlars' wares. The export trade consists of cotton, *kundá* boats (dug-outs), timber, bamboos, canes, thatching-grass, leaves for making umbrellas, *garjan*-oil, *tíl*-seed (sesamum), mustard, and india-rubber.

The most important imports of the District are rice and salt. During the year 1874-75, 439 tons of unhusked rice, 643 tons of husked rice, and 378 tons of salt, were imported. Of the exports, the most valuable is raw cotton; 2,015 tons of cotton were exported from the District in the year 1874-75. Most of the cotton grown in the District is sold to Bengali traders, and floated down to Chittagong on bamboo rafts. Owing to the opening of a *bázár* at Demágirí, a trade in india-rubber has since 1872 been carried on with the independent tribes to the east of the British frontier. In the year 1872-73, india-rubber to the amount of 2 tons 18 cwt. was purchased from these tribes; and in the year 1873-74 a gross amount of 25¼ tons was purchased, and then exported from the Hill Tracts. The Deputy Commissioner, in his annual report for 1873-74, reported that india-rubber was brought by Kukís to the Demágirí *bázár* even from a distance of nine days' journey. At the close of the year 1874-75, caoutchouc was coming into the *bázár* in considerable quantities from the Haulong country, and during the year, a total amount of 68 tons 6 cwt. was purchased from the hill tribes; of this amount only a small portion (2 tons 6 cwt.) was exported, and the balance remained in store in the District.

The chief markets for the sale of the produce of the Hill Tracts are at Kásálang, Rángámátí, Chandraguná, Bandárban, and Mánikcharí. The Deputy Commissioner stated in 1870, that the value of the articles exported by the hill people themselves was probably about the same as the value of the articles imported. If this is the case, the total value of the District exports must considerably exceed that of the imports, for large quantities of timber, bamboos, canes, and thatching-grass are every year taken away by men from the plains, who enter the hills solely for the purpose of obtaining these articles of forest produce.

The following table shows, as nearly as can be ascertained, the amount of cotton, mustard, india-rubber, *garjan*-oil, and *tíl*-seed exported from the District, and the amount of rice, tobacco, salt, and dried fish imported during the year 1874-75:—

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TRADE STATISTICS OF THE CHITTAGONG HILL TRACTS FOR 1874-75.

RIVERS BY WHICH CARRIED.	EXPORTS.					IMPORTS.				
	Cotton.	Mustard-seed.	India-rubber.	*Garjan*-oil.	*Til*-seed.	Paddy.	Husked rice.	Tobacco.	Salt.	Dried fish.
	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.	Tons.
Karnaphulí, . .	835	39	22·82	...	106	230	465	64	212	78
Phení, . . .	397	6·4	...	·04	39	13·67	61	18	49	36
Dhrung, . . .	27	3·9	...	...	·18	...	...	...	...	...
Ichhámátí, . .	2·9	·3	...	...	·58	2·79	...	·58	1·57	...
Sulak, . . .	1·7	...	...	...	...	·73	2·64	·62	8·45	·58
Sangu, . . .	399	...	...	·13	12·38	21·36	75	6·67	50	28
Mátámurí, . .	213	147	·43	116·62	1·69	...	0·4	...	18	12
Bághkhálí, . .	139	31	...	9·88	6·17	170	39	6·17	39	27
	2,014·6	227·6	23·25	126·67	166	438·55	642·68	96·04	378·02	181·58

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Before toll-stations were established on all the principal rivers passing through the District, the trade returns were necessarily very unsatisfactory, and even the above return for 1874-75 does not show accurately the whole trade of the District in the specified articles: there is no means of ascertaining the amount of traffic by land, and by small rivers on which there are no toll-stations. The Deputy Commissioner states that 'the quantity thus omitted is not likely to be considerable, except in the case of *garjan*-oil, which has practically ceased to be exported by river, on account of its being subjected to a tax when brought past a river toll-station, while it is exported free when shoulder-borne.'

Capital and Interest.—Before the Chittagong Hill Tracts were placed under the direct management of a British officer, it had been customary for the hill-men to borrow money when they required it from their chief, or from some other hill-man who was better off than themselves. No interest was paid for the money thus borrowed; but instead of interest, the borrower bound himself, his wife, or one or more of his children, to serve the lender until the debt should be paid. These debtor-slaves were well treated; they could not be sold or given away by their master, and when they were subsequently released by the order of the British authorities, many of them returned to their masters, according to their original agreement. As a necessary result of the prohibition of this system of debtor-slavery, the chiefs and other rich hill-men refused to lend money to those in want, and the hill-man, when he wished to borrow, was forced to resort to the Bengali money-lender; and through his ignorance and freedom from suspicion, he assented to any conditions the money-lender thought fit to impose. The hill-man generally failed to fulfil the obligations he had carelessly and in ignorance incurred, and he frequently became more truly a slave to the money-lender than he would ever have been to his chief under the old system of debtor-service. The evils that arose from allowing the hill-men to fall into the power of Bengali money-lenders were so great, that it was deemed desirable to limit the rate of interest that could be legally claimed from a hill-man to twelve per cent. per annum. The officers of the Hill Tracts report, that the effect of this measure, coupled with the strict enforcement of the registration of bonds, has been most satisfactory, and that the difficulty in now obtaining loans makes the hill-man more thrifty and more prudent than he was formerly. It has, however, another effect; for the

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money-lender will certainly not lend at twelve per cent. to a hill-man, who has no fixed residence, and can move at any moment to beyond the British jurisdiction. The borrower and lender must therefore either agree to evade the restriction on the rate of interest, or else the hill-man must have resort to Government in his difficulties. The former alternative, no doubt, occasionally takes place; and it would probably have been of far more frequent occurrence had not Government sanctioned advances being made to hill-men without interest, repayable in labour on local works at the rate of one day's labour for each eightpence advanced. During the year 1869-70, £1,094 was thus advanced by Government, in order to lighten the distress caused by a partial failure of crops.

THE TEA INDUSTRY.—There are four tea estates in the Chittagong Hill Tracts; and of these by far the largest is the Haldá valley estate, consisting of three grants in fee-simple, and containing an area of 6,200 acres. The labour employed on this estate in 1874 consisted, according to the manager's report to the Deputy Commissioner, of 270 imported coolies, and an average of about 120 local labourers. The total area of the other three estates is 1,192 acres. At the end of the year 1872 there were 400 acres of land planted with tea in the District, and since then there has been a considerable increase. Of those estates, of which statistics were furnished by the managers to the Deputy Commissioner, the average out-turn in 1872 was 304 lbs. per acre of mature plants. On the only estate of which statistics for the year 1874 are available, the average out-turn per acre of mature plants was 402 lbs. Great difficulty is experienced in obtaining local labour, as the hill people have the very greatest aversion to work as coolies, and are, as a rule, sufficiently well off to avoid the necessity of labour which they dislike. One tea-planter, who imports his coolies from the Regulation District of Chittagong, says that it is the question of labour alone which prevents planters from settling in the Hill Tracts. He has to pay his coolies twelve shillings a-month for men, and ten shillings a-month for women, and they only stay a short time, and leave as soon as they fall ill. An advance of twelve shillings has also to be given to each coolie before he will go from Chittagong, and then he often absconds before he has worked out half the advance. Coolies imported by sea from the other side of the Bay of Bengal are said to maintain fair health.

The planters in the District are of opinion that the soil of the Hill

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Tracts is better suited for tea than that of Chittagong, and the Hill Tracts have a further advantage in the heavy mists which prevail during nearly all the cold weather, and keep the ground cool and moist. The Deputy Commissioner reports, that 'the obstacles to the development of tea-cultivation are two: (1) the dryness of the climate from December to May inclusive; (2) the want of local labour, and the difficulty of keeping up the supply of imported labour. The former obstacle decreases and the latter increases according as the tea-gardens advance deeper and deeper into the hills.'

ADMINISTRATIVE HISTORY.—It has already been stated (see Jurisdiction, page 21) that by the end of the eighteenth century the leading chiefs in the Hill Tracts so far acknowleged the supremacy of the British Government, as to pay tribute to the Chittagong Collector; but it was not until the year 1860, when a Superintendent of Hill Tribes was appointed, that we began to interfere with the administration of the Hill Tracts. Before 1860, and to a less extent since then, the internal government of the country which now forms the Chittagong Hill Tracts, was in the hands of three hill chiefs, assisted by a number of subordinate village officials. These chiefs were, and are still, independent of each other. The Chakmá tribe and their villages are all under the control of one chief, while the Khyoungthá, or Júmiá Maghs, are subject to two chiefs—those whose villages are south of the Karnaphulí river being under the control of the Poang Rájá (the Bohmong), and those north of the river under the control of the Mong Rájá. The Kumís also acknowledge the supremacy of the Bohmong, and pay him tribute. The Tipperahs recognise the supremacy of the local Khyoungthá chiefs, and pay to them the Government tribute. Originally the chiefs collected their revenue from families of their own clan only, irrespective of the place where they might reside; gradually, however, as their power increased, they collected from other weaker tribes, until, as the Deputy Commissioner reported in 1872, 'the extent of their authority is well represented by easily definable natural bounds.' Government sanction was given in 1873 to a proposal to define the boundaries within which each chief may collect his revenue; but up to the present date (June 1875) those boundaries have not been fixed. The revenue of the hill chiefs was, and is still, a house-tax, varying in amount, but levied only from the head of each household or family who cultivates by *júm* in the hills. 'No widower or widow, no unmarried man or maiden, is charged any-

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thing, though they may, by inheritance or industry, be the richest persons in their villages, and may cultivate the most land; but as rich men are never content till they have married, and women stay unmarried no longer than they can help, and the children leave their fathers' houses, marry, and make new households, the families are generally pretty much of the same number and strength, and little substantial injustice is done.' Before the British Government interfered with the administration of the chiefs, the obligation to pay tribute was, there is no doubt, a personal obligation attaching to the heads of certain families, and there was no means of avoiding the fulfilment of their obligations, except by escaping beyond the reach of the chief and his subordinates. Formerly this was a matter of very slight difficulty; and the hill-man had in flight a safe and easy remedy against oppression or excessive exactions on the part of his chief; but since the British authorities have acted in concert with the hill chiefs, escape has become almost impossible. The question has accordingly arisen as to how far the Government should aid the chiefs in the collection of their revenue, or capitation tax (as it is called), from those hill-men who have fled from the Hill Tracts into the Regulation District. Claims have been made on behalf of the chiefs, that these deserters from the hills should be sent back, or if not sent back, that they should be compelled to pay the tax; and that in any case, exemption from the tax should not be given to those hill-men who have left the Hill Tracts merely to *júm* on Government or private land within the Regulation District. The claims made on behalf of the chiefs have been refused; and in this and in other ways the tendency of our administration has been to localise their authority. Although the amount of the capitation tax levied by the chiefs is not fixed, still the Government officers and courts, on the question coming before them, recognise eight shillings per annum as the proper tax for each household.

The agency for collecting the capitation tax among the Chakmás consists, in each clan, of the *díwán* or head-man (called *áhun* by the Toungjynyás), and in the case of large clans, of additional officers subordinate to the *díwán*, and called *khejás*. The *díwán* retains a fixed proportion of the tax he has collected, and pays the remainder to the chief, together with a yearly offering of first-fruits; he is entitled (according to the customs of his clan) to presents on marriages and certain festivals, to part of all fines inflicted for breach of village customs, and to three or four days' free labour from the head

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of every family in his jurisdiction, and to part of every eatable animal killed in the chase. The *khejás* are exempt from the payment of revenue, and from giving unpaid labour to the *díwán;* but every year they have to give him a fowl and a fixed amount of rice and spirits. Among the Khyoungthá or *Júmiá* Maghs, the collecting agent is the *roájá* or village head, and in some cases, but not always, he receives from the chief a percentage on the yearly revenue collections. In addition to the payment of the capitation tax, each adult is liable to work for the chief for three days in each year without pay, and an offering of the first-fruits of rice and cotton is made to the chief by each cultivator.

The head-men of the Chakmá clans (*díwáns*), and of the Khyoungthá villages (*roájás*), have many administrative duties to fulfil besides the mere collection of revenue; they also decide petty cases and disputes among their own people.

Subordinate to the *roájá*, 'there are other village officials called *phaingsi*, *debaing*, and *rupsá*. The last is below the other two; they exercise the same power as the *roájá* in his absence. They assist Government as required; in some cases the *phaingsis* and *debaings* are also made arbitrators, even if the *roájá* be present. All these do the work of *chaukídárs* in collecting the people or the rent, but they do not perform any watch or ward duties.'[1]

Under the rule of the hill chiefs, the headship of a clan among the Chakmás, or of a village among the Khyoungthá, was an office of great importance, and care was taken that no man unfit for the post should be appointed. There was no absolute hereditary right to the office; and among the Khyoungthá, on the death of a *roájá*, the villagers would nominate a successor (usually the son of the late *roájá*); but the appointment was in the hands of the chief. Among the Chakmás, the son, if fit, succeeded his father as head-man, but mental or bodily incapacity disqualified him. Of several sons, the most fit was chosen, and no woman could be appointed to the headship of a clan. On the death of the head of the Chakmá tribe about the year 1830, a woman (Kálindí Ráni) was appointed his successor, and since then a marked degradation has taken place in the office of head-man among the Chakmás. The safeguards against the appointment of an unfit officer have been neglected, and 'we have gradually admitted the principle that the headship is hereditary pro-

[1] Report by *ex officio* Assistant Commissioner, Cox's Bázár, to Deputy Commissioner.

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perty, and an inalienable right. The headship has come to represent merely the right to collect revenue, carrying with it no corresponding administrative duties and obligations. In the parlance of our courts it is called a *táluk*, and is liable to be sold in execution of a decree for debt, and bought by Bengali *mahájans* (money-lenders). It can be sued for and obtained by women as heirs; it is in many cases split up and subdivided among shareholders, who hold it as a speculation. In power and authority over his fellows, inability to aid Government, arrest criminals, and obtain information, the head-man has only too often ceased to exist.'[1] The rights of the head-man that were thus frequently put up for sale under the authority of British officers were rights affecting human beings, and although termed *táluks*, they had no connection with any form of land-tenure. 'Our courts have recognised these sales, many of which took place in the Munsif's court before 1860, and enforced the rights of private or auction purchasers against the *júmiás;* the latter seldom, if ever, acquiesced voluntarily in the transfer, which invariably took place without their being consulted; when called upon to register themselves under their head-man, they now ignore the purchase, and wish to be enrolled under their former head-man, or one of his heirs.'[2]

The strong conservative feeling of the Chakmá people has operated effectually against allowing the headship to pass into the hands of Bengalis. Although the so-called *táluk* might be bought and sold, the people refused to give allegiance to a Bengali head-man, and the sale of the office of head-man is no longer regarded as valid by our courts. It was also ruled by Government, in 1873, that the head-men are to be nominated by the chiefs, and appointed by the Deputy Commissioner, and that they must be chosen from among the *júmiás*, and must not be outsid s.

Since the appointment of a British officer for the government of the Hill Tracts, several attempts have been made to induce the people to give up their own form of cultivation and their unsettled life, and adopt cultivation by the plough. An account of the progress of the movement is given under the head of Land-Tenures, pages 78-80. From the statistics there given, it appears that up to the present date, the attempt to make the hill-men give up their nomadic form of cultivation has met with a very limited amount of

[1] Report by Deputy Commissioner to Commissioner, dated 11th October 1867.
[2] Annual Report of Deputy Commissioner, 1874-75.

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success. The chiefs and head-men energetically opposed the change at the first attempt to introduce it, and some of them even applied for leases of large tracts of land with no other object than to prevent any other hill-men obtaining the lands. All the immediate pecuniary interests of the chiefs and head-men are opposed to the introduction of plough-cultivation; every man who ceases to *júm*, and settles as a permanent cultivator, is released from paying capitation tax to the chief, and deprives him of a subject. Not only did the chiefs and head-men actively oppose the introduction of the plough-cultivation movement, but the people themselves were most unwilling to favour it. They far preferred their own mode of cultivation; and it is chiefly in those cases where the people were dissatisfied with their chief, and eager for independence, that they have yielded to the inducements held out by Government. The circumstances of the Chakmá tribe since the death of their chief, Dharm Baksh Khán, about the year 1870, and the constantly widening breach between the chief and the people, have not only increased the authority and influence of the local Government officers, but have materially aided the progress of the plough-cultivation movement. 'Not forty years ago [this was written in 1873] the Chakmá tribe was a united entity strongly bound together by the ties of kinship and clanship, and under the direction of an able head, the Rájá Dharm Baksh Khán. His death was the beginning of discord: he left no son, although (unfortunately) he had three wives, and the tribe was left without a leader. The three widows squabbled among themselves who should be the heir-at-law, and the matter was eventually taken into the Chittagong courts, and after some years of litigation was decided. It is sufficient to note how the tribe first lost its legitimate head; how its solidity was still further disturbed by the disputes of the rival Ránís; and, lastly, how the litigation in Chittagong threw these ignorant women into the hands of a Bengali clique, which has since then exercised almost paramount influence over them, and has contributed much to the general break-up of the tribe.

'The result of this influence was that the Ránís left the hills and took up their residence away from their people in the Chittagong District; their action, not unnaturally, influenced the leading men of the tribe, who have consequently, for a considerable time, been gravitating towards Hinduism and Bengali customs. On the other hand, the main body of the people, secluded in remote valleys and in scattered village communities among the hills, have steadily

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remained true to their old religion (Buddhism) and their ancient customs.

'About the year 1869 facilities for plough-cultivation were offered to the people, and the present movement commenced. As to its ultimate success I have no doubt; but the occasion is critical, and progress may be materially accelerated or retarded by the management and support afforded to the people. The large mass of the population still stand aloof, watching the results of this new, and, to them, strange experiment. If, however, the present plough-cultivators, or even a fair proportion of them, succeed in making a profitable livelihood by the new mode of culture, I do not doubt but that the whole body of the people will join the movement, and the face of the land will be changed from jungle to fertile plain. Even now the difference in the aspect of the country is noticeably altered for the better along the river's bank in going from Chittagong to Rángámátí; what was formerly one uninterrupted wall of dark-green vegetation is now broken frequently by cleared stretches of plough-land and groups of hill-houses.'[1] The fact that the Chakmás speak Bengali, and have for years mixed with the Bengali cultivators of the plains, has also rendered it easier for them than for the other tribes to acquire a knowledge of the Bengali mode of cultivation.

Although the boundaries within which each of the chiefs may collect the capitation tax have not yet (June 1875) been fixed, an area has been set aside, called the Government *khás mahál*, within which the chiefs may not collect their tax, and where the people are directly under the Government officers. As yet, however, it has not succeeded in attracting many hill-men, and the reasons for this failure are thus enumerated by the Deputy Commissioner in his annual report for the year 1873-74:—'From its situation the Government *khás mahál* above Barkal is not popular, and it requires a real *bona fide* determination to be under Government management, combined with a sacrifice of much that is dear, to decide people to settle there. First, it is too near the Lusháis to be pleasant; secondly, the greater portion of our hill tribes being Khyoungthá, or children of the stream, they dislike a place where their movements by boat are hampered as they are by the Barkal falls; thirdly, there is no *bázár* close by, and that at Kásálang must be visited by land; fourthly, unless a whole village community goes together, the seceders are cut off from their relations and friends.'

[1] Annual Report by Deputy Commissioner, 1872-73.

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The favourable reception given to the immigrants from Hill Tipperah, and the formation of the Gurkhá colony, are important points in the administrative history of the District, as leading to the settlement of a population not subject to the jurisdiction of the hill chiefs. [An account of the immigration from Hill Tipperah is given on page 51, and of the formation of the Gurkhá colony, on page 67 of this Statistical Account.]

The general tendency of the measures introduced into the Hill Tracts by the British Government has been towards defining the local limits of the jurisdiction of the chiefs, and the subordination of their authority to that of the local officers. The chiefs were proved to be unable to protect their subjects against raids committed by the tribes further east, and the gradual diminution of their power was the necessary result. The people recognise now to the full that the local authorities are superior to the chiefs, and even for the settlement of their disputes they resort year by year in larger numbers to our courts, instead of to those of their own chiefs. Still, the policy that the Government has adopted in the Hill Tracts, is not to destroy, but to fix more definitely and firmly, the indigenous organisation found among the several tribes. With this object, a register called the *Júm Book* is now being compiled, and will probably be completed in the course of the present year (1875). The character and objects of the *Júm Book* are stated in the following extract from the annual report of the Deputy Commissioner for the year 1872-73: —'Every head of a village, every person claiming rights over people, or exercising power in a clan, is required to appear, declare, and register such rights. All objectors are also required to file their objections, or lose all future claim to consideration. By this system each village community is registered in turn, and in the course of registration the rights and powers of individual head-men and their relatives are finally determined. At the close of the registration each village community will be collected together, the country will be divided into circles, and the clans as far as possible localised. To each head of a village, or other person having authority, a certificate will be delivered in his own vernacular, defining his powers, privileges, and duties; the chiefs of tribes will, as heretofore, exercise their right of appointing the village head-men, but the appointments, to be effective, will require the sanction of the Deputy Commissioner. Such is briefly the system we are by slow degrees endeavouring

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to develop. It is entirely in consonance with the feelings of the people; indeed it is but a rehabilitation of the old social constitution prevailing under their own chiefs, which has fallen into desuetude owing to the opposite tendencies of the British law and routine.'

REVENUE AND EXPENDITURE.—In 1846-47, the whole revenue of the Hill Tracts consisted of the capitation tax, and amounted to £1,180, 10s. paid to the Chittagong Collector. In the revenue rolls of the Collector, the capitation tax is shown under the head of *kápás mahál* settlements. This designation arose from the fact that before money became current among the hill people, tribute was paid by them to the East India Company in raw cotton. When the Hill Tracts were formed into a separate District in 1860, the capabilities and resources of the country were not known, and no effectual attempt was made to improve the revenue till the year 1866-67. On the 1st May 1866, the Collector of Chittagong made over to the Superintendent the duty of collecting the Hill Tracts revenue; in 1866-67, the total revenue amounted to £3,394, 4s.; while the total expenditure amounted to £8,440, 10s. In 1870-71, the revenue amounted to £4,206, 10s.; and the total expenditure to £14,332, 13s. 5½d. Excluding the expenses incurred on account of the police force, the total expenditure was £5,269, 10s. 9d. It appears, then, that in the year 1870-71 the total expenditure of the District was three-and-a-half times as great as its income; and even excluding the expenditure on the police force, which is properly an imperial charge, the income fell short of the expenditure by one-fourth. On the 1st April 1871, the collection of river tolls in the Hill Tracts was made over to the Forest Department, and since then (mainly on account of the increased amount derived from these tolls) the revenue of the Hill Tracts has increased threefold; while the total expenditure, including that on the police force, has only increased by one-third, and has decreased by one-eighth if the expenditure on the police force is excluded. The total revenue of the Hill Tracts for the year 1874-75 was £12,799, 1s. 10d., and the total expenditure £19,404, 18s. 10½d.; of this expenditure £14,804, 4s. 5d. was incurred on account of the military police force maintained for the protection of the District and the frontier, and only £4,600, 14s. 5½d. on account of all other expenses of administration. In the year 1874-75, the income of the District fell short of the total expenditure by slightly more than one-

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half, but if the expenditure on the police force is excluded, the revenue of the Hill Tracts amounted to nearly three times the expenditure. The following tables show in detail the net revenue and expenditure of the District for the years 1866-67 and 1870-71.

BALANCE-SHEET OF THE CHITTAGONG HILL TRACTS FOR 1866-67.

REVENUE.				EXPENDITURE.			
(1) Capitation tax, . .	£861	14	0	(1) Pay of Deputy Commissioner, . .	£948	12	0
(2) Revenue from Grass Lands, . . .	12	12	0	(2) Deputy Commissioner's Establishments, .	405	12	0
(3) River Tolls, . .	1,079	14	0	(3) Contingencies, . .	461	16	0
(4) Waste Land Sales, .	1,410	4	0	(4) Kukí Presents, . .	177	12	0
(5) Fees for catching Elephants, . . .	30	0	0	(5) Educational, . .	198	2	0
				(6) Public Works, . .	544	8	0
				(7) Police. . . .	5,704	8	0
Total,	£3,394	4	0	Total,	£8,440	10	0

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BALANCE-SHEET OF THE CHITTAGONG HILL TRACTS FOR 1870-71.

REVENUE.				EXPENDITURE.			
(1) Capitation tax,	£1,260	6	3½	(1) Pay of Deputy Commissioner,	£2,112	9	11½
(2) Revenue from grass-lands and *garjan*-oil settlements,	1,041	3	8½	(2) Pay of Assistant Commissioner,	600	0	0
(3) River tolls,	1,337	0	0	(3) Deputy Commissioner's establishment,	569	5	0
(4) Revenue from other forest produce,	264	0	0	(4) Assistant Commissioner's establishment,	140	8	0
(5) Waste-land sales,	272	16	0	(5) Travelling allowance of officers,	101	10	0
(6) Fisheries,	9	0	0	(6) Travelling allowance of establishment,	113	19	4½
(7) Income-tax,	22	4	0	(7) Cost of country stationery,	3	12	2¾
				(8) Office expenses,	66	17	11
				(9) Petty constructions and repairs,	43	2	0
				(10) Remittance charges,	3	12	6¾
				(11) Dieting of prisoners,	9	3	3¾
				(12) Rainy season allowance of ministerial officers,	28	5	4
				(13) Elephant charges,	121	16	10½
				(14) Rewards for the destruction of wild beasts,	5	0	0
				(15) Kukí presents,	541	14	5
				(16) Schools,	460	8	8
				(17) Law charges,	9	19	10½
				(18) House-rent,	60	0	0
				(19) Charge for escorting prisoners,	0	10	9
				(20) Expenses of cutting jungles,	50	0	0
				(21) Conservancy charges,	38	8	0
				(22) Constructing a cane bridge,	16	10	0
				(23) Purchase of tents,	107	10	6¼
				(24) Reward,	0	10	0
				(25) Demarcation and survey expenses,	60	0	0
				(26) Purchase of Dr Chevers's Manual,	4	16	0
				(27) Police,	9,063	2	8½
Total,	£4,206	10	0	Total,[1]	£14,332	13	5½

[1] One-fourth share of the salary of the Commissioner of the Chittagong Division and of the cost of his establishment amounted to £1,056, 7s. 2d.; and if this be added to the expenditure for 1870-71, the total will be £15,389, 0s. 7d.

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THE LAND-TAX.—In 1870-71, there were 225 estates in the District, held by 273 registered proprietors or coparceners, paying a total land-revenue of £1,264, 3s. 8½d.; an average of £5, 12s. 4½d. was thus paid by each estate, or £4, 11s. 11¼d. by each individual proprietor. None of the estates are permanently settled.

MAGISTERIAL, CIVIL, AND REVENUE COURTS.—Before the year 1860, there were no courts specially constituted for the trial of cases arising in the Hill Tracts, and such cases were tried by the courts of the Chittagong District. In the year 1860-61, there were two magisterial courts and two civil and revenue courts in the Hill Tracts, and in 1870-71, the number had increased to three magisterial courts and three civil and revenue courts. Both in 1860-61 and 1870-71, there was only one covenanted officer stationed in the District.

POLICE.—The machinery for the protection of person and property in the Chittagong Hill Tracts, although called by the name of police, is essentially a military force trained and expensively armed, so as to serve as a protection to the District against raids from the tribes further east. In 1872, the strength of the police force was as follows, according to the Report of the Inspector-General of Police:—Three superior European officers on a total salary of £1,440 a-year; 4 subordinate officers each on a salary of £120 per annum or upwards, and 45 officers on less than £120, maintained at a total cost of £2,136, or an average pay for each subordinate officer of £43, 11s. 10d. a-year; 572 foot constables and 32 water constables, maintained at a total cost of £7,264, 16s., or an average annual pay of £12, 0s. 6d. for each man. The other expenses connected with the District police were—in 1872, £120 for travelling charges of the superior officers, £85, 4s. for pay and travelling allowances of their establishments, £40 for horse allowance, and £2,337, 18s. 0d. for contingencies, bringing up the total cost of the Police of the Chittagong Hill Tracts to £13,423, 18s. 0d. The area of the District is 6,882 square miles, and it contains, according to the census returns, a population of 63,054 souls. According to these figures, the total strength of the police force (officers and men) is 656, or one man to every 10½ square miles of area, or one to every 96 of the population. The cost of maintenance (which is payable wholly from the Imperial Revenue) is equal to £1, 19s. 0d. per square mile, or 4s. 3d. per head of the population. Omitting the

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three superior European officers, the 653 officers and men who formed the Chittagong Frontier police in 1872 consisted of 8 *subahdárs*, 6 *jamádárs*, 35 *havildárs*, 42 *náiks*, 12 buglers, and 550 privates. There is no village watch or rural police of any kind in the Chittagong Hill Tracts.

During the year 1872, 42 cognisable cases were ascertained to have occurred, the proportion of final convictions to men brought to trial being 16·8 per cent.; there were also 93 non-cognisable cases, in which the percentage of final convictions was 72·6. The total number of cases both cognisable by the police and non-cognisable was 135, the proportion of final convictions being 87·1 per cent.

There is no jail in the Chittagong Hill Tracts, and convicts sentenced to imprisonment for more than two or three months are forwarded to the jail at Chittagong.

EDUCATIONAL INSTITUTIONS.—At the present date (June 1875) there are two Government schools in the Chittagong Hill Tracts. That at Rángámátí is properly described as a Government middle English school, but it is called a normal school on the ground that there is an allowance for feeding and clothing the boarders. Several of its pupils have succeeded in obtaining Government employment, and there are many who would be available as teachers in the event of any schools being started. The school was established in 1863, and has two distinct departments: first, the Burmese department, attended by Khyoungthá boys, who are taught Burmese and English; secondly, the Bengali department, attended by Chakmá and Gurkhá boys.

The schools at Rángámátí and Mánikcharí are both boarding-schools; and free tuition, together with the payment of all ordinary expenses, is given in order to induce the most promising boys of the District to attend. Notwithstanding this, there is the greatest difficulty in getting the hill people to send their sons to the Government school, and all the influence of the District authorities has to be exerted in order to overcome their objections; even a school at Bandárban, the chief village in the District and the residence of the Bohmong, had to be closed in 1871 as a failure.

The hill people do not even, to any great extent, avail themselves of the indigenous system of education found in the District. The religious customs of the Khyoungthá enjoin a gratuitous vernacular education to all children, the schools being held in the *khiongs*, and the priests or *phúngyis* acting as teachers; but the Inspector of

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Schools, in his report for the year 1873-74, estimates that in 47 *khiongs* in the Chittagong Hill Tracts only about 228 boys receive instruction. By far the majority of the *khiongs* and of boys under instruction are found in the villages of the Mong Rájá.

Among the Tipperahs in the Phení country there is a demand for primary instruction in Bengali; but they are not anxious for Government help or control, and prefer to pay the teachers themselves and manage the tuition in their own way. They engage the teachers only for the cold weather; for as soon as the *júm* cultivation begins, every man, woman, and child is required for the work. The Tipperahs have a language of their own, but no written character.

The following table shows the condition of the Government schools in the year 1870-71. Since then the school at Bandárban has been closed, but the number of pupils at the Rángámátí school has considerably increased; on the 31st March 1875, there were 66 boys in the school at Rángámátí and 14 at Mánikcharí. So that, although there are fewer schools, there are more pupils than in the year 1870-71.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE DISTRICT OF CHITTAGONG HILL TRACTS FOR THE YEAR 1870-71.

Classification of schools.	No.	Pupils.				Cost to Government.	Fees, subscriptions, & other contributions.	Expenditure.
		Hindu.	Muhammadans.	Others.	Total.			
Government Institution for special education (training school for masters), . . .	1	..	2	40	42	£289 10 5	..	£289 10 5
Government English schools for the middle class (at Bandárban and Mánikcharí), .	2	1	..	22	23	114 8 6	£29 0 0	143 8 6
Total, . .	3	1	2	62	65	£403 18 11	£29 0 0	£432 18 11

POSTAL STATISTICS.—The District Post Office at Rángámátí was established on the 4th December 1871, and during the first year the expenditure incurred was £35, 14s. In 1874-75, the number of letters received at the District Post Office amounted to 9,124, the number of newspapers to 1,498, and the number of parcels to 54. The number of letters despatched amounted to 9,732, the number of newspapers to 114, and the number of parcels to 48. The postal receipts were £26, 17s. 5d., and the expenditure £49, 4s.

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TELEGRAPH STATISTICS.—In November 1871, telegraphic communication was opened between Chittagong and Rángámátí. The line was, however, very little used, the number of state messages being about equal to the number of private ones; and on the 1st May 1875, the office at Rángámátí was closed. During the year 1873-74, 122 paid messages were sent, and of these 60 were state messages, and 62 private. The amount paid for the transmission of the state messages was £14, 4s., and for the private ones £9, 7s., and the office at Rángámátí received no income other than from messages. The total income was therefore £23, 11s.; and as the expenditure was only £20, 0s. 1½d., there was a profit on the year's transaction of £3, 10s. 10½d.

ADMINISTRATIVE DIVISIONS.—The District of the Chittagong Hill Tracts is, for political and administrative purposes, divided in two different ways, according as the Government is regarded as acting upon the people only through its own officers or through the medium of the hill chiefs. For the first purpose the District is divided into three Subdivisions—viz., the headquarters Subdivision, the Sangu Subdivision, and the Cox's Bázár Subdivision. The headquarters Subdivision (formed on 1st May 1860 [1]) is under the more immediate charge of the Deputy Commissioner of the Hill Tracts, and comprises, roughly, the countries watered by the rivers Karnaphulí and Phení, with their tributaries. The Sangu Subdivision—the country watered by the Sangu and Mátámurí rivers—was established on the 14th March 1867, and is in charge of an Assistant Commissioner, whose headquarters are at Rumá, on the Sangu river, about sixteen miles south-east of Bandárban. The third Subdivision of Cox's Bázár, comprising the Hill Tracts west and south of the Mátámurí, was formed on the 11th October 1861, and is under the officer in charge of the Cox's Bázár Subdivision of the Regulation District of Chittagong, who is *ex officio* Assistant Commissioner in the Hill Tracts. In the year 1870-71, the semi-military police force in the Hill Tracts consisted of 657 men of all ranks, maintained at a total cost of £9,063, 2s. 8½d., but no particular portion of this force was set aside for each Subdivision. During the year 1874-75, the frontier police force of 514 men and officers was distributed as follows:—

[1] This is the date given by the Commissioner in a return furnished to Government in 1873. The first Superintendent of Hill Tribes was, however, not appointed till July 1860, and the Act removing the Hill Tracts from the Regulation District did not come into operation until the 1st August of the same year.

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121 at Rángámátí, 179 at Demágiri, 51 at Sirthái, and 11 at Barkal, all in the Rángámátí or headquarters Subdivision; and 152 at Rumá.

For the purpose of dealing with the people through the medium of the chiefs, the District is divided into four divisions, the jurisdictions of the Chakmá chief (now Rájá Harish Chandra), of the Bohmong, and of the Mong Rájá, and the Government *khás mahál.* The following statistics relating to these four divisions are taken from the census returns, but differ from the figures in the Census Report owing to the exclusion of the Lushái field-force.

The jurisdiction of the Chakmá chief comprises 5,488 houses, and a total population of 29,250 souls, of whom none are Hindus, 247 are Muhammadans, 28,798 Buddhists, and 205 of other denomina tions. Proportion of Buddhists to total population, 98·5 per cent.; proportion of males to total population, 54·8 per cent.; average number of inmates per house, 5·3.

The jurisdiction of the Bohmong comprises 5,300 houses, and a total population of 21,410 souls, of whom none are Hindus, none are Muhammadans, 15,793 are Buddhists, and 5,617 of other denominations. Proportion of Buddhists to total population, 73·8 per cent.; proportion of males to total population, 52·9 per cent.; average number of inmates per house, 4.

The jurisdiction of the Mong Rájá comprises 1,594 houses, and a total population of 7,712 souls, of whom none are Hindus, 37 are Muhammadans, 2,673 Buddhists, 1 Christian, and 5,001 of other denominations. Proportion of Buddhists to total population, 34·6 per cent.; proportion of males to total population, 56·2 per cent.; average number of inmates per house, 4·8.

The Government *khás mahál* comprises 799 houses, and a total population of 4,682 souls, of whom 142 are Hindus, 570 Gurkhás, 97 Muhammadans, 3 Christians, 2,893 Buddhists, and 977 of other denominations. Proportion of Buddhists to total population, 61·8 per cent.; proportion of males to total population, 56·7 per cent.; average number of inmates per house, 5.9.

CLIMATE.—The following account of the climate of the Chittagong Hill Tracts is taken from Captain Lewin's work, 'The Hill Tracts of Chittagong and the Dwellers therein:'—'The climate of the Hill Tracts is distinguished by two characteristics—its coolness, and its unhealthiness as regards foreigners. There are no hot winds in the hills, and the hottest part of the year is tempered by cool sea-breezes. It is the custom of the people to remain in their villages until the

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cultivation season commences in May, and then the whole country-side moves up, every man to his patch of cultivation on some lofty hill. It is to this custom, I consider, that their comparative immunity from sickness may be traced; for hill-men, on abandoning their usual mode of life, and taking to other occupations not involving the periodical move to the hill-tops, are nearly as much subject to fever as the people of the plains.

'During the months of November, December, January, and February, dense fogs settle over the hills during the night, seldom clearing away until the middle of the following day. These fogs, however, do not seem to have an unhealthy effect, as the four months in which they prevail are the healthiest throughout the year. During the month of February some rain generally falls; but the rainy season does not set in until the end of May or beginning of June, when it continues, almost without intermission, until the end of September. . . . .

'The most unhealthy month of the year is September, the close of the rains. Fever of a bad type is then very prevalent. In the months of April and May the epidemics of small-pox and cholera make their appearance, ceasing at the commencement of the rains. The prevalent wind during the rains and hot season is from the south-west. An easterly wind, if of long continuance, is said to be unhealthy. In the cold season, the wind generally comes from the north. At the commencement and breaking up of the rains, violent storms of thunder and lightning occur.'

The maximum temperature during the year 1874-75 was 99° F., and the minimum 45° F.; the average temperature during the hot weather was 83° F., and during the rains 82° F.[1] The following table shows the monthly rainfall of the year 1871, as well as the number of days in each month on which rain fell:[2]

RAINFALL AND DAYS ON WHICH RAIN WAS MEASURED IN 1871.

	January.	February.	March.	April.	May.	June.	July.	August.	September	October.	November.	December.	Total.
Rainfall in inches,	..	0·04	3·40	3·62	16·48	23·16	18·13	16·89	10·13	8·33	..	..	100·18
Number of days on which rain fell,	..	1	3	6	15	22	26	23	13	10	..	..	119

[1] From the Annual Report of the Deputy Commissioner.
[2] The figures are taken from the Meteorological Report.

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The average annual rainfall of the four years, 1870-73, was 92·6 inches.

VITAL STATISTICS—DISEASES.—The mortuary statistics, collected from a selected area of 22·44 miles in the Chittagong Hill Tracts, give an average death-rate of only 13·24 per thousand; and though, as showing the actual death-rate, the figures are probably of little value, still some information can be obtained from them as to the proportion of deaths which are caused by fever—the great pest of the Chittagong Hill Tracts. Of the whole number of deaths recorded, 65·7 per cent. were due to fever. Judging from the mortality among the police force, the Chittagong Hill Tracts is among the most unhealthy of the Districts of Bengal; the deaths during the four years 1870, 1871, 1872, and 1873 were respectively 44, 36, 39, and 35 per thousand. Cholera and small-pox make their appearance in the Hill Tracts, especially during the two months preceding the rains. During the year 1873-74 there were three outbreaks of cholera, each of which occurred after a heavy fall of rain; and the Deputy Commissioner attributed these outbreaks to the fact that the people attacked were in the habit of drinking river-water, which after heavy rain becomes thick, turbid, and mixed with much decomposed organic matter.

INDIGENOUS MEDICINES.—Captain Lewin, in his work on the Hill Tracts of Chittagong, states that the Toungthá use only one medicine for all diseases, and this is the dried gall-bladder and dung of the boa-constrictor. Speaking of the Mros, Captain Lewin says: 'To sores or wounds they apply a poultice of pounded rice, or the earth of an anthill made into mud with water. Headaches are cured by biting the head till the blood flows. In cases of colic, a favourite remedy is a hot *dáo* applied to the stomach over a wet cloth.'[1] The Chakmás are familiar with the medicinal properties of numerous wild herbs, and they use them according to rules well known to themselves, although there are not among them any men who practise medicine as a profession.

FAIRS AND RELIGIOUS GATHERINGS.—The only fairs in the Hill Tracts of any importance are those held by the local officers for the purpose of meeting the independent chiefs and their people, and thereby bringing about more friendly relations between them and the dependent tribes in the District. In addition to the fair, there is generally a feast, and a display of fireworks or some other

[1] The Hill Tracts of Chittagong, by Captain Lewin, p. 92.

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amusement; a *darbár* is also held by the chief British authority present, and gifts are distributed among the Kukís and other visitors. The fair is not always of the same duration; that at Kásálang in 1870-71, as well as that in 1875 at Rumá (the head-quarters of the Sangu Subdivision), lasted four days. The fair at Rumá took place on the 23d January 1875, and was attended not only by the hill tribes subject to the jurisdiction of the Deputy Commissioner, but also by the Shendus and others from the Arákán side. In speaking of the presence of the Shendus at the fair, Lieutenant A. E Gordon, the Assistant Commissioner in charge of the Subdivision, says: 'It is not easy to describe the satisfaction with which our hill-men contemplated the Shendus, their mortal foes of more than a hundred years; and I cannot help thinking that with this feeling there must have been mixed one of vengeance and hatred, which might well cause the Shendus some anxiety. In fact, it is impossible to believe that the representatives of a race of men, perhaps the actual individuals themselves, known to have brought death and desolation to the home and hearth of many a hill-man then present, could be regarded with other than the bitterest feelings; and when I looked forward to the general hilarity and inebriation inseparable from a Kukí feast, I confess to having been not entirely free from some slight anxiety myself.'[1] Not the slightest ill-feeling between our hill-men and the Shendus was, however, manifested during the whole of the proceedings, and friendly engagements were entered into between the Shendus on the one hand, and the British Government and its subjects on the other. The ceremony by which the Shendus solemnise their engagements was not omitted on the occasion, and it is thus described by Lieutenant Gordon: 'The warm blood of a slaughtered cow streaked upon the forehead and feet of the several parties to the oath is considered by these people to be the most binding obligation under which a man can be placed. The cow is tied by the head to a stake; the oldest and most influential chief is then selected to make the oration, which he does with great earnestness and tragic effect, accompanying himself on the inevitable *khoung* pot, a phial filled from which he holds in his left hand; from this he takes a sip at the conclusion of each clause of the harangue, and spits it out again over the cow to emphasise the commencement of the next clause; his

[1] Report to Deputy Commissioner, published in Calcutta Gazette of 12th May 1875.

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right hand is raised deprecatingly, and with it he gesticulates to mark the strong points of his declamation. When the orational crisis is attained, and the crowning oath, "by the blood of this cow," is pronounced, a second chieftain, mighty in war and wisdom, who has been hardily standing to his spear the while, strikes the poor beast through the heart. During all this time, the parties for the oath have been standing in two rows on opposite sides of the cow, holding the rope attached to its head; the rope being the emblem of the strong tie of friendship by which all engaged are for the future to consider themselves bound. The cow having fallen dead, all stoop and dip a finger in the open wound, and with the warm blood streak the forehead and feet of each member of the opposition. This, with one more visit to the inevitable liquor-jar, the *alpha* and *omega* of every institution, completes the ceremony.'

There is no religious gathering of any importance in the Hill Tracts; but every year, in April, on the festival of Bishu, the Khyoungthá (*Júmiá* Maghs) and Chakmás resort to the Mahámuní temple in the Regulation District, to feast and make offerings at the shrine of the great Buddhist apostle, Gautáma.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF CHITTAGONG

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF CHITTAGONG.[1]

THE DISTRICT OF CHITTAGONG (*Chattagrám*) is situated between 20° 45′ and 22° 59′ north latitude, and 91° 30′ and 92° 23′ east longitude. It contains an area (as returned by the Boundary Commissioner in March 1875) of 2,498 square miles; and a total population, as ascertained by the Census of 1872, of 1,127,402 souls. The chief town, which is also the principal civil station, as well as the administrative headquarters of the District, and the headquarters of the Commissioner of the Division, is Chittagong, or Islámábád, which is situated on the right bank of the Karnaphulí river, nearly

[1] The principal materials from which this Statistical Account has been compiled are:—(1) Five series of special returns, prepared by the Collector, Mr H. C. B. C. Raban, C.S., in 1870-71. (2) A special medical return, furnished in 1870 by the civil surgeon, Mr Duncan. (3) Report on the Land Tenures of Chittagong, furnished in 1875 by Mr J. C. Veasey, C.S., then officiating Collector. (4) Report on the Census of Bengal, 1872, and the District Census Compilation. (5) Printed Correspondence relating to the Chittagong Noábád Settlement. (6) A statement of latitudes and longitudes furnished by the Boundary Commissioner. (7) The Income-tax Reports for 1870-71 and 1871-72. (8) The Annual Reports of the Inspector-General of Police, the Inspector-General of Jails, the Director-General of Telegraphs in India, and the Director of Public Instruction. (9) Annual Reports on the Charitable Dispensaries of the Lower Provinces. (10) Bengal Meteorological Report for 1873. (11) Postal Statistics furnished by the Director-General of Post-Offices. (12) Printed Reports of the Board of Revenue. (13) The Annual General Administration Reports of the Commissioner of the Chittagong Division for the years 1871-75. (14) MSS. used in the forthcoming volumes of Bengal Records, by the Director-General of Statistics to the

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twelve miles from its mouth, in 22° 21′ north latitude, and 91° 53′ east longitude.

BOUNDARIES.—Chittagong District is bounded on the north-west and west by the river Phení, which separates it from the British Districts of Noákhálí and Tipperah, and from the semi-independent State of Hill Tipperah; on the east by the Hill Tracts of Chittagong and the Arákán province of British Burmah; on the south by the Náf river, separating it from Arákán; and on the west by the Bay of Bengal.

EARLY HISTORY OF CHITTAGONG.—Chittagong originally formed a part of the once extensive independent Hindu kingdom of Tipperah; but prior to its conquest by the Muhammadans, it had frequently changed masters. It lay on the disputed frontier between the Hinduism of Bengal and the Buddhism of Burmah, and formed a source of chronic feud between the Hindu king of Tipperah and the Buddhist king of Arákán. Its population exhibits traces of alternate subjugation by both. Chittagong was probably first conquered by the Muhammadans during the period of the Afghán supremacy in Bengal, between the thirteenth and the sixteenth century. The Portuguese historian, Faria de Souza, mentions that in the year 1538 the viceroy of Goa despatched an envoy to the Afghán king of Bengal, who landed at Chittagong, and proceeded thence to the capital at Gaur. The king, however, being suspicious of the intentions of the Portuguese, seized thirteen members of the embassy at Gaur, together with their ship's company. In revenge for this outrage, the Portuguese some months afterwards burned Chittagong. During the struggle between the Mughuls and Afgháns for the supremacy in Bengal towards the close of the sixteenth century, Chittagong seems to have been reconquered by the Rájá of Arákán and annexed to his kingdom as a tributary province.

Although thus practically separated from the Muhammadan empire, the Mughuls, after the final expulsion of the Afgháns from Bengal, ignored the reconquest of Chittagong by the Arákánese. Todar Mall, Akbar's finance minister, continued to treat it as an

Government of India. (15) Records, reports, and correspondence in the offices of the Commissioner, and of the Magistrate and Collector of Chittagong. (16) Statistics relating to the trade of Chittagong, furnished in 1875, by the officiating Collector of Customs. (17) Statistics relating to the Port of Chittagong, furnished in 1875, by the officiating Conservator. The botanical names of indigenous medicinal drugs and of other plants mentioned in the Statistical Account have been supplied by Dr King, Superintendent of the Botanical Gardens, Calcutta.

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integral part of the Muhammadan dominions, and in 1582 fixed its assessment on the rent-roll of the empire, 'by estimation,' at Rs. 285,607. As a matter of fact, Chittagong was then a province of Arákán, and it was not reannexed to the Dehli Empire till 1666 A.D.

The Arákán Rájá maintained in his employ a number of Portuguese adventurers and runaways from the settlements of Goa, Cochin, Malacca, &c. The leaders of these renegade bands won their way, by their superior seamanship and desperate courage, to the highest posts in the Rájá's fleet, and maintained themselves by piracy. Their galleys swept the sea face of the Sundarbans, and ravaged the villages on the great estuaries by which the Ganges and Brahmaputra find their way to the sea. They waged a more legitimate warfare on the Mughul fleets, and their principal station at Chittagong checked the southern progress of the Muhammadan navy, which had its head-quarters at Dacca. But besides protecting the Arákán frontier from the advance of Islám, the Portuguese adventurers, in conjunction with the Maghs, or people of Arákán, penetrated high up the rivers of Bengal, and carried away into slavery the inhabitants of every village on the river-sides. To such an extent had these depredations gone, that, in a map of Bengal and Behar by Major J. Rennell, Surveyor-General, published in 1794, a note is entered across the portion of the Sundarbans, immediately south of the city of Bákarganj, that 'this part of the country has been deserted on account of the ravages of the Muggs.' It is, however, probable that only a small portion of the deserted tract was laid waste by the Maghs, and that the true cause of the desolation is the change which has taken place in the river-system of the delta.

In 1638 A.D., during the administration of Islám Khán Mushaddi, Governor of Bengal, Matak Rái, one of the Magh chiefs who held Chittagong on the part of the Rájá of Arákán, having incurred the displeasure of his prince, and being apprehensive of punishment, sought the protection of the Mughuls, acknowledged himself a vassal of the Dehli Empire, and nominally made over the sovereignty of his territory to the Governor of Bengal. But it was not till 1666, or nearly thirty years later, that Chittagong could be incorporated into the Mughul Empire. In the year 1664-65, Nawáb Shaistá Khán succeeded to the governorship of Bengal. The incursions of the Maghs had at this time reached such a pitch, that he resolved upon a great final expedition against the Rájá of Arákán, which should secure the

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permanent conquest of Chittagong. I take the following account of the operations, which extended from the year 1664 to 1666 A.D., from Stewart's 'History of Bengal,' pp. 187-189, Ed. 1847.

'One of the first acts of Shaistá Khán's authority was to assemble in the year 1664-65, at Dacca, a numerous fleet of boats and an army of thirteen thousand men. Three thousand of these he embarked on board the boats under an officer named Husáin Beg, with orders to clear the rivers of the pirates, and to drive them from the islands of which they had taken possession. The remainder of the army he placed under the command of his own son Buzurg Umed Khán, whom he instructed to proceed by land, and to co-operate with the fleet in punishing the Maghs.

'The fleet sailed from Dacca, and entering the great river Meghna, which is formed by the junction of the Brahmaputra and the Ganges, Husáin Beg took by storm the forts of Jugdiá and Alamgírnagar, which were situated at the mouth of the river, and had been for some time in possession of the Rájá of Arákán. Hence he sailed to the island of Sandwíp, of which the enemy had been for many years in possession, and where they had erected several strong stockades in various places. The Mughuls were fortunate here in surprising a part of the Arákán fleet, which they took with little trouble; but the capture of the stockades was not so easily effected, and several weeks were required to expel or seize the whole of the Maghs, who are celebrated for their dexterity both in the construction and the defence of such fortifications.

'Husáin Beg having thus completed the object of his instructions, waited for the arrival of the army, which had proceeded by land. In the meantime he wrote, with the sanction and in the name of the Governor, both to the Portuguese who were settled at Chittagong and to those who were in the employment of the Rájá, offering, if they would enter his service, to give them more advantageous terms than they had from that chief, and a grant of lands for the settlement of their families in Bengal. He at the same time threatened, if they still adhered to the cause of the Rájá, that he would, on the capture of Chittagong, destroy every person of their nation whom he found. This letter had the desired effect on the Portuguese. They agreed to the Mughul general's proposals, and promised to desert with their vessels at the first opportunity. The negotiation was scarcely completed when one of the party communicated it to the Rájá, who was much irritated, and resolved to take ample vengeance

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by putting them all to the sword. The Portuguese were therefore under the necessity of abandoning their property, and of hurrying on board their boats during the night. In the morning they set sail, and arrived safe at Sandwíp, where they were most graciously received by the Imperial General, who, having selected the most efficient of them to assist in the expedition against Arákán, sent the remainder to the Governor, who assigned for their residence a place twelve miles below Dacca, still called Firinghi Bázár, where many of their descendants yet reside.

'The army under Umed Khán, having advanced by short marches on account of the badness of the roads, at length reached the river Phení, which formerly constituted the south-eastern boundary of Bengal. Here they found an army of Arákánese prepared to oppose their crossing; but the appearance of the Mughul cavalry—an object they had never before seen—alarmed them to such a degree that they fled with precipitation to Chittagong. In the meantime, Husáin Beg, having obtained intelligence that the army had arrived, set sail from Sandwíp, and endeavoured to form a junction with it. Opposite a place called Kumiriá he was attacked by the Arákán fleet, consisting of three hundred armed vessels of different sizes; and although, owing principally to the assistance of the Portuguese, he was enabled to repulse the enemy, and to take or sink several of their ships, yet he was so much alarmed by this new species of warfare, to which the Mughuls had not been accustomed, that he ran the fleet close to the shore, and sought protection from the army. Umed Khán immediately detached to his assistance all the artillery and musqueteers; and when the Arákánese, early next morning, resumed the attack in shallow water, the guns opened a heavy and unexpected fire on them, and compelled them to retreat.

'The united forces then proceeded to the city of Chittagong, to which they laid siege; and although it was well fortified, and defended by a number of cannon, the garrison, alarmed at the retreat of their fleet, endeavoured, during the night, to make their escape. They were pursued by the Mughul cavalry, and two thousand of them seized and sold as slaves. Twelve hundred and twenty-three pieces of cannon, of different calibre, and a quantity of stores, were found in the place; but the captors were disappointed in the quantity of wealth they expected to have shared. Umed Khán changed the name of the city to Islámábád—the Residence of the Faithful—

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and annexed it to the Province of Bengal, leaving a considerable force to defend it from the incursions of the Maghs.'

The first connection of the English with Chittagong took place as long back as 1685, in the war between the East India Company and the Emperor Aurangzeb. The English trade had been much harassed by exactions on the part of the Governor of Bengal and his subordinates, till the disputes developed into open hostilities. An expedition was fitted out in England, consisting of ten ships of war, each carrying from twelve to seventy guns, under the command of Vice-Admiral Nicholson. Admiral Nicholson was directed to proceed first to Balasor, to bring away the Company's servants. Having done this, he was to cross the Bay of Bengal to Chittagong, which he was to seize and fortify on the part of the English. One of the conditions of peace, which Admiral Nicholson was instructed to offer to the Mughuls, was the cession of the city and territory of Chittagong to the Company. The expedition, however, never reached its destination. The fleet scattered on the voyage, and Admiral Nicholson, with several of the ships, instead of proceeding to Chittagong, entered the Húglí river, and anchored at Húglí town. Conditions of peace were here discussed, and were on the point of being settled, when an accidental affray between a few English soldiers and some of the Nawáb's troops resulted in a general battle; during which Admiral Nicholson opened a cannonade on the town, and destroyed upwards of five hundred houses. After the conflict, the English deemed it prudent to retire down the river Húglí to Sutánuti, on the site of which the city of Calcutta was subsequently founded. They afterwards found themselves compelled to seek shelter still further down the river, on the pestilential flats of Hijili. Here, after losing half their men from disease, they made a treaty with the Mughuls, by which the English were permitted to return to all their factories, which had been seized by the Nawáb during the continuance of hostilities. Such was the small result of the first English expedition against Chittagong.

Under the Mughuls, the greater part of Chittagong was assigned as a military *jágír*, or allotment, for the maintenance of a force of 3,532 men, forming the garrison. The *jágír* consisted of 117 small *parganás*, or estates, paying a total rental of Rs. 150,251.

History of Chittagong under British Rule.—Chittagong was one of the first Districts of Bengal which passed into the possession of the East India Company. In 1760, the Company deposed Mír

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Jafar Khán from the governorship of Bengal, to which he had been appointed after the battle of Plassey, three years before, and elevated his son-in-law, Mír Kásim Alí Khán, to the governorship. Under the fifth article of the treaty concluded with Mír Kásim on the 27th September 1760, the lands of Bardwán, Midnapur, and Chittagong were ceded to the East India Company by the Nawáb as the price of his elevation, but nominally to meet the expenses of the army which the Company agreed to maintain for the support and assistance of the Nawáb. At that time these three Districts were estimated to furnish one-third of the whole revenue of Bengal. The *sanad* confirmatory of the grant, under the seal of Mír Kásim Alí Khán, is dated the 15th October 1760, and sets forth that 'the *tháná* of Islámábád or Chittagong is granted to the English Company in part disbursement of their expenses, and the monthly maintenance of five hundred European horse, two thousand European foot, and eight thousand sepoys, which are to be entertained for the protection of the royal dominions.' The grant of Chittagong was renewed by Mír Jafar on July 6, 1763, when he was restored to the governorship of Bengal, and was confirmed by a *farmán* from the Emperor Sháh Alam, on August 12, 1765. Chittagong at the time of its cession contained an area of 2,987 square miles, and, including the *jágír* grants, it yielded a total revenue of Rs. 323,135.

The outlying and remote position of Chittagong compelled the Company to give it a strong local government from the first. On November 8, 1760, Mr Verelst was appointed Chief of Chittagong, and, together with a council, managed the Company's affairs on the spot. When Provincial Councils were established, on November 23, 1773, for the management of six out of the seven divisions into which the Company's territories were then formed, it was provided that the seventh division, consisting of the Districts of Chittagong and Tipperah, should remain, as it then was, under the management of a Chief.

Although harassed by the hill-people, and disturbed by the acts of extortion which the lowland *zamíndárs* perpetrated on their wild neighbours of the border, Chittagong soon settled down into a well-regulated English province. The local documents are devoid of anything like sensational interest. In 1782, the MS. records of the Board of Revenue disclose Chittagong as an orderly District, which could be trusted to supply the Resident at Tipperah with such military assistance as he might require. The year 1783 was occupied

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chiefly with proposals concerning the land-settlement, and with the troubles to which changes in connection with the land-revenue always give rise. The Collector, a man of firm will and much personal activity, recommended (March 3, 1783) that the District revenue should be gathered in by himself and his subordinates, or, in the official language of the day, 'held *khás*.' The subordinate holders (*tálukdárs*) had loudly complained of the oppressions of the landholder (*zamíndár*), who acted as middleman between themselves and the Government, of his increasing their rent and arbitrarily selling their lands. They also, from time to time, requested deductions for lands which had been washed away by the sea or devastated by storms.

Such complaints formed a source of constant trouble during the period of short settlements which preceded Lord Cornwallis's permanent arrangement for the land-tax. Government had to deal with four distinct classes, each with a separate and conflicting interest in the land. There was first the landholder-in-chief (*zamíndár*), who collected the revenue from a number of intermediate holders, and paid it into the treasury. Next in order were the intermediate holders (*tálukdárs*), each of whom gathered in the land-tax for a certain number of villages, but from the villages in their corporate capacity. The village-heads formed the third set of persons interested in the land, under the name of *chaudharís*. They collected the revenue from the cultivators, each man in his own village, and paid it in a lump sum to the intermediate holder or *tálukdár*. The actual tillers of the soil held the fourth and lowest rank. These four classes existed in a more or less perfect form in every District of Bengal, and proved a fourfold source of complaint and vexation. Chittagong came under British rule at an early date, and with its old rural organisation in an unusually complete state. The records disclose a very conscientious desire on the part of the Company's officers to preserve the rights of the subordinate holders; and this desire has permanently impressed itself on the land-settlement. At the present day it is a District of innumerable small proprietors, many of them actual cultivators, who pay their rent direct to Government without any intermediate holder to oppress them or to live off their labour. But the Chittagong records bring out in strong relief another class of agriculturists. The hill-borderers practised, and still carry on, a sort of nomadic husbandry—clearing a patch here and there by burning down the jungle, taking a rapid succession of crops off it, and then

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deserting it for fresh plots of virgin soil. The archives of the year 1784 are rich in documents bearing on these people. They were always an unsettled class, quick to resent any attempt on the part of the lowlanders to levy rent or cesses of whatever sort, apt to become dangerous in the hands of a border-leader, and penetrated with an aversion to permanent villages or regular tillage on the plains.

In 1784, one Ján Bakhsh greatly disturbed the peace of the border, and the Collector submitted an elaborate 'plan for excluding him from all communication with the low country.' The Calcutta authorities, as usual, recommended moderation. They pointed out the advantage of first securing the person of the depredator, and ordered the Collector to consider and report whether the hill-people might not be induced, by a lenient policy, to become peaceable subjects and cultivators of the lowlands.

The outlying island of Sandwíp (now belonging to Noákháli District) formed a chronic source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindus, Muhammadans, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber hamlets. The subordinate holders kept up an open war with the landholder-in-chief, and every class seemed to have a grudge against its neighbour, and some complaint to make to Government. But the steady administrative industry of the British officials gradually produced its effect. When a Commissioner was appointed to measure and to partition the island, his appearance was only the signal for new disorders. On the one hand, he complained of 'obstructions' and 'difficulties' thrown in the way of executing his duty; on the other hand, the *tálukdárs* forwarded a bitter petition and lament. One enterprising native gentleman proposed, in May 1785, to relieve the officials of further difficulty by taking Sandwíp in farm; but the Government was determined to have the work thoroughly done, and rejected his offer. Next month they placed the troublesome island under the direct management of the Collector, and ordered him to conduct the land-settlement.

In the latter part of the last century questions of alluvion and diluvion occurred in Chittagong as they do now; land-settlements were formed and expired; the revenue was collected in good years, and in bad ones remissions were allowed. But besides fulfilling the ordinary duties of civil government, the civil administration had a curious military aspect, which it has long lost. The Collector was on

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several occasions indented upon for troops, and on more than one occasion was called upon to organise the military defence of his District. Thus, in 1786, he suddenly found an invasion of the Maghs had to be met. First came a petition from the ravaged territory, then a menacing letter from the hostile leader, and finally a strong resolution by the Governor-General in Council commanding an inquiry into the invasion, but meanwhile approving of the measures of the Collector, and directing him to confine himself to defending his frontiers and not to commence hostilities.

The annexation to Burmah of the independent principality of Arákán, which followed shortly after the invasion of Arákán by the Burmese in 1784, soon led to hostile relations between the Court at Ava and the authorities of Chittagong. The oppression and exactions to which the people of Arákán were subjected by the Burmese Government induced large numbers of them to take refuge within the borders of the District, where they were allowed to settle on the extensive tracts of waste land then untenanted. Many of these fugitives became peaceable cultivators; but others, emboldened by the certainty of a safe refuge, availed themselves of the opportunity to harass the Burmese Government, and by predatory incursions to disturb its peace and impair its resources. The Burmese Court suspected that in these raids the fugitives were abetted by the British authorities, and a feeling of enmity arose. In 1793, three insurgent chiefs who had been defeated in one of their enterprises fled as usual to the Company's terrritory of Chittagong, and a force of 5,000 men was sent across the Náf to bring them back. On receiving an assurance that, if guilty, the men should be given up, the Burmese commander retired; but the surrender of the fugitives, as well as other conciliatory efforts made by the British authorities, only served to confirm the belief in their own superiority which the Burmese already entertained.

Between the years 1797 and 1800, it is said that about thirty or forty thousand persons emigrated from Arákán into the Chittagong District. In the spring of 1799, so large a body of emigrants arrived, that comprehensive measures had to be adopted by Government for their support. The MS. Records of the Board of Revenue at this time plainly show how great was the embarrassment caused by this migration. Captain Cox, who has left his name to the place now called Cox's Bázár, was the first officer appointed to superintend their settlement. The unhealthiness of the climate caused the death

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of Captain Cox before the close of the year, and Mr Ker, the Registrar of Dacca, took his place. It was necessary to buy up large quantities of grain for the immediate relief of the starving Maghs; and, at the suggestion of the Collector, under whose supervision they were ultimately placed, they were employed on the construction of a road from Rámu to Ukhiághát. For this purpose a supply of implements was required, and 3,500 *kodálís* were ordered from the Collector of Dacca. That officer professed himself totally unable to furnish such a quantity, and, finally, they had to be obtained from the Presidency. Meanwhile, difficulties had arisen in Chittagong. The Collector was obliged to continue his gratuitous distribution of food, but the treasury was soon exhausted. In May 1800, he prayed that a remittance of Rs. 20,000 (or £2000) might be immediately sent to him to meet the most pressing demands. The Maghs began to return to their homes, or 'desert,' as the phrase was; and it was thought necessary for the Secretary to Government to write that 'the emigrants from Arákán are under no restrictions, and if they wish to leave Chittagong, they are at liberty to do so.' Regular troops, and, on their withdrawal, *síbandís*, had to be used for the protection of those that remained, and advertisements were issued to calm their apprehensions. These internal troubles gradually subsided, but the accounts of the late Captain Cox long formed the subject of correspondence; and it was not till November 1806 that the Collector of Chittagong could transmit 'a statement of lands for which the Magh emigrants had entered into engagements for the payment of revenue.'

It was to this Magh emigration that the first Burmese war may be indirectly traced. The Viceroy of Arákán sent a military force across the frontier to enforce the return of the emigrants; but the force was shortly afterwards withdrawn, as the Burmese Court was occupied with other schemes. The condition of affairs was not, however, improved, for aggressions on the Burmah frontier continued till 1815, and the hostile feelings of the Burmese Court increased. When, therefore, by the vigilance of the local authorities and the want of a popular leader, the emigrants from Arákán were deterred from molesting their neighbours, the Burmese on their side began a series of petty and irritating outrages upon British subjects. 'Repeated attacks were made upon the elephant-hunters in the public service, and the people were killed or carried off and sold as slaves, although following their avocation within

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British boundaries. A claim was set up to the possession of a small island (Sháhpuri) at the mouth of the Náf, although it had been for many years in the undisputed occupation of the British. Tolls were levied upon boats belonging to Chittagong; and on one occasion, the demand being resisted, the Burmese fired upon the party and killed the steersman. This act of violence was followed by the assemblage of armed men on the eastern side of the Náf, and universal consternation pervaded the villages in this the most remote and unprotected portion of the Chittagong District.'[1] On the night of the 24th September 1823, the Burmese proceeded to enforce their claim to the island of Sháhpuri; a thousand men landed on the island, overpowered the guard, killed and wounded several of the party, and drove the rest off the island. As soon as the transaction was known at Calcutta, a detachment of troops was sent to dislodge the Burmese, who, however, had previously retired.

'The occupation of Sháhpuri by a military force had the effect of arresting for a time the hostile demonstrations of the Burmese on the Chittagong frontier;'[2] but not long afterwards the Rájá of Arákán was ordered to expel the English from Sháhpuri, and Commissioners from Ava proceeded to take possession of the island, which had been temporarily abandoned on account of its unhealthiness. This and other acts of hostility rendered war inevitable; and in a proclamation dated the 24th February 1824, the grounds on which the first Burmese War was declared were made known.

The principal manifestation of the British power was directed against Rangoon, which was deemed the most vulnerable point of the Burmese dominions; and the Court of Ava in the same way directed its main effort against the most feebly defended and easily accessible part of the British frontier. 'A force of more than 10,000 men was ordered to move through Arákán upon Chittagong, and the command was given to Mahá Bandula.'[3] The assemblage of this large force under a general who bore a high reputation for courage and enterprise was well known both in Chittagong and Calcutta; but the strength of the force was undervalued, 'and it was believed that the weak division at Chittagong was sufficient not only for the defence of the Province, but even for the subjugation of Arákán.'[4] Of this division a detachment of about 300 native infantry, several hundred of the local levies, and two guns,

[1] Wilson's Continuation of Mill's History of India, iii. 32.
[2] Id., iii. 36. [3] Id., iii. 57. [4] Id., iii. 57.

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had been thrown forward to Rámu under the command of Captain Noton, and it was this small force which had to sustain the first shock of the Burmese troops. The Burmese force crossed the Náf in the beginning of May, and advanced to within fourteen miles of Rámu; it then consisted of 8,000 men concentrated under four Rájás acting under the orders of Mahá Bandula, who remained at Arákán with a reserve. On the 13th of May the Burmese troops advanced to a small river flowing past Rámu, and on the 15th May they effected the passage. On the morning of the 17th they were within twelve paces of Captain Noton's pickets, and the untrained local troops fled. The small force of sepoys was completely surrounded, and although for three days they maintained the struggle, they were at last compelled to retreat, and then fell into the greatest confusion; Captain Noton and five other officers were killed, and the detachment was annihilated. As soon as news of the defeat spread, a great panic fell on the whole of Eastern Bengal and extended even to Calcutta. Before, however, the Burmese resumed operations, the rains rendered the roads impassable, and reinforcements sent to Chittagong placed it out of danger. The occupation of Rangoon by the British also made it necessary for the Court of Ava to recall the Arákán force; and when the Burmese troops retired, the alarm which the late defeat had inspired yielded to a sense of security. No further operations during the war took place within the District of Chittagong.

THE MUTINY OF 1857.—At the time of the Mutiny of 1857, the 2d, 3d, and 4th companies of the 34th Regiment Native Infantry were stationed at Chittagong; and in consideration of their good conduct, these companies were by order of the Governor-General in Council, dated the 21st April 1857, excepted from the prohibition of furlough to that regiment, pending an inquiry that was then proceeding at Barrackpur. On the 7th June, Mr Chapman, then Officiating Commissioner, informed the Government of Bengal that the sepoys at Chittagong had expressed a desire to be sent to Dehli against the insurgents, and this 'declaration of the fidelity and devotion of the detachment' was acknowledged by the Governor-General in Council. Notwithstanding, however, the good conduct and apparent loyalty of the sepoys at Chittagong, they were distrusted by the inhabitants of the town; and on the 13th June the Officiating Commissioner reported to Government that although 'the sepoys have done nothing as yet to give rise to any distrust of

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them, and their officers are all fully persuaded that their desire to be sent to Dehli to act against the insurgent regiments is as great as it is genuine,' still 'the people would be much relieved if the offer of the troops were accepted.' On the day that this letter was written, the fear which existed among the people became more marked; and on the 19th June, Mr W. H. Henderson, the Magistrate, reported to the Government that 'a panic has existed' since the 13th June 'amongst all classes of East Indians and Portuguese residents, that the city is to be attacked, and that murder and plunder will be the consequence. A great many of the families have embarked upon vessels lying at anchor in the harbour, and have left their houses, merely coming occasionally on shore during the daytime.' Mr Henderson concluded his letter in these words: 'I consider this popular excitement deserving the attention of the Government; for although the grounds of this alarm are based upon idle and absurd reports, yet the result might be most dangerous to the minds of the soldiers stationed here, who have already expressed their desire to be sent to Dehli against the insurgents.' The panic among the East Indians and Portuguese did not, however, have any immediate effect on the sepoys; for on July 11th, the Commissioner reported that the panic had completely subsided, and that Captain Dewaal, the officer in command, felt no anxiety about his men. The result showed that there was some cause at least for the popular excitement which the magistrate had reported; but it was not until the night of the 18th November that the outbreak occurred. The Officiating Commissioner, in his report to the Government of Bengal, dated the 19th November 1857, thus describes what took place:—'The three companies of the 34th Regiment Native Infantry rose suddenly at 11 P.M. last evening; they released all the prisoners from the jail, killed one *barkandáz* (native constable), carried away all the treasure, and left the station at 3 A.M. this morning with three Government elephants, ammunition, and treasure. There was no time to give information to any one, and each of the residents had to take care of himself and his family. As far as I have been able to ascertain, all the residents have escaped uninjured. . . . No houses were burnt, only the lines and the magazine, to both of which they set fire before leaving the station. . . . The records and stamps are all safe, as also the salt at the *sadr-ghát golás*.' On the following day, the 20th November, the Commissioner confirmed his statement that no one was killed in the station except the one

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barkandáz mentioned; and he added that 'the mutiny was evidently planned very suddenly, and as suddenly carried out. Not a person in the station, Christian or native, appears to have obtained the slightest notice. The native inhabitants were just as much taken by surprise as ourselves. Of course all was in confusion on the night of the 18th; but it speaks most highly for the good feeling and conduct of the inhabitants that not a single case of theft or plunder took place. . . . I cannot record too strong an expression of the good feeling shown towards Government by all with whom I come in contact.' The mutineers after leaving Chittagong marched northwards, and on the 22d November they crossed the river Phení and entered the territory of the Rájá of Hill Tipperah. Their party consisted in all of about 500 persons, including women and children, and the persons set free from the jail. Although both in Tipperah and Chittagong they abstained from plundering the *bázárs*, and paid highly for whatever they could get, still they were reduced to the greatest straits for want of provisions, and several of the women are said to have died from the privations to which they were exposed. On the 3d December, 300 men of the 54th Queen's Regiment arrived at Dacca, and as soon as they had obtained provisions, they started for Tipperah, in order, if possible, to intercept the men of the 34th, before they could reach Sylhet; but the mutineers kept too close to the jungles of Tipperah, and the European troops returned to Dacca without having met them. The Sylhet Light Infantry, however, came up with them on two occasions, and each time beat them. Besides their loss on these occasions, the mutineers found that there was no safety even beyond the Company's territory. Although the Rájá of Hill Tipperah was not strong enough to oppose the well-trained sepoys of the Company, still, those who lingered behind the main body were arrested, sent in to the British authorities, and executed; while others, who in their distress took refuge further east, were in constant fear of being detected by hillmen, and given over to the British authorities for the sake of the reward of £5, offered by Government for the apprehension of each mutineer. The amount of Government treasure taken by the mutineers was Rs. 278,267, 1, 1. In addition to this, they carried off a chalice, a paten, and an alms-dish, appertaining to the Protestant Church, and some small sums of money, which they found in the Treasury, belonging to the Government school, and to private individuals. The sepoys on their road distributed money freely both in gift and

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as payment for provisions; and only Rs. 35,103, 8, 5 was subsequently recovered by the authorities of Sylhet and Cachar, and Rs. 17,641, 15, 7 through the Commissioner of Chittagong and the Magistrates of Chittagong and Tipperah.

JURISDICTION.—The revenue and magisterial jurisdictions of the District are conterminous; the jurisdiction in civil suits, however, comprehends the island of Sandwíp and the adjacent *chars* and mud-banks, which are within the revenue and magisterial jurisdiction of Noákhálí. Sandwíp island was formerly entirely included within Chittagong, but was transferred to Noákhálí on the formation of that District in 1822. As there is no District Judge of Noákhálí, jurisdiction over Sandwíp has been reserved to the civil courts of Chittagong. The hilly and forest tracts of country to the east of the Chittagong District, which now form the Chittagong Hill Tracts, were by Act XXII. of 1860 of the Legislative Council of India removed from the jurisdiction of the Civil, Criminal, and Revenue Courts and Offices of the Chittagong District. This Act took effect from the 1st August 1860.

PHYSICAL ASPECT OF THE DISTRICT.—Chittagong District consists of a long and narrow strip of coast, valleys, and low ranges of hills, lying between the Bay of Bengal and the Chittagong and Northern Arákán hill tracts. Its length is about 165 miles, and its average breadth about 15 miles. The low ranges of hills run almost parallel with each other and with the coast-line; but towards the north and south they spread out farther apart so as to form two long valleys. The formation of the hills is of sandstone and clay; and the valleys seem to have been the result of erosion from water running into the Karnaphulí and Sangu rivers, which break through the westernmost range of hills and fall into the Bay of Bengal. The level strip of land between the coast and the first range of hills is intersected by numerous large tidal creeks, especially the alluvial strip in the central part of the District opposite the islands of Máskhál and Kutabdiá, which in character and general appearance bear a great resemblance to the Gangetic Sundarbans. The channels are silting up, and new land is constantly forming, which soon becomes covered with mangrove-scrub and Sundarban palms.

HILLS.—There are no mountains in the Chittagong District, but there are numerous hills, of which the highest is the sacred Sitákund, 1,155 feet in height. The five principal ranges, and the highest

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peaks on each, are returned as follows[1]:—(1) Sitákund range—Lakimárá, overlooking the Phení river in the extreme north of the District; height above sea-level, 521 feet. Chandináth or Sitákund peak, in the centre of the range, 1,155 feet in height. Two descriptions of stone are found in this hill, one apparently of volcanic formation and porous, the other solid and containing iron; neither, however, exists in large quantities. Nagar-Kháná hill, a few miles north of Chittagong town; height, 289 feet. (2) Goliasi range—Harlá hill, between Ranguniá and the Haldá valley; height, 253 feet. (3) Sátkániá range—Jangalia hill, about half-way between the coast and Sátkániá police-station (*tháná*); height, 295 feet. (4) Máskhál island range—Garamchori; height, 288 feet. These hills, of which this peak is the highest, run through the centre and along the east coast-line of Máskhál island; on the east side, opposite to the Chakiriá mangrove-swamps on the mainland, the hills have been scoured away into steep cliffs; on the west and north sides they are fringed with a belt of mangrove-swamps and creeks. (5) Teknáf range—Pino or Baraganj hill; height, 390 feet. Taungangá hill; height, 880 feet. Nyting; height, 551 feet. In all the above ranges, the hills are formed of a stratum inclined at an angle of 30° north-east and south-west; they are of hard clay in some parts, and in others of sandstone. The surface is generally covered with loam, but the southern slopes of all the outskirting hills are bare red sandstone or sand. The hills are nearly all overgrown with a thick, evergreen jungle.

RIVERS.—The principal rivers of the District are the Karnaphulí, Phení, and Sangu, which are navigable throughout the year. The Sundarban tract, along the coast opposite the islands of Máskhál and Kutabdiá, is intersected by a network of navigable tidal creeks; these, however, are not used to any great extent for purposes of commerce, and were reported by the Collector in 1870 to be silting up at their mouths.

THE KARNAPHULÍ is the most important river of Chittagong. It takes its rise in the extreme north-east of the Hill Tracts of Chittagong, enters Chittagong District from the east, and after following a rather circuitous course to the west and south-west, finally falls into the Bay of Bengal. Chittagong town and port are situated on the north bank of this river, in latitude 22° 21′, and longitude 91° 53′, about twelve miles from its mouth. As far up as Chittagong town, the river

[1] From the Statistics of the Board of Revenue for 1868-69.

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is navigable by steamers and sea-going vessels; and it is navigable by large native cargo boats, at all seasons of the year, for its entire course through the district, and as far as Kasalang in the Chittagong Hill Tracts, a distance by water of about 96 miles from its mouth. 'The water on the right bank of the river Karnaphulí (the port side), within port limits, is yearly becoming more shallow. The present unrestrained action of the river would appear to account for this naturally enough. About two miles above Chittagong, it appears to make a decided set against the right bank; scouring out there, and receiving a decided rebuff, it makes, with yearly increasing force, a dead set against the left bank, about a mile above the town. Broad stripes of land yearly vanish into the river, and a large and important *char* has in consequence formed in front of the upper portion of the town, on the right bank, between the Chaktáinálá and Anti-Muhammad's *ghát*. The river, thrown back from the left bank, sets against Anti-Muhammad's *ghát*, which is in the town, at the northern limit of the port, which is frequented by the shipping. The bank here, however, is artificially well protected; and the river, again making off, sets against the left bank once more, just opposite the godowns and the shipping, where it is now scouring out an already existing small channel.'[1] The river is, in fact, forming a new channel opposite the customs godown, leaving a *char* between it and the shipping. There does not, however, the Commissioner states, appear to be any immediate cause for apprehension. The principal tributary of the Karnaphulí is the Haldá river, a considerable stream, which empties itself into the main river from the north. It is navigable by native boats for a distance of twenty-four miles throughout the year, and for thirty-five miles in the rainy season.

THE SANGU river takes its rise in the south-eastern corner of the hill tracts of Northern Arákán. After a very circuitous course, it enters Chittagong near a little village called Silghátí, traverses the District from east to west, and finally empties itself into the Bay of Bengal, about ten miles south of the Karnaphulí. It is navigable by large cargo boats for a distance of thirty miles throughout the year. The principal tributary of the Sangu is the Dolu. This stream also rises in the Arákán hill tracts, and after flowing in a north-westerly direction through Chittagong, falls into the Sangu on its southern bank. It is navigable for about seven miles all the year

[1] Report by Magistrate, quoted in Commissioner's Annual Report for 1874-75.

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round, and for about fourteen miles during the rainy season. The Sangu river communicates with the Karnaphulí on the north by a channel, which is partly of artificial origin.

THE PHENI can hardly be termed a river of Chittagong, as it nowhere enters the District, but forms the boundary between it and the District of Noákhálí to the north. It is navigable by large boats for a distance of thirty miles throughout the year.

Besides the foregoing, there are numerous streams along the coast which are navigable by large boats throughout the year. Smaller streams and water-courses intersect the District in every direction. The Collector reports that 'it is impossible to give any estimate of the number of streams navigable by small native boats during the rains, for excepting in the hilly tracts there is hardly a single village which has not this means of communication with other parts of the District. The beds of the rivers are sandy in the hilly parts of the District, and towards the coast are of sticky mud of the regular Sundarban type.' The banks of the large rivers are generally high and shelving, except near the sea, and they are generally covered with thick jungle; in many parts, however, the jungle has been cleared, and cultivation has taken its place.

LAKES, CANALS, &c.—There are no lakes in Chittagong District. The canals, or artificial water-courses, consist of a line of reopened creeks in the coast tract, solely used for navigation, and not for the purpose of irrigation. One of these canals or creeks commences on the coast, twelve miles north of the mouth of the Karnaphulí, and falls into that river just below the town of Chittagong; the others form a line of communication between the Karnaphulí river and the sea at Jalkadar, opposite Kutabdiá island. These creeks are all under the Canal Tolls Act, and are leased out annually to farmers, who levy a fixed rate of toll; the creeks being kept open artificially out of the proceeds thus obtained. They are very important, and the line formed by them is one of the great highways of the District. Further information relating to the canals of the District is given under the head of 'Roads and Means of Communication,' p. 187.

LOSS OF LIFE BY DROWNING.—The reported loss of life from drowning during each of the five years ending 1869 is as follows:—In 1865, 174; in 1866, 102; in 1867, 120; in 1868, 160; and in 1869, 143. Annual average of the five years, 139.8. Since 1869,

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the number of deaths by drowning, or rather, the number of deaths reported, has largely increased. The following statement shows the deaths by drowning for the years 1873 and 1874:—

DEATHS BY DROWNING.

	Men.	Women.	Children.	Total.
1873,	61	31	224	316
1874,	30	33	302	365

The large number of deaths of children by drowning is reported to be due partly to the numerous tanks, rivers, and streamlets in the District, and also to large tracts being submerged in the rains, so that the homesteads are little above the level of the surrounding water.

FERRIES.—The District ferries are, with but two exceptions, leased out annually in the same manner as the canals. The following statement gives a list of the ferries in the District, with the amount realised from each in the years 1867-68, 1870-71, and 1873-74:—

RENTAL OF FERRIES IN CHITTAGONG DISTRICT FOR THE YEARS 1867-68, 1870-71, 1873-74.

Name of Ferry.	On what River or Channel.	Amount Realised.		
		1867-68.	1870-71.	1873-74.[1]
1. Náráyan *Hát* . .	Haldá River	...	£1 4 0	£0 6 0
2. Mirzá *Hát* . .	Do.	...	0 12 0	0 6 0
3. Názir *Hát* . .	Do.	...	9 0 0	20 0 0
4. Jugini *Ghát* . .	Do.	...	0 12 0	3 0 0
5 and 6. Dhrung (two ferries) . . .	Dhrung River	...	1 0 0	2 10 0
7. Shartá *Ghát* . .	Sharta River	...	14 10 0	12 0 0
8. Sandwíp . . .	Sandwíp Channel	£50 0 0	39 0 0	15 0 0
9. Kálu *Ghát* . .	Karnaphuli River	20 0 0	19 0 0	25 0 0
10. Bákaliyá . .	Do.	2 16 0	4 4 0	34 10 0
11 and 12. Anti Muhammad and Páthárghátá (two ferries)	Do.	461 0 0	416 9 4	450 0 0
13. Dirghámaniyá .	Do.	55 0 0	27 12 6	46 0 0
14. Murári *Ghát* . .	Murári *Khál*	...	18 0 0	10 0 0
15. Chándkháli . .	Chándkháli *Khál*	42 0 0	24 4 0	40 0 0
16. Doházári . .	Sangu River	23 10 0	15 0 0	22 8 0
17. Fakir Muhammad's *Ghát* . . .	Do.	17 0 0	17 0 0	21 0 0
18. Chándpur . .	Do.	41 0 0	30 6 0	31 0 0
19. Mátámuri . .	Mátámuri River	90 0 0	52 0 0	45 0 0
20. Máskhál . . .	Máskhál Channel	4 4 0	4 0 0	5 2 0
21. Sabir Muhammad's *Ghát* . . .	Bágkháli River	...	25 0 0	33 0 0
22. Bágkháli *Ghát* .	Do.	55 0 0	23 10 0	20 0 0
23. Riju *Ghát* . .	Riju River	78 10 0	100 0 0	100 0 0
	Total	£940 0 0	£842 3 10	£936 2 0

[1] The figures for 1873-74 show the rental for a period of eighteen months, except for the ferries Nos. 11, 12, and 13, which are under the Chittagong municipality.

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Since the year 1874, the Sandwíp and Máskhál ferries have been under Government management. The Commissioner of Chittagong (Mr Hankey), in the General Administration Report of his Division for the year 1871-72, expresses himself strongly against the custom of leasing out the ferries to the highest bidder. He says: 'The system of putting up the District ferries by auction every year has always appeared to me to be a most objectionable one; and so long as it lasts, it seems almost out of the question to expect the ferries to be what they should be. The farmer having only a temporary interest in the ferry, concentrates the whole of his endeavours to squeezing as much out of his lease as practicable. It is thus impossible that private and public interest can be identical. The object of the farmer is to get cheap, *i.e.*, inferior, boats; whereas the interests of the public require the best description of boat suited to the river it has to cross.'

River Traffic, &c. — Chittagong is not only the one large river-side town, but the only town at all in the whole District. Most of the villages, however, possess water-communication; and nearly every inhabitant of the District may, the Collector reported, be said to live more or less by river traffic. Grain, cotton, coarse earthen pottery, firewood, dried fish, and bamboos form the principal articles of the river-borne trade. The extent and value of the commerce of Chittagong town is given in detail on pp. 188-193. None of the rivers or streams in the District are utilised as a motive power for turning mills, nor have those which contain water throughout the year sufficient fall to render it probable that they could be so applied, by the construction of dams or weirs. No irrigation is needed beyond what is obtained by damming up the small hill-streams, or from tanks.

Fisheries.—The sea and river fisheries of Chittagong are very valuable, and form a means of livelihood to a large section of the population. The chief localities for inland fisheries are the rivers Karnaphulí, Haldá, Sangu, and Chándkhálí, within the jurisdiction of the headquarters Subdivision; but by far the most extensive fishery is, the Collector reported in 1873, carried on near the island of Sonádiá, and at Káli Daha. Sonádiá is a small sandy island off the southern point of Máskhál; and Káli Daha is the name of a particular portion of the Bay of Bengal. There is no population living on the island of Sonádiá; but the subdivisional officer of Cox's Bázár reports that at certain seasons of the year fishermen go

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to the island, catch and dry the fish during five months, export them, and then return to their homes. The dried fish are principally sent to the town of Chittagong. The Collector reported in 1872 that sharks' fins are dried and exported from Cox's Bázár to Rangoon; but that otherwise there is no exportation of fish from the District. Dried fish is imported from Sylhet and Dacca in considerable quantities. The mode of preserving fish most generally adopted in the district is by drying it in the sun, after which process it is known as *sukti;* but the process of salting is not unknown, and the Collector reported in 1873 that *hilsá* fish is salted and sent to Chittagong from Máskhál, Chakiriá, and Rámu.

No close season is observed for either river or sea fishing; but during the monsoon the sea-fish are somewhat protected by the weather, which interferes with the fisherman's operations; and the Collector reported in 1872, that there was no reason to apprehend any diminution in the sources of supply. From April to October is the chief season for river-fishing, and from November to March for sea-fishing.

No statistics exist showing the value of the fisheries, or of the proportion of the people who live by fishing. The Census Report of 1872 returns the number of Hindu fishing and boating castes in Chittagong District at 11,145, or ·98 per cent. of the total population. The Hindus, however, only form 26·7 per cent. of the total District population, and it may be fairly estimated that at least 4 per cent. of the inhabitants of the District gain their livelihood by fishing. Besides the professional and hereditary fishermen, however, nearly all the poorer rural population catch fish themselves for food, and both breeding and young fish are recklessly destroyed, equally with large-sized and mature fish.

FISH.—The following are the principal varieties of fish met with in Chittagong District:—(1) Sea-fish, and those found in the estuaries and in tidal rivers near the coast—*Aháphá*, *báchá*, *báim* (eel), *bholá*, *buká*, *chil* (kite-fish), *chhiná*, *chingrí* (shrimps and prawns), *chhurí*, *dátiná*, *pháshyá*, *gángkai*, *ghongrá*, *ghurai*, *hangar* (shark), *ichá*, (lobster), *ilsá* or *hilsá*, *káyin*, *kasturá* (oyster), *kekra* (crab); *khargayá*, *kharsulá* (mullet), *koral* or *bhekti*, *kuyurjibhá*, *lakhna*, *lotyá*, *pangás*, *popá*, *rishyá* or *tapsí*, *rupchánd* (pomfret), *sundará*, *tolyá*, and *tengrá*. (2) River-fish—*Air*, *báta* or *phándá*, *chiring*, *pábdá*, *selásh*, and *gulia*. (3) Tank-fish (many of those are also found in rivers).—*Báilá*, *bhindá*, *boál*, *chitál*, *cheng*, *korsu*, *mágur*,

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mahásaul or *mahal*, *maluá*, *punthi*, *puiá*, *phalui*, *gajal*, *kálbaus*, *katlá*, *kai*, *rui* or *rohu*, *sepaha*, *singi*, *saul*, and *tagi*. *Katua* or *kachchop* (turtles) are also found in rivers and tanks, and are eaten by low-caste Hindus; Muhammadans will not eat them.

EMBANKMENTS.[1]—Along the coast, marsh-land is often embanked in order to keep out the salt water, and with excellent temporary effects. Unfortunately, owing to the excessive subdivision of property, each estate being the property of several shareholders, these embankments generally fail after a few years. Each party interested endeavours to throw the burden of the repairs upon some one else, and meanwhile the embankments are breached.

The following is a list of the principal embankments which either do now, or did formerly, exist in the District of Chittagong:—(1) The Kutabdiá embankment. Kutabdiá is a level island entirely exposed to the sea, and its embankments were originally constructed by Government. When the island was first settled with the *tálukdárs*, who had broken up the land, it was leased as a whole to a farmer, who received an allowance for keeping up the embankments. This he neglected to do; and eventually, in 1864 and 1865, the island was divided into three lots, and the proprietary right made over to substantial residents of Chittagong, who, it was hoped, would, in their own interests, keep up these protective works. They also failed to do so, and the island became rapidly depopulated, owing to the destruction of the embankments. The Government of Bengal decided finally, in January 1875, not to renew the embankments, in consequence of the large outlay that would be incurred, and the doubt that exists as to whether the island is not sinking. (2) The Gandámárá dykes. Gandámárá is a village on the mainland, north-east from Kutabdiá. The dykes that protected it were once the next in importance to those of Kutabdiá; but the village is now a desert, owing to salt-water inundation. (3) The Saral embankment. Saral is a village to the north of Gandámárá, and it has now also become a desert from the same cause. (4) The Bánskháli embankment. This is to the north of Saral, and extends along the face of the sea to the mouth of the Sangu river. (5) The Gahirá embankment. This is maintained by Government, and extends from Gahirá at the mouth of the Sangu, to Párki at the mouth of the Karnaphulí. (6) The embankment on the Brumchará lands. These lands lie to the east

[1] The greater portion of this account of the Chittagong embankments is taken from a Report by Mr A. L. Clay, when Collector of the District.

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of the Gahirá dyke, and have been embanked by the lessee. 'There are no Government embankments between the mouths of the Karnaphulí and Phení rivers. The greater part of this division of the coast is under the lee of Sandwíp and other islands in the estuary of the Meghná, and probably large dykes are not required. Such as there are, are kept up by the *zamíndárs* and other landholders. Alluvial formation seems to be actively going on along the shore, owing probably to the deposit of large quantities of silt yearly brought down by the current of the Meghná.'

Lines of Drainage.—The whole of the drainage of the District runs either directly or indirectly into the Bay of Bengal. The surface-water on the coast side of the hills finds its way directly into the Bay; whilst the interior of the District, where most removed from the coast, is first drained into the rivers Karnaphulí and Sangu, and thence into the Bay of Bengal.

Marsh Reclamation, Jungle Products, and Pasturage.—The marshes of Chittagong are not, the Collector reported in 1870, utilised for the cultivation of long-stemmed varieties of rice. Reeds and canes are mostly brought from moist valleys in the hill-ranges. The *sitalpáti* (Phrynium dichotomum) grows in damp localities, and is largely used in the manufacture of fine matting. The regulation District of Chittagong contains now no important forests; but the jungles yield thatching-grass, canes, and bamboos. The other jungle products are, the Collector reported, insignificant. The hills throughout the District yield abundant pasturage for cattle. There are no castes in the District who subsist by collecting and trading in jungle products. A list of the plants which yield medicinal drugs is given on pages 218, 219 of this Statistical Account.

Minerals.—No coal or metals are known to exist in Chittagong District. The Commissioner, in his Annual General Report for the year 1872-73, says that stone is found in the Chittagong hills, but is not quarried. There is a hot spring at the sacred hill of Sitákund, which is said to be bituminous; but the Collector reported in 1870 that 'it has been surrounded by a temple, and observation is so very difficult that there are doubts as to how far it differs from ordinary springs.' The spring at Sitákund is a great place of pilgrimage, and is visited by pious Hindus from all parts of India; further particulars relating to it are given under the heading, 'Fairs and Religious Gatherings,' on pages 219, 220. There is also a salt spring, known by the name of Labanakhya, situated about three miles north

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of the principal shrine at Sitákund. This salt spring is reputed to be of great sanctity, and pilgrims visit it in large numbers.

FERÆ NATURÆ.—The wild animals of the District consist of the tiger, wild elephant, rhinoceros, leopard, wild boar, and deer. The number of deaths caused by wild beasts was nine in the year 1873, and eight in 1874. During the five years ending 1868-69, the total amount paid as Government rewards for keeping down wild beasts amounted to only £5, 10s. During the year 1873 there were 34 deaths from snake-bites in the District, and in 1874 there were 45 deaths from this cause; no rewards have ever been paid in this District for killing snakes. No trade is carried on in wild-beast skins; and with the exceptions of the fisheries, and lime made from river and sea shells, the *feræ naturæ* do not, the Collector reported in 1870, contribute in any sensible way to the wealth of the District. There is, however, a considerable export trade in king-fisher skins; large numbers are collected by brokers in Chittagong, and sold for exportation to Burmah and China. Skins to the value of £700 or £800 are said to be now exported annually from the District.

POPULATION.—Prior to 1872, no systematic attempt was made towards an accurate enumeration of the people in the District. In 1801, the population was roughly estimated at 1,200,000, exclusive of Magh settlers who had fled from Arákán at the time of the conquest of that province by the Burmese. Subsequent returns give the population at 800,000, and this figure is quoted in the Board of Revenue's Statistics for 1868-69.

The first regular Census of Chittagong District was taken in January 1872. The result disclosed a population of 1,127,402 souls dwelling in 1,062 villages or townships, and inhabiting 197,104 houses; average density of the population, 451 per square mile. The following extract from a report on the subject by the Commissioner illustrates the mode in which the operations were conducted:—'In the District of Chittagong, the *zamíndárs*, as a rule, gave no material assistance; indeed they were not expected to do so, their position in this District being generally that of petty landholders with little or no local influence. In the Cox's Bázár Subdivision, however, they were utilised to a certain extent, sending their servants with the enumerators to point out houses, &c. The village *chaukídárs* were employed as runners to carry diaries, reports, and other papers from the interior to the police stations. The indigenous agency employed in taking the census was that of the village headmen or *mátabars*, from

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which class the enumerators were generally selected. The Magistrate has reason to believe that the work of enumeration was satisfactorily done by these men, and that they have been generally willing to act.' As regards the correctness of the returns, the Magistrate expresses his belief in their general completeness and accuracy.

No opposition was offered to the taking of the Census, as in the neighbouring District of Noákháli; but there was much uneasiness among the people, and many absurd rumours were spread abroad as to the object Government had in view in making the enumeration. On this subject, Mr A. L. Clay, the officer in charge of the District, wrote as follows: 'These rumours were mostly connected with the Lushái expedition then in progress. It was stated that a number of heads would be required for the purpose of pacifying the Lushái chiefs, or to be examined as an augury of the success or failure of the expedition. Another report was that in every household containing five males, one would be impressed to serve as a coolie in the hills. Some people said that any person not enumerated would be held to have died a civil death, and to lose all rights of citizenship. These rumours, ridiculous as they were, appear to have been believed to a greater or less extent by the ignorant mass of the people, and respectable persons in the town were pestered with repeated inquiries as to what was really going to happen. It does not, however, appear that the spread of these and similar reports resulted in any obstruction to the work of the enumerators. It was noticeable that scarcely any persons except the Census officials were abroad on the night of the enumeration, and the general impression seemed to be that it was well for the people to remain in their houses. There is reason to believe that this conduct of the inhabitants was not altogether spontaneous, as it appears that some officious individuals spread the report that persons found away from their homes on the night of the Census would be visited with sundry penalties.'

Chittagong is a densely-populated District, considering its extent and the large area occupied by hill-ranges. In the *sadr* or head-quarters Subdivision, with an area of 1,621 square miles, the average density of the population is 608 per square mile. The southern portion of the District, forming the Cox's Bázár Subdivision, comprises an area of 877 square miles. This tract contains a large quantity of uncultivable land, the hills here approaching the sea, and forming a natural barrier between Bengal and Arákán. The population is consequently sparse, being only 161 to the square mile.

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This part of the District is largely peopled by Arákánese, who fled from Arákán when it was conquered by the Burmese at the close of the last century. In 1824 the English captured Arákán, and the immigration ceased; at present the tide of migration flows in the opposite direction, and large numbers leave Chittagong every year as labourers to till the fields, and for the rice-harvesting in the neighbouring districts of British Burmah. The Assistant Magistrate in charge of Cox's Bázár Subdivision estimated that about fifteen thousand persons were thus temporarily absent in Arákán at the time the Census was taken.

The table on the following page illustrates the distribution of the population, houses, and villages, in each Subdivision and police circle (*tháná*), with the number of villages, houses, and persons per square mile in each. The subdivisional figures are reproduced on pages 212, 213, where the administrative Subdivisions of the District are given; but they are here exhibited as a whole:—

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ABSTRACT OF THE AREA, POPULATION, &C., OF EACH SUBDIVISION AND POLICE CIRCLE (THÁNÁ) IN CHITTAGONG DISTRICT, 1872.

Subdivision.	Police Circle (*Thánd*).	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census officers.				
						Persons per Square Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Square Mile.	Persons per House.
SADR OR HEAD-QUARTERS SUBDIVISION.	Chittagong,	68	31	13,580	75,941	1,117	·45	2,450	199	5·6
	Kumíriá,	82	19	2,813	26,218	319	·23	1,380	34	9·3
	Hátházári,	83	42	8,444	82,821	998	·50	1,972	101	9·8
	Mirkásarái,	237	152	13,873	120,980	510	·64	796	58	8·7
	Phatikchari,	246	78	15,867	101,386	412	·32	1,300	64	6·4
	Ráoján,	204	93	24,622	145,424	712	·45	1,564	120	5·9
	Patiá,	315	284	50,513	232,516	738	·90	819	160	4·6
	Sátkániá,	386	149	41,828	200,928	520	·38	1,349	109	4·8
	Subdivisional Total,	1,621	848	171,540	986,214	608	·52	1,163	106	5·7
COX'S BAZAR SUBDIVISION.	Máskhál,	209	21	3,286	17,448	83	·10	831	15	5·3
	Chakiriá,	228	52	7,972	45,112	198	·23	868	35	5·7
	Cox's Bázár,	70	19	5,680	32,086	458	·27	1,689	81	5·6
	Rámu,	142	30	5,323	27,712	195	·21	924	37	5·2
	Ukhiá,	228	92	3,303	18,830	82	·40	205	15	5·7
	Subdivisional Total,	877	214	25,564	141,188	161	·24	660	29	5·5
	DISTRICT TOTAL,	2,498	1,062	197,104	1,127,402	451	·43	1,062	79	5·7

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POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE. —The total population of Chittagong District in 1872 amounted to 1,127,402 souls—viz., 536,059 males, and 591,343 females. The proportion of males in the total population 47·5 per cent.; and the average density of the population, 451 per square mile. Classified according to sex, religion, and age, the Census gives the following results:—Hindus, under twelve years of age—males, 57,147; females, 45,361: total, 102,508. Above twelve years—males, 87,143; females, 111,487: total, 198,630. Total of Hindus of all ages—males, 144,290; females, 156,848: grand total, 301,138, or 26·7 per cent. of the total District population; proportion of males in the total Hindu population, 47·9 per cent. Muhammadans, under twelve years of age—males, 184,684; females, 149,752: total, 334,436. Above twelve years—males, 192,638; females, 267,939: total, 460,577. Total of Muhammadans of all ages—males, 377,322; females, 417,691: grand total, 795,013, or 70·5 per cent. of the District population; proportion of males in the total Musalmán population, 47·5 per cent. Christians, under twelve years of age—males, 166; females, 173: total 339. Above twelve years of age—males, 398; females, 374: total 772. Total of Christians of all ages—males, 564; females, 520: grand total, 1,084; proportion of Christian males in total Christian population, 52 per cent. Buddhists, under twelve years of age—males, 6,412; females, 5,554: total, 11,966. Above twelve years—males, 7,459; females, 10,724: total, 18,183. Total Buddhists of all ages—males, 13,871; females, 16,278: grand total, 30,149, or 2·7 per cent. of the District population; proportion of males in total Buddhist population, 46·0 per cent. Other religious denominations, not separately classified in the Census Report, only number 18 souls—namely, 12 males, and 6 females. Population of all religions, under twelve years of age—males, 248,411; females, 200,842: total, 449,253. Above twelve years—males, 287,648; females, 390,501: total, 678,149. Total District population of all ages—males, 536,059; females, 591,343: grand total, 1,127,402; proportion of males in total District population, 47·5 per cent. The excess of females over males, amounting to 55,284, is explained in the Census Report by the fact that Chittagong is the District which mainly supplies *laskars*, or native sailors, for vessels trading in Indian waters, and also supplies Arákán with labour during the cold season.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report

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as follows :—Hindus—proportion of male children, 19 per cent., and of female children, 15·1 per cent., of the Hindu population; proportion of children of both sexes, 34·1 per cent. of the total Hindu population. Muhammadans—proportion of male children, 23·2, and of female children, 18·9, per cent. of the Musalmán population; proportion of children of both sexes, 42·1 per cent. of the total Muhammadan population. Buddhists—male children, 21·3 per cent., and female children, 18·4 per cent.; proportion of children of both sexes, 39·7 per cent. of the Buddhist population. Christians—male children, 15·3, and female children, 16·0, per cent.; proportion of children of both sexes, 3·13 per cent. of the total Christian population. Population of all religions—male children, 22·0, and female children, 17·8, per cent.; proportion of children of both sexes, 39·8 per cent. of the total District population. As in the other Districts of Bengal, the small proportion of girls to boys, and the excessive proportion of females above twelve years of age to males of the same class, is probably due to the fact that natives consider girls have attained womanhood at an earlier age than that at which boys reach manhood.

The number and proportion of persons insane and afflicted with certain other infirmities in the Chittagong District is thus returned in the Census Report :—Insane—males, 511; females, 113: total, 624, or ·0553 per cent. of the District population. Idiots—males, 168; females, 52: total, 220, or ·0195 per cent. of the population. Deaf and dumb—males, 269; females, 121: total, 390, or ·0346 per cent. of the population. Blind—males, 604; females, 179: total, 783, or ·0695 per cent. of the population. Lepers—males, 200; females, 27: total, 227, or ·0201 per cent. of the population. It is a curious circumstance that, although the females form the majority of the population of the District, yet of the total number of persons returned as afflicted with the above-mentioned infirmities, only about one-fifth were women. The total number of males thus afflicted amounted to 1,752, or ·3268 per cent. of the total male population; number of females thus afflicted, 492, or ·0832 per cent. of the total female population. The gross number of infirm of both sexes was 2,244, or ·1990 per cent. of the total District population.

The details in the District Census compilation, giving the occupations of the people, are omitted, as they do not stand the test of statistical criticism.

Ethnical Division of the People.—As in the other Districts of Eastern Bengal, the Muhammadans form the great majority of the population. The Census Report of 1872 returned them as number-

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ing 795,013, or 70·5 per cent. of the District population. The Hindus, including aboriginal and semi-aboriginal tribes, who have embraced Hinduism as a religion, are returned at 301,138, or 26·7 per cent. of the population. Excluding these aboriginal and semi-aboriginal tribes, the Census returns the number of persons of Hindu origin at 264,569, or 23·5 per cent. of the population. The Buddhist population numbers 30,149 souls, or 2·6 per cent. of the population. The Christian population consists of a small community numbering only 1,084 souls, composed of 146 Europeans and Americans, 896 Eurasians and Firinghis (descendants of ancient Portuguese settlers), and 42 native Christians. The number of aboriginal people retaining their ancient forms of religion is returned in the Census Report, under the head of 'Others,' at only 18.

Mr C. F. Magrath's District Census compilation gives the following ethnical classification of the people. The list of Hindu castes is reproduced on pages 145-147, but arranged in a different order from that given here, and as far as possible according to the rank which they hold in local public esteem.

Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
European.	
English,	72
Irish,	14
Scotch,	16
Welsh,	1
French,	11
German,	13
Italian,	13
Dane,	1
Finlander,	2
Total,	143
American.	
Creole,	1
Unspecified,	2
Total,	3
Total of Non-Asiatics,	146

Name of Nationality, Tribe, or Caste.	Number.
II.—MIXED RACES.	
Eurasian,	42
Firinghi,	854
Total,	896
III.—ASIATICS.	
Natives of India and British Burmah.	
1.—Aboriginal Tribes.	
Nat,	949
Tipperah,	45
Dhángar,	1
Kol,	14
Santál,	4
Total,	1,013

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Name of Nationality, Tribe, or Caste.	Number.
2.—*Semi-Hinduised Aboriginals.*	
Bágdi,	39
Bauri,	3
Bind,	3
Chámár and Muchi,	776
Chandál,	1,585
Dom,	15,491
Dosádh,	3
Hari,	4,888
Káorá,	14
Koch,	14
Mál,	1
Mihtar,	1,687
Pán,	2
Total,	24,506
3.—*Hindus.*	
(i.)—Superior Castes.	
Bráhman,	22,657
Rájput,	359
Ghátwál,	3
Total,	23,019
(ii.)—Intermediate Castes.	
Káyasth,	68,916
Baidya,	4,016
Bhát,	87
Total,	73,019
(iii.)—Trading Castes.	
Khatrí,	143
Gandha Banik,	1,364
Subarna Banik,	5,165
Total,	6,672

Name of Nationality, Tribe, or Caste.	Number.
(iv.)—Pastoral Castes.	
Goálá,	327
(v.)—Castes engaged in preparing Cooked Food.	
Gánrár,	7
Halwái,	146
Madak,	85
Total,	238
(vi.)—Agricultural Castes.	
Bárui,	12,448
Támli,	1,116
Kaibartta,	3,692
Koeri,	17
Kurmi,	47
Máli,	856
Sadgop,	35
Súdra,	30,338
Total,	48,549
(vii.)—Castes engaged chiefly in Personal Service.	
Behárá,	5,720
Dhopá,	11,135
Hajjám or Nápit,	15,697
Káhár,	7
Total,	32,559
(viii.)—Artisan Castes.	
Kámár (blacksmith),	2,749
Kánsári (brazier),	595
Kumár (potter),	3,826
Shánkári (shell-cutter),	89
Sonár (goldsmith),	603
Sunri (distiller),	1,742

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Name of Nationality, Tribe, or Caste.	Number.
Artisan Castes—*Continued.*	
Sutradhar (carpenter),	1,328
Teli (oilman),	3,908
Kalu (ditto),	155
Total,	14,995
(ix.)—Weaver Castes.	
Jogi,	32,314
Tánti,	2,799
Total,	35,113
(x.)—Labouring Castes.	
Beldár,	100
Chunári,	107
Total,	207
(xi.)—Boating and Fishing Castes.	
Gunri,	13
Jaliá,	9,284
Málá,	525
Machuá,	4
Pátuni,	150
Pátur,	41
Tior,	1,128
Total,	11,145
(xii.)—Dancer, Musician, Beggar, and Vagabond Castes.	
Báiti,	15
(xiii.)—Persons enumerated by Nationality only.	
Madrasi,	7
Persons Enumerated by Nationality only—*Continued.*	
Malabar,	5
Panjábi,	9
Telenga,	7
Uriyá,	9
Total,	37
(xiv.)—Persons of unknown or unspecified Castes,	17,738
Grand Total of Hindus,	263,633
4.—Persons of Hindu origin not recognising Caste.	
Vaishnav,	894
Native Christians,	42
Total,	936
5.—Muhammadans.	
Pathán,	34
Sayyid,	30
Unspecified,	794,949
Total,	795,013
6.—Burmese.	
Maghs,	30,026
Baruá,	381
Rájbansí,	10,852
Total,	41,259
Total of Natives of India,	1,126,360
Total of Asiatics,	1,126,360
Grand Total,	1,127,402

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HILL TRIBES AND RACES.—A more detailed account of these aboriginal hill races and tribes will be found in the Statistical Account of the Hill Tracts of Chittagong (pp. 39-66). Mr Raban, late Collector of Chittagong, regarded the Chakmás as probably the earliest settlers in the District, and he reported in 1870 that they were still to be found in the low hills to the north of the Karnaphulí river. They gain their livelihood by *júm* cultivation—a nomadic form of tillage, which consists of clearing a tract of virgin soil by burning down the forest and jungle, cultivating it heavily for a few years till the soil becomes exhausted, and then abandoning it and clearing another patch of land in the same manner. This mode of cultivation is described in detail in the Statistical Account of the Hill Tracts of Chittagong (pp. 72-74) where it is the only form of husbandry practised by the indigenous population. In Chittagong proper some of the Chakmás are employed as vernacular writers (*muharrirs*) and as policemen. The Chakmás speak an impure dialect of Bengali; and the Collector reports that the Chakmá boys are said to be the most advanced of all the hill-races attending Government schools in the District. The head of the tribe is Rájá Harish Chandra (successor to the Kálindri Ráni). The Chakmás have no distinction of caste, and practise widow marriage; but constant intercourse with the Bengalis has led to the partial adoption of the *parda-nashín* system, or seclusion of women. The District Census Report does not mention the Chakmás, and there are now but few of them in the Regulation District of Chittagong.

Next to the Chakmás in point of antiquity, Mr Raban, the late Collector, classes the so-called *Júmiá* Maghs,[1] who are found along the banks of the chief rivers in the upper part of their course, and in the low ranges of hills south of the Karnaphulí. They are of Arákánese origin; but long connection with this District has added to their language many words and phrases of the impure Bengali dialect current in Chittagong. These *Júmiá* Maghs, as their name implies, gain their livelihood by the *júm* method of cultivation mentioned above. In the Cox's Bázár Subdivision there is a considerable true Magh population, descendants of those who fled to Chittagong at the close of the last century on the invasion and conquest of Arákán by the Burmese, and of those who sought our protection shortly before the first Burmese war in 1824. They are most numerous in the police circles (*thánás*) of Rámu and Ukhiá, where lands were granted them

[1] Their proper name is Khyoungthá, or children of the river.

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by Government. They are also numerous at the subdivisional station of Cox's Bázár and at Hárbháng. Those living in the towns and larger villages gain a livelihood by trade, and, where opportunity offers, by fishing. Their language and their names are Burmese; their religion is Buddhism; they do not as a rule understand Bengali, and never speak it among themselves. The Census Report returns the total number of Maghs in Chittagong, including both *Júmiá* Maghs and those residing on the plains and living by settled tillage, at 30,026.

The Rájbansís and Baruás of Chittagong are also of Burmese descent; but their origin is not purely Burmese—they ar the offspring of Bengali women by Burmese men, and they have ado ted Hindu customs and the Bengali language. Both Rájbansís and Baruás live in the plains, and have now settled down to avocations similar to those of the people among whom they dwell. The District Census Report returns the number of Burmese Rájbansís at 10,852, and of Baruás at 381.

A few Tipperahs are found in the hilly parts of the District. The Collector reported in 1871 that they are all stragglers from the State of Hill Tipperah on the north, and have been induced or forced to leave by oppressive exactions on the part of the Rájá. Like all the other hill-tribes, they gain a living by the *júm* method of cultivation. Although the Tipperahs have no caste system of their own, yet those who remain in Hill Tipperah refuse to eat or intermingle in any way with the emigrants, alleging that they have become degraded by contact with the Bengalis. The Census Report in 1872 returned the number of Tipperahs in Chittagong District at 45.

The other aboriginal tribes returned by the Census as residing within Chittagong District are as follows:—Nat, 949 in number; Dhángar, 1; Kols, 14; and Santáls, 4. These, however, have all, or nearly all, embraced some form of Hinduism as a religion.

EMIGRATION AND IMMIGRATION.—As already stated (page 135), emigration to a very considerable extent, but chiefly of a temporary character, takes place from Chittagong to Arákán. The emigrants are principally Muhammadans, who proceed southwards in search of labour. During the few years previous to 1873, a number of hill-people, who followed the nomadic form of cultivation known as *júming*, left Chittagong proper and settled in the Hill Tracts and in Arákán, owing to restrictions being placed upon *júming* in the Regula-

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tion District of Chittagong. Immigration to the District is almost entirely confined to returning labourers from Chittagong; but in consequence of the difficulty experienced in obtaining local labour, a considerable number of coolies have, in recent years, been imported by the tea-planters in the District. No statistics are available showing the number of persons who go from or return to the District, otherwise than as passengers in the vessels of the British India Steam Navigation Company. The following table[1] gives the number of passengers conveyed by the Company's steamers between Chittagong and Akyáb in the years 1867-68, 1872-73, 1873-74, 1874-75:—

Year.	Passengers to Akyáb.	Passengers from Akyáb.
1867-68	2,918	5,298
1872-73	7,498	9,845
1873-74	7,564	8,680
1874-75	8,917	11,109

These figures probably represent but a small proportion of those who go yearly to Arákán. The rate of passage by steamer is Rs. 5, or 10s. per head; and many go by land rather than pay this amount. During the months of March and April 1875, when there was competition between two lines of steamers, and the fares were much reduced, 5,428 passengers were conveyed by the British India Steam Navigation Company from Akyáb to Chittagong; whereas in the year 1874 the number of passengers during the same two months was only 1,588, and in 1873 only 2,035. The greatest number of passages for Akyáb are granted during the months of December, January, and February, when there is a great demand for agricultural labour for the Arákán rice harvest. That the return passengers by steamer exceed the outward passengers, probably arises from the fact, that men who have saved money out of their earnings prefer the more agreeable and quick sea-route to the toilsome and slow journey overland.

The only recent considerable internal movement of population in Chittagong is the partial desertion of the village of Gandámárá, on the mainland, and of the island of Kutabdiá, owing to the absence of good embankments, and the consequent inundation of salt water (see page 131). The people are believed to have all, or nearly all, taken up their residence in the neighbouring police circles (*thánás*) of Sátkániá, Chakiriá, and Máskhál.

[1] From statistics furnished by Messrs Bulloch Bros., agents to the Company.

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HINDU CASTES.—The following is a list of 65 Hindu castes met with in Chittagong District, showing their occupation, and arranged as far as possible in the order in which they rank in public esteem. The numbers of each caste are taken from Mr C. F. Magrath's District Census Compilation for Chittagong.

HIGH CASTES.—(1) Bráhman, members of the priesthood, public and *zámindárí* servants, &c., and the highest caste in the Hindu social system. According to the Census Report, the Bráhmans of Chittagong number 22,657. (2) Kshattriya or Khatrí, employed in military service and as traders; number in 1872, 143. (3) Rájput, employed in military or police service, or as guards, doorkeepers, &c.; 359 in number. (4) Ghátwál, a subordinate section of Rájputs, employed in olden times to keep the hill-roads and passes free from robbers, and now policemen; 3 in number. (5) Baidya, physicians, traders, clerks, landholders, &c.; 4,016 in number. (6) Káyasth, clerks, Government and private servants, landholders, &c., the most numerous caste in the District; the Census Report returns their number at 68,916. (7) Lagna Achárjya, astrologers, fortune-tellers, &c. They are in reality Bráhmans who have become degraded, from their practice of accepting alms from lower classes, and have now practically become a separate caste. The Census Report does not return the Achárjyas separately, and they are probably included with the pure Bráhmans. (8) Bhát, heralds and genealogists by caste-occupation; but the Collector reports that in Chittagong their avocation is that of bamboo-umbrella-makers and beggars. The Bháts claim to be lapsed Bráhmans, but it is very doubtful whether they have any title to the rank; in the Census Report they are returned as a separate caste, 87 in number.

PURE SUDRA CASTES.—Next in rank to the foregoing come the following 11 pure Súdra castes, from whose hands a Bráhman can take water or uncooked food without injury to his caste. (9) Nápit, barbers; 15,697 in number. (10) Kámár, blacksmiths; 2,749 in number. (11) Kumár, potters and makers of earthenware idols; 3,826 in number. (12) Phulmáli, gardeners and flower-sellers, also makers of artificial flowers from pith (*solá*); 856 in number. (13) Gandhabanik, traders and merchants; 1,364 in number. (14) Támbuli or Támlí, originally *pán*-sellers by caste occupation, but most of them have now abandoned their hereditary avocation and taken to trade, many being wealthy grain-dealers and merchants; 1,116 in number. (15) Sadgop, the highest of the cultivating castes;

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35 in number. (16) Súdra, cultivators, and domestic servants in high-caste families; 30,338 in number. (17) Sánkhárí, shell-cutters; 89 in number. (18) Kánsári, braziers and workers in bell-metal; 595 in number. (19) Bárui, *pán* growers and sellers; 12,448 in number.

Intermediate Sudra Castes.—The following 20 form the intermediate Súdra castes. These are neither esteemed nor despised, but are looked upon as possessing some claims to respectability:—(20) Gop or Goálá, milkmen and cowherds; 327 in number. (21) Halwái, sweetmeat-makers; 146 in number. (22) Madak, sweetmeat-makers; 85 in number. (23) Gánrár, preparers and sellers of parched rice; 7 in number. (24) Kaibartta, cultivators and fishermen; 3,692 in number. (25) Vaishnav, religious ascetics and beggars; 894 in number. The Vaishnavs are not a caste properly speaking, but rather a class of Hindus professing the principles inculcated by Chaitanya, a religious reformer of the fifteenth century. For a more detailed description of this sect, see the Statistical Account of the District of the 24 Parganás (vol. i. pp. 65-67). (26) Koeri, cultivators; 17 in number. (27) Kurmi, cultivators and labourers; 47 in number. (28) Tánti, weavers; 2,799 in number. (29) Subarnabanik, jewellers and bankers; 5,165 in number. (30) Sonárbanik, gold and silver smiths; 603 in number. (31) Sunrí, distillers and wine-sellers; 1,742 in number. (32) Sháha, not a separate caste, but a branch of the Sunrís or wine-sellers, who have abandoned their caste-occupation and taken to trade. Their number is not returned separately in the Census Report, and is apparently included with that of the preceding caste. (33) Dhobá, washermen; 11,135 in number. (34) Teli, oil-pressers and sellers; many are also well-to-do grain-merchants; 3,908 in number. (35) Kalu, a branch of the Teli or oil-selling caste; 155 in number. (36) Káhár, palanquin-bearers and labourers; 7 in number. (37) Behárá, palanquin-bearers and labourers; 5,720 in number. (38) Jogi, weavers; 32,314 in number. (39) Chhutar or Sutradhar, carpenters; 1,328 in number.

Low Castes.—The following 26 form the very low castes, and are despised accordingly: (40) Beldár, labourers; 100 in number. (41) Chunári, lime-burners; 107 in number. (42) Málá, boatmen and fishermen; 525 in number. (43) Machuá, boatmen and fishermen; 4 in number. (44) Pátur, boatmen and fishermen; 41 in number. (45) Tior, boatmen and fishermen; 1,128 in number.

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(46) Haluá Dás, cultivators and labourers; not returned in the Census Report. (47) Jaliá Dás, fishermen and musicians; 9,284 in number. (48) Gunri, fishermen; 13 in number. (49) Pátuni, ferrymen and boatmen; 150 in number. (50) Chandál, cultivators, fishermen, and labourers; 1,585 in number. (51) Baiti, matmakers; 15 in number. (52) Nat, musicians; 949 in number. (53) Dom, matmakers and musicians; 15,491 in number. (54) Bágdi, fishermen, cultivators, and labourers; 59 in number. (55) Pharágiri, bamboo-umbrella-makers; not returned as a caste in the Census Report. (56) Chámár, shoemakers and leather-dealers; 776 in number. (57) Baurí, palanquin-bearers and labourers; 3 in number. (58) Bind, labourers; 3 in number. (59) Dosádh, cultivators and labourers; 3 in number. (60) Hári, swineherds; 4,888 in number. (61) Káorá, swineherds; 14 in number. (62) Koch, labourers; 14 in number. (63) Mál, snake-charmers; 1 in number. (64) Pan, labourers; 2 in number. (65) Mihtar, sweepers; 1,687 in number.

Religious Division of the People.—The population is divided into Muhammadans, Hindus (including a small number of members of the Bráhma Samáj), Buddhists, a few Christians, most of whom are Eurasians and Firinghis (descendants of the early Portuguese settlers), and a very small number belonging to aboriginal tribes, who still retain their primitive forms of belief. The Muhammadans form the great majority of the population. In 1872, the Census returned their numbers as follows: Males, 377,322, and females, 417,691; total, 795,013, or 70·5 per cent. of the District population: proportion of males in total Muhammadan population, 47·5 per cent. The Collector reports that the religion of Islám has now ceased to make any further progress among the people. The Hindus, as loosely grouped together for religious purposes in the Census Report of 1872, numbered 144,290 males, and 156,848 females; total, 301,138, or 26·7 per cent. of the District population: proportion of males in total Hindu population, 47·9 per cent. The Census Report includes the Bráhma Samáj followers, or members of the reformed theistic sect of Hindus, along with the general Hindu population; but their number is very few. According to the Collector's report, Bráhmaism did not number in 1871 more than a dozen followers in Chittagong, and those were chiefly men whose homes were in other Districts. The Buddhist population of Chittagong consists of 13,871 males, and 16,278 females; total, 30,149,

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or 2·7 per cent. of the total population. The Christian community consists of 564 males and 520 females; total, 1,804, or ·1 per cent. of the District population. Most of the Christians are Firinghis. The native Christian community numbers, according to the Census Report, only 42 souls; and missionary efforts have proved almost entirely fruitless. 'Other' religious denominations, consisting of aboriginal people still retaining their primitive faiths, are represented by only 12 males and 6 females; total, 18.

THE MUHAMMADANS of Chittagong are not divided into castes, and they all belong to the Suni sect. Their chief occupation is as agriculturists, and in this capacity numbers flock every season to Arákán to assist the Arákánese in planting and rearing their crops, and then return to their homes after the work is done. Many, however, remain away for years, and take advantage of the very favourable land-tenure settlements offered beyond the Náf estuary. Others of the Muhammadan community supplement the income derived from their fields by going out to service as ships' *laskars* or as day-labourers. Boys of the Muhammadan religion are generally married between the ages of fifteen and twenty years, and, unless they are younger, their wishes are consulted by their parents. Girls are usually married at ten years of age, and have no voice in the selection of a husband. The Magistrate of Chittagong reported, in 1874, that divorce is not common in the District except for infidelity, or in cases where the wife is childless; but where the woman bears no children, divorce frequently occurs. The Muhammadan women are, the Magistrate reports, chiefly employed in domestic duties; but among the poorer classes, they have to do light field-work, especially those women who are old and unattractive.

FIRINGHIS.[1]—The greater part of the Christian population of Chittagong consists of Firinghis, the descendants of the Portuguese adventurers and mercenaries who played such an important part in the history of Chittagong two centuries ago. (See 'Early History of Chittagong,' pp. 111-113 of this Statistical Account.) The Firinghis at one time were extensive shipowners and wealthy men; but they are now said to be fast decreasing in importance. In the interior of the District a few of them follow agricultural pursuits; but for the most part they reside in the town of Chittagong, where there are two Roman Catholic chapels. Even as late as the beginning of the

[1] The information relating to the Firinghis is mainly derived from an article in the *Calcutta Review* for July 1871

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present century the Firinghis possessed large numbers of slaves. The slave girls were let out as concubines, but their masters asserted their right to reclaim them at will. The number of slaves often exceeded fifty in one family. The process of miscegenation, which has been long going on, has completely deprived the present descendants of the Portuguese of any resemblance to their ancestors, and, except by their dress, they are hardly distinguishable in appearance from natives. Most of them have a large proportion of Magh and Muhammadan blood in their veins; and in 1871, the Collector stated that it is believed that out of all the Firinghi families in Chittagong, there is only one of pure Portuguese descent. The children of Firinghis, whether legitimate or illegitimate, always inherit the names of their fathers. Up to the beginning of the present century, the Christian names, as well as the surnames of Firinghis, were Portuguese; but now, while the surname is Portuguese, an English Christian name is adopted. The native styles the Portuguese descendants 'Matti Firinghi' (earth-coloured Europeans), or 'Kálá Firinghi' (black Europeans), and regards them as no better than himself. Indeed, by neglect of education, the Firinghis have allowed the natives to outstrip them, and many appointments, of which they formerly had the monopoly, are at present held by Hindus and Muhammadans; but the pride of race still lingers among them, and they still look down upon the natives, who are now their equals both in energy and education. The Firinghis, from long intercourse with the natives, have adopted many of their customs; and numerous ceremonies, allied to those practised by natives, have been introduced on the occasion of domestic occurrences. Marriages among Firinghis are usually arranged by a third party, and it is said that the men treat their wives with great harshness, and that an act of kindness is regarded as the mark of a mean spirit. In the year 1859, the Firinghis of Chittagong numbered 1,025 souls; by the following year, 1860, they had decreased to 985. In 1866 their total population was 865, and at the time of the Census in 1872 they numbered only 854.

THE BRÁHMA SAMÁJ.—The Collector reported in 1871 that the Bráhma Samáj did not then number more than a dozen followers in the whole District, and that of the few who followed this religion, nearly all had their homes in other districts. Since 1871 the number of Bráhmas in the District has increased to 50 or 60, but still very few of these are natives of Chittagong. Some few of the

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members of the Bráhma Samáj meet every Friday and Sunday for prayer: the meeting is held in a house in the town of Chittagong, set apart for this purpose, but very few attend the service, and fewer still subscribe towards maintaining the house. The people of Chittagong are so backward and so unprogressive that Bráhmaism is not likely to make rapid strides among them; moreover, as the Collector stated in 1871, 'high English education has not here reached the point at which this particular form of religion is esteemed.'

Division of the People into Town and Country.—The population of Chittagong is purely rural, and, with the exception of the town of Chittagong itself, there is no town containing 5,000 inhabitants in the whole District.

Chittagong Town is situated on the banks of the Karnaphulí river, about twelve miles distant from its mouth, in 22° 21′ north latitude, and in 91° 53′ east longitude. The town itself is merely an agglomeration of small villages, grouped together for municipal purposes, and covering an area of nine square miles. The houses occupied by the European officials and their families are scattered over a considerable area, and each house is on a separate hill. These hills, although small, are very steep, and, with one or two exceptions, it is impossible to drive to the top. The principal streets are Díwán-bázár and Chandanpurá-bázár, which run through the main portion of the town, from north to south—Chandanpurá-bázár beginning where Díwán-bázár ends. Besides the houses of the Europeans and of the principal native residents, the chief brick buildings in the station are the Government Offices, the Circuit House and Dák Bungalow, which form together only one building; the Roman Catholic Cathedral, near Firinghi-bázár; the Protestant Church; a Roman Catholic Chapel; a large Mosque in Kátálganj Road; the Zilá School; the Albert School, and the Dispensary. In his Annual Report for the year 1874-75, the Commissioner states that 'there is no doubt that the town of Chittagong continues to deserve the evil reputation of being one of the most insalubrious spots in Bengal. The Civil Surgeon assigns the insalubrity of the station to the existence of the extensive low-lying marshy lands that have been thrown up in the river opposite the town, the malaria from which is carried by the prevalent wind from south or south-west, amongst, and imbibed by, the inhabitants. In support of this theory, it is a singular fact that the north part of the town—the portion furthest removed from

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the river—is most free from fever.' Efforts are being made, by the introduction of sanitary reforms, to render the station somewhat less unhealthy; but the Commissioner (Mr E. E. Lowis) is not sanguine of any good result. The drainage scheme proposed by the Magistrate includes a plan for 'the embankment and reclamation of a large *char*, which will be thoroughly drained, and on which the municipality should erect a good, open, airy *bázár*, with a river frontage of half a mile.' One of the great evils of the town is the enormous number of tanks and stagnant pools that it contains; and the great difficulty and heavy cost of obtaining earth for filling up the most noxious of them are, the Magistrate states, almost insurmountable obstacles to the removal of the evil. At the time of the experimental Census in 1869, an enumeration was made of the houses and inhabitants within municipal limits, which disclosed the following results:—Area, 7,097 acres, or 10·09 square miles; 4,307 houses. Population—Musalmáns, 11,156; Hindus, 3,479; Christians, 559; other denominations, 324: total, 15,518. The regular Census, taken in January 1872, showed that the population of the town considerably exceeded the figures given above. The population of the town, as returned in the Census Report, is as follows:—Muhammadans—males, 8,105; females, 6,946: total, 15,051. Hindus—males, 3,612; females, 1,075: total, 4,687. Christians—males, 392; females, 352: total, 744. Buddhists and 'others'—males, 97; females, 25: total, 122. Total of all denominations—males, 12,206; females, 8,398: grand total, 20,604. The considerable excess of males over females in Chittagong town is due to the fact that the population largely consists of men who come from other parts for trade or in search of employment, and leave their families at home.

Chittagong is the only Municipality in the District administered under Act III. of 1864 of the Bengal Council. In 1868-69 the municipal receipts amounted to £2,687, 18s., and the expenditure to £1,863, 12s. The Census Report returns the gross municipal income in 1871-72 at £2,136, 12s., and the expenditure at £2,381, 6s. —average rate of municipal taxation, 2s. 1d., or Rs. 1, 0, 7, per head of the population. The municipal income is mainly derived from the house-tax, the remaining revenue being realised from pounds, ferries, and a few other miscellaneous sources. The average annual municipal income for the three years ending 1874-75 was £2,967, 5s., and the average annual expenditure, £2,756, 3s. [For an account of the Port of Chittagong, see pp. 191-193.]

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Cox's BÁZÁR, the headquarters of the Subdivision of the same name, is situated on the banks of the Bághkhálí *khál*, in 21° 26′ 20″ north latitude, and 92° 1′ 15″ east longitude. The population of the town, according to the Census[1] of 1872, consisted of—Maghs, 3,205; Muhammadans, 831; Hindus, 244: total, 4,280; and it is estimated that there were then 584 absentees. The Maghs, therefore, form more than three-fourths of the population of the town of Cox's Bázár, though they form only 11·9 per cent. of the population of the Subdivision. Cox's Bázár is a thriving and important place, and the headquarters of a police circle or *tháná*. In appearance it differs altogether from a Bengal town. The places of worship, and the rest-houses of the Maghs, are well and solidly built, and 'some of the houses of the well-to-do residents are not only substantial, but very picturesque and neatly ornamented.' The houses are built entirely of timber, raised on piles, after the Burmese fashion; and with their 'surrounding verandahs and decorated gable-ends, the whole presents an appearance not unlike that of a Swiss cottage.' At short intervals, all through the Magh portion of the town of Cox's Bázár, there are small covered stands, each containing vessels of fresh drinking-water and a cup; the vessels are refilled daily by the Magh women, and the regularity with which this duty is attended to, together with the large number of rest-houses, show the stranger at once that he has arrived in hospitable quarters. The happy, free, and careless air of the people, as they walk through the town smoking, or lounge and gossip in the rest-houses, presents a marked contrast to the appearance of the ordinary Bengali villager; while the picturesque dresses of the women, and their apparent happiness as they carry on their domestic duties, or weave their coloured cloths at the thresholds of their houses, show, that as regards the treatment of their wives and daughters, the Buddhists of Cox's Bázár have remained uncorrupted by their Hindu and Muhammadan neighbours. For the purposes of police and conservancy, a town corporation was constituted under the provisions of Act VI. of 1868 of the Bengal Council. The revenue is raised by means of a house-tax, which, in 1873-74, amounted to £185, 1s. 4½d. The expenditure in the same year amounted to £133, 15s. 4½d., distributed as follows: police, £64, 4s. 6½d.; conservancy, £8; roads and bridges, £42, 12s. 3¾d.; establishment, £18, 18s. 6d. The average incidence of

[1] From the compilation of the Subdivisional Officer.

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taxation in 1873-74 was 9⅜d., or 6 *ánnás* 3 *pies*, per head of the town population.

MINOR TOWNS AND VILLAGES.—Besides the foregoing, there are several villages and small towns of sufficient importance to merit separate mention. As, however, none of them contain 5,000 inhabitants, their population is not returned in the Census Report. The chief villages are:—(1) Mírkásarái, a village and police-station (*tháná*) in the *sadr* or headquarters Subdivision; situated in the north of the District, on the imperial highroad from Dacca to Chittagong, in 22° 46′ 4″ north latitude, and 91° 37′ 10″ east longitude. (2) Phatikchari, a village and police-station in the headquarters Subdivision; situated in the north of the District, near the boundary of the Chittagong Hill Tracts, in 22° 43′ 50″ north latitude, and 91° 47′ 15″ east longitude. (3) Kumiriá, a village and police-station in the headquarters Subdivision; situated a short distance from the sea-coast, in lat. 22° 30′ 15″, and long. 91° 45′ 40″. (4) Hátházári, a village and police-station in the headquarters Subdivision; situated a few miles east of Kumiriá, in lat. 22° 30′ 0″, and long. 91° 51′ 0″. (5) Ráoján, a village and police-station in the headquarters Subdivision; situated east of Hátházárí, and near the boundary of the Chittagong Hill Tracts, in lat. 22° 32′ 0″, and long. 91° 58′ 10″. (6) Patiá, a village and police-station south-east of Chittagong town, in the headquarters Subdivision; situated on the Chittagong and Arákán road, in lat. 22° 18′ 0″, and long. 92° 1′ 30″. (7) Sátkániá, a village and police-station in the south of the headquarters Subdivision; situated on the Chittagong and Arákán road, in lat. 22° 4′ 55″, and long. 92° 5′ 55″. (8) Chandranáth, a village on Sitákund hill, in the headquarters Subdivision, and a great place of pilgrimage; lat. 22° 37′ 55″, and long. 91° 43′ 40″. (9) Máskhál, a village and police-station in the island of Máskhál, within the Cox's Bázár Subdivision; lat. 21° 31′ 15″, long. 91° 58′ 0″. (10) Chakariá, a village and police-station in the Cox's Bázár Subdivision; situated on the Chittagong and Arákán road; lat. 21° 45′ 3″, and long. 92° 1′ 15″. (11) Rámu, a village and police-station in the Cox's Bázár Subdivision; situated upon the Chittagong and Arákán road; lat. 21° 24′ 55″, long. 92° 8′ 40″.

According to the Census of 1872, there are in Chittagong District 161 villages, containing each a population of two thousand and upwards. The District Census Report thus classifies the villages and towns:—There are 212 small villages, each containing less than two

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hundred inhabitants; 282 villages or small towns, of from two to five hundred; 216 from five hundred to a thousand; 191 from one to two thousand; 82 from two to three thousand; 48 from three to five thousand; 29 from five to ten thousand; and 2 from ten to fifteen thousand inhabitants. These villages are, however, the survey *mauzás;* and in the case of all those returned as containing more than five thousand inhabitants, and also in the case of many of the smaller ones, each *mauzá* contains two or more villages in the sense of clusters of houses. The Census Report divides the adult male population of the District into 158,273 agriculturists,[1] and 129,375 non-agriculturists. The number of non-agriculturists given is, however, far too high, since it includes 25,280 labourers, and a large number of shop-keepers and artisans, who, though described as non-agriculturists, have nevertheless their own little patches of land, which they cultivate between times or by the labour of their families.

Places of Historical Interest.—There are very few relics now remaining to show the important historical interest which attaches to the District of Chittagong, and especially to Chittagong town and Rámu (see pp. 110-121). The Magistrate reported in 1872 that there are still to be seen at Cox's Bázár some quaint old guns and wall-pieces, apparently Burmese, which are probably relics of the first Burmese war, when there was fighting in Rámu. Near Rájákul, south of Rámu, are (the Magistrate reported) some remains which are supposed to indicate the site of an old fort or pálace, belonging to the Magh chiefs of that part of the country; and in the island of Máskhál a Magh stone-chest was dug up. It contained two figures, one roughly carved in stone, and the other more carefully moulded in a compound metal, apparently the same that is used in the manufacture of Burmese gongs.

Material Condition of the People.—Almost the whole population lives by agriculture; and, as a rule, the people are better clad and more prosperous than in other parts of lower Bengal. Several causes can be assigned for their superior prosperity.

1st, The rice crop, which forms the staple food of the District, rarely if ever fails from drought. By terracing the fields as they slope downwards from the low hill-ranges, and by damming up the small streams which form after a few showers of rain, the cultivator can generally secure a sufficient supply of water for the irrigation of his fields.

2d, The very large export trade in rice contributes towards the

[1] This includes cowherds and others engaged with animals.

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wealth of the people, although all the rice that is exported does not belong to the District of Chittagong, and a large proportion comes from the neighbouring Districts of Tipperah and Noákhálí. An account of the export trade is given on a subsequent page.

3d, The land of the District is generally assessed at what has been for many years an extremely low rate. It has been reported to Government that much of the land might now be fairly assessed at from four to five times the amount it pays at present as Government revenue.

4th, Owing to the great demand for labour in Arákán, the rates of wages are high, and a common day-labourer is able to earn six rupees or 12s. a-month. The people of Arákán are too indolent to till their own fields when they can hire others to do the work for them; and numbers of Chittagong men go southwards every year for the harvest season, and return when it is over. Others, however, stay in Arákán for a number of years; and when they return, each man brings with him what is a large sum of money for a Bengal labourer.

5th, Chittagong seamen and Magh cooks obtain employment outside the District, and rarely fail to return with considerable savings.

The money which the people of the District accumulate in these different ways is not, however, all spent in improving their material condition; much of it is wasted in litigation, to which the people of this District have recourse on the most frivolous pretext.

CHARACTER OF THE PEOPLE.—Sir H. Ricketts, when Commissioner, thus wrote of the people of Chittagong in 1848: 'I am afraid that the people of this District deserve the character they have so long borne for litigiousness. (The Board of Revenue in 1833 spoke of their litigious character as then long proverbial.) It is not only that they will litigate to the last for a rightful advantage: they will litigate though any ultimate advantage is impossible; and, more than that, they will litigate, incurring certain loss, in order to disturb and injure a neighbour. It is impossible to mix at all with any class of the people without observing the undisguised ill-will which they bear to each other. Mistrust, suspicion, uncharitableness, prevail: misfortune can find no sympathy.'[1]

Sir H. Ricketts attributed the character of the people to the originally complicated character of their estates (obtained by clearing jungle or buying cleared lands in various directions, and then having them measured as one estate); to the subsequent interchanges of land; and lastly, to the elaborate and frequent measurements and inquiries by

[1] Report to Government of Bengal, dated 2d Sept. 1848.

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English officers for the purpose of assessing land not already charged with the payment of Government revenue. These investigations thrust upon the people a host of ill-paid, corrupt native officers, who were employed in seeking out the land, which it was the interest of every landholder to conceal. 'Tnere was corruption in every village: the inhabitants may be said to have been divided between informers and victims, the bribing and bribed. . . . What could ensue but general demoralisation? . . . How could the children fail to grow up what they are—litigious, distrustful of each other, suspicious of our purposes and intentions, and prone to fraud?'

This is the character given to the people in 1848 by Sir H. Ricketts, and in 1873 the Commissioner (Mr Hankey) reported that the description was then equally true.

But besides the involved system of land tenures and measurement, Sir H. Ricketts gives another reason to account for the more than ordinarily litigious disposition of the people: 'There are now no occupant *zamíndárs*, to whom the people can apply for the adjustment of the most trifling disputes; all are carried into court, there fomented by the *vakíls*, and appealed from court to court, to the utter ruin of all parties. A resident landed proprietor is always ready to effect the adjustment of a difference between those who hold land under him; for, be there no more creditable motive, he knows that *rayats* engaged in litigation are never good rent-payers. A trifling fee may be in some cases demanded by the *zamíndár* or his steward. Be it so; better that a kid or a few melons should be given to the steward than that the strife should be continued for years, and two or three grades of highly-paid public officers be occupied in deciding a claim to catch "small fry" in a puddle, or to tether a goat by the pathside.' Many disputes are settled by the *mátabars*, or headmen of the villages; but these men offer a most inadequate substitute for an influential and resident *zamíndár*.

It was anticipated that the Land Settlement which ended in 1848 would, after a time, put an end to the extreme litigiousness of the people; but although the time has now (1875) arrived when new settlement operations (though not of the same magnitude) must be conducted, there has not, it appears, been any change in the disposition of the people. Their leading characteristics are described by the Commissioners in 1873 as 'independence, disrespect, and litigiousness.' Their independence is usually shown in objections to every kind of interference and to the slightest increase in taxation, though it be to remedy an obvious and acknowledged evil.

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DRESS AND ORNAMENTS.—*Rayats* (cultivators) and small shopkeepers in Chittagong dress in the same way; but the clothing of the cultivator is of a coarser description. The Hindus wear a *dhutí* or waist-cloth, and also a *chádar* or shawl thrown over the body; the Muhammadans, as a rule, do not use the *chádar*, and their waist-cloth is of smaller size. Both Hindu and Muhammadan women wear large cloths wound round the waist and body, and coloured clothes are also used by those who can afford them. In Chittagong town shoes are worn by those who are well off, and many of them are made after the English pattern. The following table gives the local names of the ornaments worn by women and boys; the ornaments being usually made of gold or silver :—

Where worn.	Worn by		
	Hindu Women and Girls.	Muhammadan Women and Girls.	Boys (Hindu and Muhammadan.)
Hand and arm	1. Bálá. 2. Kákná. 3. Shankha. 4. Káchh. 5. Kálsí. 6. Tár. 7. Báju. 8. Churi. 9. Mardáná. 10. Nárikel phul. 11. Jasm. 12. Kunchi. 13. Panjá.	1. Káchh. 2. Kunchi. 3. Tár. 4. Kálsi.	1. Kháru. 2. Báju.
Neck . .	1. Hásuli. 2. Telhari. 3. Chandrahár. 4. Chik.	1. Hásuli. 2. Telhari.	
Ear . . .	1. Pipal pát or pheni. 2. Nolak. 3. Karnaphuli. 4. Dheri. 5. Jhumká.	1. Bálí. 2. Karamphul. 3. Kánbálà.	
Nose . .	1. Nákphul or Násáphul. 2. Beshar. 3. Bolák.	1. Bolák.	
Head . .	1. Sitádákná. 2. Jhotáphul. 3. Pheni.		
Waist . .	1. Shikal, 2. Kinkini (this is worn chiefly by children.)	1. Shikal or Kamardáná, 2. Chandrahár.	1. Kinkini.
Foot . . .	1. Kháru. 2. Ghunguro. 3. Pájeb.	1. Kháru. 2. Benki. 3. Ghunguro. 4. Pájeb.	1. Kháru.

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DWELLINGS.—The style of houses occupied by both shopkeepers and cultivators is the same. Earth for a ground-floor is raised, according to the locality, from two to three feet above the surrounding level. Wooden posts, or straight poles of rough wood, are erected at the four corners, with others under a ridge-pole along the centre line, to support the roof. The outer walls and inner partitions are formed of bamboo mats, and the roof is thatched with long jungle-grass placed over bamboo mats. The rafters are rough sticks or bamboos, each fastened in its proper place with split cane used as rope. The roof either slopes from the four sides of the house to a common vertex, or from two sides only which meet at a long ridge-pole. A large house of this description generally consists of the following apartments:—(1) an enclosed verandah (*láktá*); (2) a centre dining-room behind the verandah (*hátiná*); (3) a large back room for sleeping (*barághar*). Sometimes there is behind these three rooms a fourth, called *pichkuli*, used for keeping stores and utensils. The cook-room (*aulá*) is usually a separate small hut, but sometimes it is attached to the house. A shop has generally only two rooms—a large one in front and a smaller one at the back. A small shed serves as a cook-room. In the Magh villages in the District there is always to be found one or more rest-houses. These buildings, when used solely as rest-houses, are all of one pattern, and are raised above the ground on piles. They are not alone used by travellers, but serve as a place of meeting for the villagers, who, when they have nothing else to do, sit there and talk and smoke. Near each rest-house there is usually a small stand roofed in and containing two vessels of water and a drinking-cup. It is the duty of the women to keep the vessels continually supplied with fresh water. The Buddhist houses of religion, called *khiongs*, are also built on piles; and when there is no building set apart exclusively as a rest-house or place of meeting, the *khiong* is used for this purpose, besides being a house of religion and a school for the education of children.

FURNITURE.—The furniture in the house of an ordinary cultivator consists of brass plates (*thálá*), brass cups (*báti*), brass jugs (*lotá*), some coarse quilts for night-covering, a mat to lie on, and a few earthen cooking vessels. A shopkeeper's furniture consists of the same articles, but in larger number and of better workmanship, with the addition sometimes of some low wooden stools.

FOOD.—The food of the shopkeeper is the same in kind as that of the cultivator, and consists of rice, fish, pulse (generally *khesári*),

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chillis, and salt. During the whole of the cold season, fresh fish is rare in the interior of the District, as most of the fishermen go out to sea; the people then use dried fish. Oil and vegetables are seldom used by the poorer classes. *Pán* (betel-leaf) is extensively chewed by every class of natives and by both men and women. With it are used lime, coriander-seed, cinnamon, cardamoms, and sometimes rose-water. They are enclosed in betel-leaves, which are wrapped round them so as to form a cone in shape. Opium and its compounds (*chandu*, &c.), as well as *ganjá*, are used for smoking, but chiefly by the Maghs. The Collector estimates the household expenses of a shopkeeper with a family of five persons to amount to £2 a-month, made up as follows:—Rice, 12s.; fish, split peas, and spices, 10s.; clothes, 8s.; firewood, 2s.; miscellaneous expenses, such as pay of barber, washerman, family priest, &c., 8s.: total £2. The monthly household charges of a cultivator's family of five persons are estimated at £1, 10s. a-month, as follows:—Rice, 12s.; dried fish, split peas, and spices, 8s.; clothes, 5s.; firewood, 6d.; miscellaneous expenses, 4s. 6d.: total, £1, 10s.

AGRICULTURE.—The principal crops grown in the District are: (1) *Cereals*, consisting of (*a*) rice (of which the three principal varieties are the *boro*, *áus*, and *áman* crops); (*b*) Indian corn (*makká*); and a little wheat and barley. (2) *Green crops*—(*a*) *mug* (Phaseolus mungo); (*b*) *kaláí* (Phaseolus Roxburghii); (*c*) peas (*matar*). (3) *Fibres*, —(*a*) jute (*pát*), of which 1200 maunds are annually consumed in manufactures in the District; (*b*) flax (*san*). (4) *Miscellaneous crops*—(*a*) sugar-cane (*akh*); betel-leaf (*pán*); egg-plant (*baigan*); radish (*múlá*); melon (*tarmuj*); gourds of different kinds (*láu*, *mithakumari*, *chálkumará*, &c.); mustard (*sarisha*); sesamum (*til*); linseed (*tisi*); *supárí* trees (Areca catechu), which yield the betel-nut; tobacco, and tea. [For an account of the tea industry in Chittagong see pp. 194-197 of this Statistical Account.]

With the exception of chillis, the cold weather food-crops of the Chittagong District are unimportant. Sugar appears to be nowhere manufactured in the District; molasses are made both from sugar-cane and date-palm juice, though from the latter but rarely. The juice is extracted from the sugar-cane by a machine somewhat resembling an oil-mill. The canes are pressed between two grooved cylindrical pieces of wood vertically set in a wooden basin and turned by a lever worked horizontally by two men; and the juice flows by a pipe from the bottom of the bowl into an earthen vessel.

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RICE CULTIVATION.—Rice is the chief and staple product of the District. There are three distinct crops, called *boro*, *áus*, and *áman* rice. The harvest of the *boro* crop is in April and May, of the *áus* in July and August, and of the *áman* crop in December and January. The quantity of both *boro* and *áus* rice grown is very small compared with the amount of the *áman* crop. Of each of these three classes of rice there are many varieties. The following 33 are the principal kinds grown in the District:—(1) *Áus bailám*, (2) *paniá áus*, (3) *chiknál áus*,—sown in March and April, on lands easily irrigated. The first two kinds are transplanted, and the last sown where it is intended to grow. (4) *Agni sáil*, and (5) *giring*, sown on higher lands in June and July, and reaped about November. They are sown in nurseries and planted out. The following 13 kinds are grown on high lands, and transplanted, being sown in June and July, and reaped in December and January:—(1) *nal bini*, (2) *sapha-bini*, (3) *khar-piorá*, (4) *chámlás-beti*, (5) *básuá-beti*, (6) *jata-beti*, (7) *ghan-jáli*, (8) *kalá-bini*, (9) *bar-bini*, (10) *dut-kamal*, (11) *tilak-kasturi*, (12) *nárábhog*, and (13) *madhumálat*. The following 15 varieties are sown in July and August, on wet lands, and, with the exception of the last, are all transplanted:—(1) *kusiári* (2) *martanbhog*, (3) *lomburu*, (4) *lakshmi-bilás*, (5) *sukhmani*, (6) *maidal*, (7) *motári*, (8) *daharuá-beti*, (9) *rájá-sáil*, (10) *bini-máli*, (11) *rái-sáil*, (12) *gilang*, (13) *kolábáil*, (14) *nárikel-chomar*, and (15) *dalpátá*. It does not seem that rice cultivation has taken the place of inferior grains within recent times, or that any improvement in the quality of the rice cultivated has been effected. The Collector is of opinion that, as a whole, cultivation has increased of late years, although in some tracts near the hills, and in places liable to inundation by salt water, lands are falling out of tillage. The different stages of rice cultivation from the seed till it is cooked for eating are as follows:—The seed is called *bij*; when the small plant sprouts it is called *bij-dhán*; when fit for transplanting, *jálá*; when in full growth, *dhán*; the stubble is called *nárá*, and the straw *payál-ghás*; dhán husked after being dried in the sun becomes *atap-chául*, and when husked after boiling *usná-chául*; the bran is called *kunrá*, and the chaff *tush*; rice broken in the husking is termed *khud*, and boiled rice *bhát*. The following are the prices, as reported by the Collector, of the various preparations of rice:—*choia*, parched unhusked rice, sold at an average price of a fraction under a penny a lb.; *muri*, rice steeped, boiled, and then

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fried, average price 2¼d. a lb.; *khai*, paddy parched and then husked, sold at an average price of 2¼d. a lb.; *guri* or *atá*, rice-flour, a fraction under a penny a lb.; *pithá*, rice-cakes, 1½d. a lb.; *saráp*, rice-spirits, sold at from 8½d. to 1s. 5d. per quart; *pachwái*, fermented rice-liquor, sold at 5d. per quart.

AREA: OUT-TURN OF CROPS.—The area of the District, as returned by the Boundary Commissioner, is 2497·93 square miles, or 1,598,675 acres. [The area as given by the Revenue Survey was 2,717 square miles; but this area includes a portion of the Chittagong Hill Tracts.] The area under cultivation between 1833 and 1848 is returned at 527,197 acres, and this gives 1,071,478 acres as the uncultivated area. In the returns recently issued by the Board of Revenue, the area under cultivation is stated to be 547,200 acres; that fit for cultivation, but not cultivated, 28,800 acres; the remainder, or 1,022,675 acres, being land unfit for cultivation. The increased area under cultivation, according to the Board's return, is only the natural increase of tillage since 1848. According to the latest returns of the District Magistrate, it appears that the cultivated area in Chittagong amounts to 544,640, and the area cultivable, but not cultivated, to 21,120 acres, making a total of 565,760 acres of cultivated and cultivable area. Of this area it is estimated that 95 per cent., or 537,472 acres, is devoted to food-crops. 'The average produce per acre of rice, as entered in the latest return, is 1,400 lbs., or nearly 17 *maunds*. Taking, however, 15 *maunds* to be the safest and most approximately correct estimate, and 60,000 acres out of the total cultivated and cultivable area above mentioned, to be sown with other food-crops than rice, there remains an area of 477,472 acres sown with rice only, yielding a total produce of 7,162,080 *maunds* (263,312 tons). Deducting 5 per cent. for wastage and seed-grain, there remain 6,803,976 *maunds* of rice. The population of the District is 1,127,000, which at the ordinary rate of 6 *maunds* per head per annum, will consume 6,762,000 *maunds* of rice, thus leaving 41,976 *maunds* (1,543 tons) as surplus available for export.'[1] The rent depends more upon the nature of the tenure, and the capability of the land for a second crop, than upon the gross out-turn of the rice crop. For an account of the rates of rent for different kinds of land, see p. 180 of this Statistical Account. The average produce of land per acre is returned as follows in the Board of Revenue's Statistics:—Wheat, ten hundredweight and three quarters; inferior

[1] Commissioners' Annual Report for 1874-75.

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grains, twelve hundredweight; oil-seed, five hundredweight and three quarters; tobacco, seven hundredweight; tea, two hundredweight and three quarters.

POSITION OF THE CULTIVATORS.—The average size of a cultivator's farm is about three and a half acres; few holdings are of smaller size than this, and nearly all the cultivators are well off. A peasant with a farm of seven acres is a substantial man, and as well off as a retail shopkeeper; and a few husbandmen cultivate farms of from thirteen to seventeen acres in extent. The condition of a peasant in Chittagong cannot, the Collector stated in 1871, be accurately estimated by a purely money standard, as there is no class in the District dependent solely on small money incomes; but from Rs. 7 to Rs. 8 (14s. to 16s.) per month would probably be sufficient to enable an ordinary peasant to maintain himself and his family. The peasantry are seldom in debt, and are very independent; many of them add to their income derived from agriculture by working as labourers, boatmen, petty traders, &c. The lands of small cultivators are, the Collector reported in 1871, generally held under petty permanent under-tenures, or on leases from year to year; but there are a large number of *noábád tálukdárs*, who till their own lands without either a superior landlord (except the Government) above them, or sub-tenants under them. Most of the cultivated lands of the District have, however, been underlet again and again. Cultivators with a right of occupancy under Act X. of 1859 are rare; and *rayats* not liable to enhancement of rent are almost unknown. The permanent under-tenures are either those created by deed or those recognised at the settlement of 1835-48.

DOMESTIC ANIMALS.—The domestic animals used in the District for agriculture are oxen and buffaloes; the latter are used chiefly near the hills. Cows, buffaloes, and goats are used for their milk, and oxen, goats, and poultry are used in large numbers as food. The Maghs, native Christians, and low-caste Hindus also eat pork. A cow is worth about £1, 12s. 0d.; a pair of oxen, £3; a pair of buffaloes, £7; a score of sheep, £5; a score of kids, six months old, males, £5—females, £1, 10s. 0d.

THE PRINCIPAL AGRICULTURAL IMPLEMENTS are the plough (*nángal*), yoke (*joyál*), hoe (*kodál*), hatchet (*dáo*), and sickle (*káchi*). The *dáo* is mostly used in cutting jungle. To cultivate a 'plough' of land, which in Chittagong represents from three to about three and a half acres, a plough, pair of bullocks, hatchet, hoe, and

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sickle are required, the whole representing a capital of about £3, 10s 0d.

WAGES AND PRICES.—Wages have increased about 50 per cent. within the last twelve years. The following table gives the daily wages of ordinary day-labourers, ploughmen, smiths, bricklayers, and carpenters, for the years 1850-51, 1860-61, and 1870-71:—

	Table of Daily Wages.		
	1850-51.	1860-61.	1870-71.
Day-labourer . .	1½d.	3¾d. to 4½d.	6d.
Ploughman . . .	1½d.	4½d. to 5¼d.	7½d.
Smith	...	6d. to 7½d.	1s. 0d.
Bricklayer . . .	2¼d.	4½d. to 6d.	6d. to 7½d.
Carpenter . . .	2¼d.	6d. to 6¾d.	6d. to 7½d.

The best cleaned rice is worth on an average about Rs. 2. 8. 0 per *maund*, or 6s. 10d. a cwt.; coarse rice, such as that used by the poorer classes, R. 1. 13. 6 per *maund*, or 5s. a cwt.; the best description of unhusked rice, or paddy, R. 1. 8. 0 per *maund*, or 4s. 1d. a cwt.; and coarse unhusked rice, R. 1. 2. 0 per *maund*, or 3s. 1d. a cwt. The average price of other produce is returned as follows:—Wheat, Rs. 2. 4. 0 per *maund*, or 6s. 2d. a cwt.; linseed, Rs. 2. 3. 0, or 6s. a cwt.; jute, Rs. 3. 0. 0 per *maund*, or 8s. 2d. a cwt; cotton, Rs. 9. 0. 0 per *maund*, or £1, 4s. 6d. a cwt.; sugar, Rs. 13. 0. 0 per *maund*, or £1, 15s. 6d. a cwt.; sugar-cane, R. 1. 2. 0 per *maund*, or 3s. 1d. a cwt.; salt, Rs. 5. 8. 0 per *maund*, or 15s. a cwt. These are the prices returned by the Collector for the year 1870-71; but I am unable to ascertain whether prices of food-stuffs have increased of late years proportionately to the rise in the rates of wages. The Administration Report of the Commissioner for 1872-73 states that the *bázár* rate of common rice during that year was from R. 1. 6. 6 to R. 1. 11. 0 per *maund*, or from 3s. 10d. to 4s. 7d. a cwt., being somewhat higher than in the neighbouring districts of Noákhálí and Tipperah.

At the time of the Orissa famine in 1866, the price of the best cleaned rice in Chittagong rose to Rs. 5 per *maund*, or 13s. 8d. a cwt.; coarse rice sold at Rs. 3. 8. per *maund*, or 9s. 6d. a cwt.; best unhusked rice, or paddy, at Rs. 2. 0. 0 per *maund*, or 5s. 5d. a cwt.; and coarse unhusked rice, at R. 1. 12. 0 per *maund*, or 4s. 9d. a cwt.

WEIGHTS AND MEASURES.—On the following page is given a table showing the measures of time, weight, distance, and surface, which are commonly in use in the District of Chittagong:—

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Measure of Time.	Measure of Weight.	Measure of Distance.	Measure of Surface (Land Measure).
60 *bipal* = 1 *pal* 60 *pal* = 1 *danda* 7½ *danda* = 1 *prahar* 8 *prahar* = 1 *dibas* or day and night of 24 hours.	5 *rati* = 1 *dná* 4 *dná* = 1 *siki* 4 *siki* = 1 *tolá* (equal to 180 grains Troy.) 1¼ *tolá* = 1 *kachhá* 4 *kachhá* = 1 *chhaták* 4 *chhaták* = 1 *poyá* 4 *poyá* (80 *tolá*) = 1 *ser* 5 *ser* = 1 *pasuri* 8 *pasuri* (40 *ser*) = 1 maund (*man*) Grain is sold wholesale according to the following standard, the *dri* being a measure and not a weight :— 4 *poyá* = 1 *ser* 16 *ser* = 1 *dri* 3 *dri* of rice = 1 maund 4 *dri* of paddy = 1 maund	4 *anguli* = 1 *mushti* 3 *mushti* = 1 *bithandi* 2 *bithandi* = 1 *hát* 4 *hát* = 1 *danda* 2000 *danda* = 1 *kros* 4 *kros* = 1 *jojan*	3 *kránti* = 1 *kauri* 4 *kauri* = 1 *gandá* 20 *gandá* = 1 *káni* 16 *káni* = 1 *dron* The *dron* is a little less than 7 acres.

The people of the District do not, in ordinary conversation, measure by distance, but by the number of hours required in order to reach on foot the place whose distance they wish to define. This mode of measurement is necessarily extremely vague; but about 2½ miles may be considered equivalent to what the people of Chittagong call 'an hour's road.'

LANDLESS DAY-LABOURERS.—There is no tendency towards the growth of a distinct class of landless day-labourers in the District; with the exception of a few coolies at the Port of Chittagong, all the labourers belong to the petty cultivating class. The *krishán* system, by which one man cultivates the land of another, and is remunerated for his labour, either by a share of the crop or by a money payment, is almost unknown in the District. Women and children are seldom employed in the fields, except when there is a press of work, but boys are employed in tending cattle.

SPARE AND WASTE LAND.—A good deal of spare land is found near the hills and along the sea-coast; and jungle-land is, the Collector reported in 1871, let on terms very favourable to the cultivator, in order to encourage the extension of tillage.

LAND-TENURES: EARLY SETTLEMENTS.—Since the year 1760, when the District of Chittagong came under British administration,

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up to the present date (1875), the land of the District has been measured seven times, in a more or less complete manner. The measurements took place in the years 1764, 1782, 1788, 1800, 1815, 1817 to 1819, 1835 to 1848; and the cost of the last and most complete measurement and settlement was more than fifteen *lákhs* of rupees (more accurately, £152,341, 2s. 7d.)

The result of the operations between the years 1835 and 1848 was that, in 1848, there were 89,389 settlements, relating, on the whole, to 906,374 acres of land assessed for the payment of Government revenue of eight *lákhs* of rupees (more accurately, £80,922, 12s. 0½d.) The assessment was made on the area under cultivation; and this was, in 1848, but little more than half of the area to which the settlements related. Many of the settlements related to estates of the most minute size—663 distinct estates being assessed for Government revenue at an aggregate amount of Rs. 25. 10. 8 (£2, 11s. 4d.), or less than an average of one penny for each estate. Subsequently, Government relinquished the revenue from these 663 estates, as being insufficient to cover the expenses of collection.

Mr Ricketts, under whom the settlement operations were brought to a close in 1848, thus describes the character of the tenures in the Chittagong District:—'It is no exaggeration to say that such is the subdivision and entanglement of property that, in some parts, a man cannot go to his field, or from his field, without committing a trespass. In other parts, small tenures are found divided into narrow strips a few feet wide, one end of each subdivision joining a common pathway, by means of which each petty proprietor may reach his possession. Such a state of things would be very trying to the forbearance of even a peace-loving community.'

Before the settlement which closed in 1848, the nature and limits of the tenures in Chittagong District were, in innumerable instances, unknown as well as intentionally ill defined. The rates of the District were then, and had always been, fictitious rates; for all persons connected with land held more than they were supposed to possess; and if the cultivator complained of over-assessment, instead of decreasing his rate his landlord increased his land. This at least is not now the case; by the settlement of Mr Ricketts 'all boundaries have been adjusted—every square foot of land has been assigned to its rightful owner, as far as right could be ascertained—by the patient investigation of objections. The Deputy Collectors employed on these duties have, since 1841, heard and disposed of 32,702 cases between

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parties respecting the allotment of land.'[1] It was, as Mr Currie of the Board of Revenue reported to Government, 'a minute and complete adjustment and record of all possessory titles in land, such as exists in no other District.'

The prescriptive rights acquired by occupants who held their land originally under no valid title, and without any sanction of the ruling authorities, have given rise to tenures unknown in any other District in India, and have made them more than ordinarily complicated, in addition to being, as has already been shown, more than ordinarily minute.

The three most important land-tenures of the District, and those which contribute most to the Government revenue, are (1) *Tarafs*, (2) *Noábád táluks*, and (3) *Lákhiráj* estates (including Resumed *lákhiráj*).

TARAFS.—'In 1764, the Council of Chittagong—one of the Districts ceded four years before to the East India Company by the Nawáb of Murshidábád—confirmed to the occupiers the various cultivated estates, or *zamíndáris*, then existing in Chittagong. The settlements at that time made with these people were made, not as in Bengal, by specification of villages or of boundaries or areas, as given by the landlords and accepted by Government, but according to a careful measurement of the land settled, and were afterwards confirmed in perpetuity in 1793. The quantity of land held in each estate has been tested by successive measurements since that date. These estates are called *tarafs* in Chittagong—not *zamíndáris*.'[2] The Decennial Settlement of 1790 was made according to the records of the measurement in 1764; and in 1793 this settlement was confirmed in perpetuity. The only land, therefore, of which Government relinquished the proprietary right, and of which the Government revenue in perpetuity was fixed in 1793, was that land of which the possession was recorded in 1764. 'Occupation by stealth,' as it was termed by Mr Ricketts, was, however, constantly taking place; and in addition to frequent and strict local investigations, numerous inquisitions on a long scale, and extensive measurements, took place in order 'to discover new lands'—the phrase then used to imply the detection of land recently brought under cultivation, and fraudulently included in the *tarafs* assessed in perpetuity in 1793.

The effect of these frequent investigations and measurements is thus described by Mr Ricketts: 'Some concealed lands were dis-

[1] Report by Mr Ricketts, dated 2d September 1848, par. 35.
[2] Report from Board of Revenue to Government of Bengal, dated 6th Nov. 1869.

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covered and assessed, and some lands not concealed were called concealed, and having been once assessed were assessed over again; while much land, by means of corruption and fraud, remained concealed. Those assessed did not pay; when attachment followed, the land measured as found could not be found; and fraud triumphed, till, as reported by the Board of Revenue to Government in 1832, "the Collector had no document showing the land or revenue payable thereon for any of the vast number of estates under his immediate management."'[1] To record finally the extent and boundaries of the permanently settled *maháls* or *tarafs* was one of the objects of the Survey and Settlement nnder Mr Ricketts. At the Decennial Settlement (1790) there were 3,381 of these estates; and at the close of the Survey and Settlement in 1848 they were 3,320 in number. 'These 3,320 *tarafs* have now (1875) increased in number to 3,378, paying Rs. 443,137 (or £44,313, 14s.) Government revenue. The decrease of revenue since 1848 is on account of holdings written off the roll in consequence of diluvion and other causes.'[2]

The *tarafs*, as they emerged in 1848 after measurement and settlement, were certainly not in every case, and probably in very few cases, precisely the lands that had been confirmed to the occupants in 1764. The practice adopted by the settlement officers was this: the landholders pointed out their lands, and when the quantity recorded as *taraf* land in 1764 was complete, the remainder was dealt with independently as land brought under cultivation since 1764, of which the proprietary right still belonged to Government. In one case, however, the landholder was permitted to include in his *taraf* more land than was mentioned in the records of 1764. 'At the measurement in 1764, either from the ignorance or corruption of the native officers employed, some lands were excluded; or, which amounted to the same thing, land was undermeasured. Besides this, subsequent to the measurement in 1764, and previous to the Decennial Settlement in 1793, many *zamíndárs* reclaimed portions of jungle and added the land to their estates. . . . In consideration of these circumstances, and also in consideration of the impossibility of fixing upon the actual pieces of land which should be given up under these names, it was determined that, over and above the quantity measured as belonging to each estate in 1764, from one-eighth to one-fourth should be allowed, when land in excess was found in a *zamíndár's*

[1] Report by Mr Ricketts, dated 2d Sept. 1848, par. 106.
[2] Report by Mr J. C. Veasey, Offic. Coll., dated 2d Jan. 1875.

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possession. . . . Of course such surplus could be allowed only when land was available—*i.e.*, found in the possession of the *tarafdár*. When not so found, there could be no claim for surplus; for the measurement and settlement left him only where he was: he could not have any cause of complaint.'[1]

The surplus, or *taufir*, thus granted to the holders of *tarafs* in addition to the land recorded in 1764, was never given, unless the *zamíndár* agreed to receive it as a final adjustment of his claims.

When measuring the *tarafs* during the last Settlement (1835-48), the land found in the possession of the proprietors was found in some estates to be less than was measured in 1764. If the revenue paid did not exceed 4s. 6¾d. per acre on the diminished land, no reduction was made; but if it exceeded this amount, relief was granted to such an extent as to leave the rate per acre the same as it was on the land as measured in 1764. 'Of course no such boon as this could have been claimed, for the measurement has taken nothing from proprietors so situated; but the good policy of the small pecuniary sacrifice admits of no doubt. . . . It tells in language not to be misinterpreted even by this suspicious people that direct gain in revenue was by no means the only object in the Chittagong measurement.'[2]

Mr Veasey, when Officiating Collector in 1875, gave the following account of the *tarafs* of Chittagong, and of their distribution throughout the District:—

'A striking peculiarity of these *tarafs*, when compared with permanently settled estates in other Bengal Districts, is not only their often petty extent, but the way in which they are scattered into small patches, as well in different parts of the same *mauzá* (village) as in different *mauzás* of one or more *thánás* (police-circles). Though the records of the office fail to explain why the *tarafs* should so often consist of such *disjecta membra*, theories have not been wanting to account for it. Mr Geddes recognises, in the colonists of the then jungly wastes of Sylhet and Chittagong, the inhabitants of the populous province of Gaur, driven from their homes by the ever-recurring raids of the armies of Humáyun and Sher Sháh. In this District they at first settled as *khush-básh* cultivators, independent of the Bengal *subahdár* and of his *zamíndárs*. These *khush-básh* cultivators—known here as *tarafdárs*, in Sylhet as *miráshdárs*—have

[1] Report by Mr Ricketts, dated 2d Sept. 1848, par. 51-53.
[2] Ibid., par. 58.

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continued to maintain a practical independence of the Bengal *zamíndárí* system, properly so called. The immigrants, finding an extensive waste before them, settled down pretty much at random; and, arriving in companies, each leader thus came to possess as many patches of land as he had followers, or more. From 1665 to 1760, after more than a century of cultivation, what yet remained unclaimed here and there was occupied by an additional band of fortune-hunters, who flocked to Chittagong, tempted by the proclamation of the Chittagong Council. Thus the patches that were cultivated by the followers of one leader were grouped together and measured as a *taraf* on his behalf. Even independent cultivators, to protect themselves from the rigorous measures then in force for the realisation of revenue, sometimes sought the protection of a leader. This is probably one reason why a Chittagong estate came to comprise so many distant and detached blocks.

'A second supposition is that an originally compact estate became broken up by partition amongst numerous heirs; and that thus any capitalist might have acquired the rights and interests of several part-proprietors in several estates, which would afterwards, at the settlement of 1764, be formed into one *taraf* under his name.

'A third theory is that the settlement officers of 1764 in many instances obtained pieces of land as the price of some favour shown in the discharge of their duties, and that they then consolidated into one holding the pieces so obtained. It is for this reason, perhaps, that the *tarafs* which go by the name of *kánungos* are almost invariably the most scattered.

'Three thousand three hundred and seventy-eight *tarafs* are at present borne on the Collectorate roll. They are most prevalent in the centre of the District. In the extreme north, in the Phatikchari *tháná* (police-circle), they are few in number. Probably the cultivable land there, lying between two ranges of hills, presented but few inducements to the earlier settlers. In the south of the District, in Rámu and Teknáf, they are almost unknown. The reason of this is said to be that in 1791, by some fraud or other, it was pretended to the Chittagong Council that those *thánás* were within the province of Arákán, and formed no part of the territory ceded by the Nawáb. Consequently there could not be, in those *thánás*, any of the *tarafs* confirmed in 1764.'

NOÁBÁD TÁLUKS.—The literal meaning of *noábád* (*nau-ábád*) is newly cultivated; the local meaning is land cultivated since the

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measurement of 1764, on which the Permanent Settlement of 1793 was based. It has already been shown how, in spite of numerous investigations and measurements, the landholders included in their *tarafs* lands to which they were not entitled by the measurements of 1764, and the tenures of the Perpetual Settlement; and how, by doing this, they escaped the payment of Government revenue on these lands which they thus occupied by stealth. By decree of the Court of *Sadr Díwání Adálat* in 1815, all the lands unassigned in 1764 were awarded to Government; and one of the objects of the settlement proceedings under Mr Ricketts was to mark off and separate the *noábád* lands belonging to Government under the decree of 1815, from the permanently settled lands (*tarafs*) with which they had been fraudulently incorporated, and to assess and settle those lands with the occupying *tálukdárs*.

The *noábád* lands found in the possession of a *tarafdár* were made into a separate *noábád táluk*, distinct from the *taraf;* and the land possessed by each individual in each village was made also into a separate *táluk*. On the whole, at the close of the Settlement in 1848, there were 32,258 *noábád táluks* separately assessed; their total area was 465,675 acres, of which nearly three-fourths was then classed as waste land, and little more than one-fourth as cultivated. The gross assessment on this land was two *lákhs* of rupees (more accurately, £20,086, 11s. 5¼d.), or 3s. 5¼d. per acre of cultivated land. The large amount of waste lands included in the *noábád táluks* is thus explained by Mr Ricketts: 'Possibly in some places more land has been included in a *táluk* than the *tálukdár* will clear during the period of his lease; but it has been my object to leave no land to be reached by cultivation in a few years without an owner. It appeared most desirable that occupation by stealth, with all its attendant mischiefs, should be completely rooted out.'[1] But Mr Ricketts wished not only to prevent the fraudulent annexation of Government land, but to obviate for a long time any necessity for fresh settlement operations. To effect this, the *noábád* lands were leased for a period of 30 years, afterwards extended to 50 years, except in the case of *táluks* in the villages to the south and east, embracing considerable tracts of jungle-land, parts of which were capable of cultivation. These *táluks* were leased for a period of 5 to 15 years, afterwards extended to 25 years. It was, however, dis-

[1] Report by Mr Ricketts, dated 2d September 1848, par. 45.

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tinctly recorded that land uncultivated at the expiration of the Settlement would be again regarded as the exclusive property of the Government; and that if the *tálukdárs* desired to establish a right, they must clear and cultivate. Of the 32,258 *noábád táluks* assessed by the settlement of 1835-48, only 861 paid direct to the Collector—viz., those in the *thánás* of Rámu and Chakiriá (where there is no great subdivision of land), and *táluks* paying 50 rupees (£5) and upwards elsewhere. All the other *noábád* lands were divided into compact farms, each farm containing one or more villages, according to the extent of the land owned by Government. These farms dated from 1845, and in them were then included, in addition to the *noábád* lands, 303 estates, containing 25,249 acres of land, purchased at different times since the Perpetual Settlement, of which Government was the immediate owner. The farms were given to the most respectable inhabitants of the neighbourhood, if they would take them, the allowance being from 15 to 30 per cent., according to circumstances. In 1848 there were 196 circle farms, paying Rs. 102,706 (£10,270, 12s.) revenue; there are now (1875) only 88 farms, paying Rs. 63,410 (£6,341). The *noábád táluks*, paying direct to the Collector, have increased from 861 in 1848 to 1,248 in 1875. When *noábád* land found in the possession of a *tarafdár* was assessed and settled with the occupant, it was, as has already been stated, made into a distinct *táluk*, and not added to the *taraf*, and the revenue then proportionately increased. The latter course would have been in accordance with the wish of Mr Ricketts; but there were then general orders of the Court of Directors against the sale of Government land, and against assessments in perpetuity.

Mr Ricketts was of opinion that the Government gains no revenue, and loses in other respects, by holding *zamíndáris*, especially such *zamíndáris* as those of Chittagong. He says: 'I would dispose of the whole, and look only for that which is really useful to the state revenue, realisable with regularity, and at the least possible cost, leaving to the people the *zamíndári* tenure with its cares and its advantages. In their keeping, it may be fruitful; in the keeping of the Government, it always starves.'[1] Mr Ricketts, moreover, not only wished to give to the landholders 'the energy of self-interest,' but also that Government should escape from the litigation incidental to ownership. In his own words: 'The costs often-

[1] Report by Mr Ricketts, dated 2d September 1848, par. 88.

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times, I may say for the most part, greatly exceed the value of the thing litigated; the time of highly-paid officers is employed in drawing up pleadings; and whatever the result, the dignity of the Government suffers from being engaged in such litigation with its subjects. Above all, in Chittagong I consider the example most pernicious. We cannot avoid defending cases when the demand is unreasonable: we must appeal cases when the decisions of the lower Courts are manifestly wrongful; but so long as there shall be numerous Government cases in all the lower Courts, and numerous appeals in all the superior Courts, ligitation will not be regarded as disreputable employ.'[1]

The Government, however, refused sanction to the proposal to relinquish its proprietary right in the *noábád táluks;* as well as to the smaller sacrifice recommended by the Board of Revenue that *noábád táluks* paying Rs. 50 (£5) and upwards (and therefore not included in farms), and held by the *zamíndárs* of the Perpetual Settlement, should be annexed to the *tarafs*, and one revenue assessment be made for the whole estate.

Nothing further was done in the matter till 1853, when Lord Dalhousie, having visited Chittagong, 'was impressed with the belief that the abandonment of the Government proprietary right in the *noábád* lands, and its transfer to the *zamíndárs*—the *noábád* lands being incorporated, in each case, under one permanent engagement, with the estates in connection with which they were originally held —would be attended with a great saving of trouble and expense both to the Government and to the occupants of the *noábád* lands, and also afford much satisfaction to the owners of the estates who have suffered by the Settlement.'[2] Orders were accordingly given to carry the arrangements into effect, whenever it could be done with the consent of the farmers and all others concerned, and without prejudice to the rights of third parties.

The offer of Lord Dalhousie was not, it appears, clearly explained to the *tarafdárs*, and in 1863 the Board of Revenue requested to be allowed to make the offer 'indiscriminately to all the *noábád tálukdárs;* for it must be borne in mind that much of the *noábád* land was settled separately, and not connected with any *taraf*. To such lands Lord Dalhousie's offer is, of course, not applicable; but all

[1] Report by Mr Ricketts, dated 2d September 1848, par. 92.

[2] Letter from Secretary to Government of Bengal to Secretary to Board of Revenue, dated 29th March 1853.

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alike have long held these lands upon a quasi-proprietary title, and it would not be right to oust them summarily.'[1] This proposition was sanctioned; and in January 1865 a proclamation was published that Government would renounce its proprietary right to the *noábád* lands of Chittagong in favour of the *tálukdárs* on the following conditions:—

1st, That arrears of revenue due from the *táluk* should be recoverable in the same way as arrears of permanently settled estates.

2d, That *tálukdárs* paying revenue through farmers should continue to do so until the farmer's lease expire, or until the farmer consent to the removal of the *táluk* from the farm.

3d, That when a *táluk* is held by a *tarafdár*, the *táluk* and *taraf* should be amalgamated into one estate.

4th, That Government should retain its proprietary right to all those lands embracing much jungle, and for which leases of less than thirty years were given at the Settlement, and also to pieces of waste land of more than fourteen acres in extent.

Up to the 11th July 1865 not a single *tálukdár* had taken advantage of the Government offer; and by March 1867, when the offer was withdrawn, out of 29,743 *táluks* to which the proclamation was applicable, only 360 had been permanently settled. These 360 *noábád táluks* have been consolidated into 280 *zamindáris*, paying a revenue of Rs. 9,253 (£925, 6s.)

In November 1869, the Board of Revenue reopened the whole question of the proprietary right to the *noábád táluks*. It was urged that the proclamation, with the conditions it contained, was not a true fulfilment of Lord Dalhousie's intentions and promise; and it was suggested that (except in the case of *táluks* including a large area of cultivable waste) an unconditional offer of the proprietary right should be made to the *tálukdárs*. Apart from the moral obligation, the Board urged that a permanent settlement of the *noábád* lands with the *tálukdárs* would obviate the trouble and expense of a fresh Settlement. The Government, however, dissented completely from the views expressed by the Board, and held that not only had no promise been made by Lord Dalhousie to the *tálukdárs*, but that a more liberal offer than that which Lord Dalhousie intended to make, had been both made and declined. The terms of the proclamation

[1] Letter from Junior Secretary to Board of Revenue to Secretary to Government of Bengal, dated 26th June 1863.

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of 1865 were ruled to be final. Those who accepted its conditions have obtained the permanent settlement of their *táluks;* those who refused the offer hold their lands liable to resettlement on the expiration of their leases.

THE JAYNAGAR ESTATE.—Intimately connected with the *noábád táluks* is the Jaynagar *noábád* estate. In 1763, Jaynáráyan Ghosál, under a public advertisement to that effect issued on 12th May 1761, received from the Chittagong Council the *sanad* or grant of a *zamíndárí*, composed of such Government waste land as had been cleared by him, to be styled the Jaynagar *mahál.* The *sanad* provided for a decennial adjustment of the *jamá*, as the cultivable waste lands were brought under the plough. In 1764 this *mahál* was measured; and three years later, after allowing for transfer and alterations, the total area was pronounced to be 24,507 acres, of which 19,660 acres were waste. In consequence of the discovery of extensive usurpation by means of a forged deed, embracing almost all the land in the District not assigned away in 1764, the Government in 1797 dispossessed the Ghosáls of all their lands—both those they held rightfully and those usurped.

The dispute was brought by the Ghosáls before the *Sadr Díwání Adálat;* and the decree of the Court ordered that the land shown by the measurement papers of 1764 to have been held by the Ghosáls as the Jaynagar *mahál* should be returned to them. All the remaining lands claimed by the Ghosáls—that is to say, all the lands measured in 1764 as being then uncultivated, were awarded to Government. This decree was executed, and the Ghosáls placed in possession in 1822. In 1832 the property passed by the foreclosure of a mortgage into the hands of the Receiver of the Supreme Court, on behalf of the e ate of one Ladli Mohan Tagore. He took no measures to look after the interests of the estate, and it came under the *khás* management of the Collector. Meantime there had been, and there continued to be, much discussion about the assessment of the restored lands to the Government revenue, until the year 1837, when it was determined that the old rates of 1764 should be maintained. It was then also decided that the exact identification of the lands should be effected in the course of a complete Revenue Survey of the District, which should determine the boundaries and area, not of this *mahál* only, but of all permanently-settled lands in the District. At the close of this Survey and Settlement in 1848, the Jaynagar *mahál* consisted of 21,294 acres, held in scattered patches

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in 568 villages by 3,242 *tálukdárs*. As, after the Settlement ending in 1848, the estate contained no longer more land than was assessed, it was found necessary to reduce the rate of assessment below the rate originally fixed.

LÁKHIRÁJ ESTATES.—The fourth object of the Settlement which closed in 1848 was to ascertain and define all rent-free (*Lákhiráj*) holdings, valid and invalid, and to resume the latter, and settle them permanently with the occupants. Before the investigation began, those who claimed to hold rent-free were allowed to compromise their claims by paying Rs. 1. 2. 3. (2s. 3½d.) per acre. Subsequently, the rate for resumed *lákhiráj* estates was fixed at Rs. 0. 13. 9 (1s. 8½d.) per acre of land under cultivation; and then those who had previously compromised their claims were also assessed at this rate. The compromised holdings were 1,226 in number, and contained an area of 18,224 acres.

In conformity with the orders of Government, all *lákhiráj* tenures not exceeding 10 *bighás* or 3⅓ acres in extent were relinquished; they comprised altogether 21,238 acres of land. The remaining tenures (which had not been previously compromised), 5,404 in number, containing 116,963 acres, were then investigated. Of these, 447, containing 9,828 acres, were confirmed as valid; 4,957, containing 105,738 acres, were resumed and settled with the occupants. In addition, 1,813 acres of *lákhiráj* land were relinquished, the proceeds being devoted to the support of religious institutions.

Any excess of land found in the possession of the *tálukdárs* was assessable at the *noábád* rate—Rs. 2. 4. 7 (4s. 7d.) per acre—except when there was reason for reducing it; but in practice it was found inconvenient to carry this out when the excess was very slight. Accordingly, excess of land not exceeding seven acres in the possession of *lákhirájdárs* was treated as covered by the grant, and assessed at the rate for resumed *lákhiráj*. Again, in the case of *lákhiráj* tenures exceeding 10 *bighás* or 3⅓ acres, if the surplus did not exceed one-fifth of an acre (more accurately 10 *gandás*), it was altogether relinquished. In cases where there was doubt as to land being resumed, whether *lákhiráj* or *noábád*, it was assessed at an intermediate rate of Rs. 1. 2. 3 (2s. 3½d.) per acre.

The confirmed rent-free (*lákhiráj*) tenures consist then of (1) the grants of 10 *bighás* (3⅓ acres) claimed as *lákhiráj*, and relinquished without inquiry; (2) tenures, the grants creating which were confirmed as genuine after regular inquiry; (3) tenures assessed each at less

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than one anna (1½d.) yearly, and struck off the rent-roll as not worth the trouble and expense of collection; (4) estates assessed each at less than one rupee (2s.), the holders of which redeemed them by a payment of ten times (since raised to twenty-five times) the annual revenue.[1]

FREEHOLD ESTATES.—Besides these confirmed rent-free tenures, 'there have been 75 freehold grants of waste land sold by auction

NUMBER AND DISTRIBUTION OF ESTATES AND SUPERIOR

Circle.	Thánás.	No. of *Tarafs*.	Lákhiráj Estates.										*Nodhád tarafs* Jaynárayan Ghosál.
			Less than 10 *bighás*.	Declared valid after judicial inquiry.	Confirmed bearing revenue of less than 1 anna.	Redeemed by payment of 10 years' purchase.	Government estates sold revenue-free.	Waste lands sold in fee-simple.	Compromised.	Permanently settled.	Temporarily settled.	Total of preceding three columns.	
	1	2	3	4	5	6	7	8	9	10	11	12	13
Southern Division.	Tháná Teknáf	..	..	..	..	..	..	..	..	..	..	..	..
	,, Rámu	..	..	2	..	..	2	2	..	..	..	..	..
	,, Máskhál	1	..	..	..	..	..	..	..	..	..	..	..
	Outpost Kutabdiá	..	..	..	..	..	..	..	..	..	..	..	..
	Tháná Chakiriá	2	15	4	..	..	2	..	..	..	..	..	..
	Total	3	15	6	..	..	4	2	..	..	..	..	..
Central Division.	Tháná Sátkániá	320	2,907	131	47	..	8	4	..	..	..	..	..
	,, Patiá	721	8,969	149	336	..	5	3	..	..	..	..	..
	,, Town	141	2,904	39	76	..	4	1	..	..	..	..	..
	,, Háthájári	479	871	51	52	..	1	1	..	..	..	..	..
	,, Bhetiári (Kumiriá)	203	128	21	3	..	2	4	..	..	..	..	..
	,, Ráojan, including Ranguniá outpost	513	3,725	125	291	..	..	2	..	..	..	..	..
	Total	2,377	19,504	516	805	..	20	15	..	..	..	..	..
Northern Division.	Tháná Zorárganj (Mirkásaráí)	277	104	35	..	..	..	5	..	..	..	..	..
	,, Phatikchari	86	356	34	18	..	2	4	..	..	..	..	..
	Total	363	460	69	18	..	2	9	..	..	..	..	..
	All Thánás	635	..	19	..	14,259	..	..	780	24,092	123	24,995	1
	GRAND TOTAL	3,378	19,979	610	823	14,259	26	26	780	24,092	123	24,995	1

[1] In 14,259 out of 17,383 cases the holders of these minute estates availed themselves of the privilege of redemption.

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and held in fee-simple. Of these, 26 are still in the possession of the grantees, or persons claiming through them. These grants are in nearly every instance *tilá*, or hill-land, as being best adapted for tea cultivation.'[1] The following tabular statement, furnished by Mr J. C. Veasey when Officiating Collector (in January 1875), shows the number of each class of estates and superior tenures, and their distribution throughout the District :—

TENURES IN CHITTAGONG DISTRICT IN 1875.

Noábád Táluks paying Revenue direct to Government.					Noábád and Khás Tenures included in Circle Farms.						Noábád and Purchased Tenures under Khas Tahsil.					Government estates paying revenue direct to Government.	Total No. of estates.
Fifty years' lease.	Twenty-five years' lease.	Tenures settled since Sir H. Ricketts' settlement.	Permanently settled.	Total.	*Khás.*	Fifty years' *noábád táluks.*	Twenty-five years' *noábád táluks.*	Total of preceding two columns.	*Lakhiráj* tenures purchased by Government.	Total of columns 19, 22, & 23.	Purchased tenures.	Fifty years' *noábád táluks.*	Twenty-five years' *noábád táluks.*	Total of columns 26 and 27.	Total of columns 25 and 28.		
14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31
10	31	7	..	48	..	..	..	..	..	..	..	..	..	..	..	..	48
188	5	39	47	279	..	..	..	..	..	..	42	22	..	22	64	1	350
1	..	1	1	3	..	..	..	..	..	..	..	..	..	..	..	..	4
..	..	..	1	1	..	..	..	..	..	..	247	..	..	..	247	..	248
110	2	15	11	138	..	..	..	..	..	..	..	..	..	..	..	..	161
309	38	62	60	469	..	..	..	..	..	..	289	22	..	22	311	1	811
90	12	12	154	268	267	3,003	73	3,076	37	3,380	1,673	2,279	680	2,959	4,632	1	11,698
23	..	6	40	69	1,973	10,041	18	10,059	37	12,069	609	2,054	..	2,054	2,663	5	24,989
12	7	2	11	32	514	2,587	69	2,656	3	3,173	..	..	..	..	..	4	6,374
13	10	1	19	43	115	2,124	37	2,161	10	2,286	..	..	..	..	..	..	3,784
1	..	4	16	21	113	153	9	162	..	275	..	..	..	..	..	2	659
32	10	4	95	141	300	4,287	229	4,516	40	4,856	..	..	..	..	..	..	9,653
171	39	29	335	574	3,282	22,195	435	22,630	127	26,039	2,282	4,333	680	5,013	7,295	12	57,157
16	..	3	22	41	569	966	..	966	38	1,573	..	45	..	45	45	..	2,080
5	30	3	124	162	158	961	69	1,030	1	1,189	..	142	26	168	168	..	2,019
21	30	6	146	203	727	2,927	69	1,996	39	2,762	..	187	26	213	213	..	4,099
..	..	..	2	2	..	..	..	..	..	..	..	..	..	..	..	..	39,910
501	107	97	543	1,248	4,009	24,122	504	24,626	166	28,801	2,571	4,542	706	5,248	7,819	13	101,977

[1] Report by Mr J. C. Veasey, Officiating Collector, dated 2d January 1875.

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INTERMEDIATE TENURES.—The following account of middlemen between the superior tenure-holder and the *rayat* (actual cultivator) is taken from Mr Veasey's report on the land-tenures of the District:—

'*Patní*.—A *patní* is a tenure created by the *zamíndár*, to be held at a rent fixed in perpetuity by the lessee and his heirs for ever. The tenant is called upon to furnish collateral security for the rent, and for his conduct generally, or he is excused from this obligation at the *zamíndár's* discretion. In case of an arrear occurring, the *patní* may be brought to sale by the *zamíndár*, twice a-year; and if the sale do not yield a sufficient amount to make good the balance due, it may be recovered from the remaining property of the defaulter. A *patní* is transferable by sale, gift, or otherwise, and is answerable for the holder's debts in the same manner as real property generally. A *dar-patnídár* stands in exactly the same relation to the *patnídár* as the latter does to the *zamíndár*. *Patnís* are not numerous in Chittagong, and *dar-patnís* are naturally even less frequently met with. It is believed that they were not known here at all prior to the enactment of Regulation VIII. of 1819.

'*Táluks*.—*Táluks*, known in *thánás* Sitákund, Mirkásarái, Kumiriá, and the Phení (that is, in the north-west of the District) as *tappás*, are usually—sometimes by express agreement, oftener by the tacit consent of both parties—recognised as permanent. *Dar-táluk*, *dar-tappá*, and *shikmi-táluk* are the names of dependent tenures of this class of the second degree.

'*Itmáms* (*ihtimáms*).—The *itmámdár* is as often as not the actual cultivator. An *itmám* is inferior to a *táluk*, but yet it is not seldom held directly from the *zamíndár*. There is nothing to prevent its being permanent, if the parties so choose. When an *itmámdár* does not hold under a *tálukdár*, but direct from the *zamíndár*, his tenure is hardly distinguishable from a *táluk*. A *dar-itmámdár* holds under an *itmámdár*.

'*Rayats*.—There are three classes of *rayats*. (1) *Rayats* holding at fixed rates, actually or constructively, from the time of the Permanent Settlement; (2) *rayats* with rights of occupancy, at fair and equitable rates—that is, nearly all *rayats* holding for a fixed term of years, if only they have held for twelve years or more, and the lease do not expressly bar the acquisition of a right of occupancy; (3) all other *rayats*. Of these three classes of holdings, the first is transferable absolutely; the second, in the absence of any local custom to the contrary; the third class is merely a tenancy-at-will, and the

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rayat may be ejected at the end of the year without the necessity for any previous notice. *Rayats* of the first two classes pay their rent in cash; but besides the rent they often bind themselves to, or consent to giving *bhet*—that is, a present so called, generally goats or fish. They may, too, be called on to render *begár*, personal service, as by carrying the *táziás* under a Musalmán, or dragging the *rath* under a Hindu *zamíndár*. *Rayats* of the third class pay their rent in kind, the proportion of the produce reserved to them being regulated by no hard and fast rule. Generally speaking, after deducting the cost of the seed, and perhaps the hire of the plough-cattle, the cultivator gets one-third, the *zamíndár* another third, and the middleman the remainder.

'The *ijárá* or farm is not common in Chittagong. Where granted, it is generally by a *zamíndár* or sub-tenant in want of ready money, who discounts the future by taking a *nazar* or *salámi*. The conditions of the lease are arranged between the parties themselves. Other tenures are *tahut* and *shikdári*. *Shikdári* is the right of collection on a small commission. It may be for a term of years, or be revocable at pleasure. *Tahut* is a species of farm. To save the expense of collection, a *zamíndár* sometimes contracts with an agent, who pays him so much yearly, and makes the best he can out of the *rayats* or middlemen.

'*Service Tenures.*—*Chákrán* lands held directly from Government are unknown. In a very few instances, washermen and barbers hold land for which they pay their rent in service.'

RATES OF RENT.—The average rent for good land is about Rs. 3, 12 per *bighá*, or £1, 2s. 6d. an acre; and for poor soil, about Rs. 2 per *bighá*, or 12s. an acre. Rich alluvial soils, along the banks of the rivers, and suited to the growth of tobacco, *pán*, or other special crops, are rented at an average rent of about Rs. 7 per *bighá*, or £2, 2s. 0d. an acre. Act X. of 1859 has not, the Collector reported in 1871, had much effect in enhancing rents, the Act having been used chiefly for the purpose of settling questions of title. Rents have, however, increased very much during the past twenty-five years; but no records are known to exist which show the rents of lands in former times.

The following return, furnished by Mr Clay, officiating Collector in 1872, shows the rent paid by the actual cultivator for average lands in the District of Chittagong:—

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RATES OF RENT PREVAILING IN THE DISTRICT OF CHITTAGONG.

Description of land.	Division of District.	Rate per standard *Bighá*. Max.			Rate per standard *Bighá*. Min.			Rate per acre. Max.			Rate per acre. Min.			Remarks.
		Rs.	*an.*	*p.*	*Rs.*	*an.*	*p.*	*Rs.*	*an.*	*p.*	*Rs.*	*an.*	*p.*	
Rice land	Northern	6	0	0	2	0	0	18	0	0	6	0	0	Grown in the valleys intersecting the hill-ranges.
	Central	7	0	0	2	8	0	21	0	0	7	8	0	
	Southern	6	0	0	2	0	0	18	0	0	6	0	0	
Kaldi (a pulse) land	Northern	5	0	0	1	0	0	15	0	0	3	0	0	Grown on lands similar, but slightly inferior, to those used for the cultivation of rice. *Kaldi* is a cold-weather crop.
	Central	5	0	0	1	0	0	15	0	0	3	0	0	
	Southern	5	0	0	1	0	0	15	0	0	3	0	0	
Sugar-cane and Tobacco land	Northern	8	0	0	3	0	0	24	0	0	9	0	0	
	Central	6	0	0	2	0	0	18	0	0	6	0	0	
	Southern	8	0	0	3	0	0	24	0	0	9	0	0	
Pán (Betel)	Northern	10	0	0	4	0	0	30	0	0	12	0	0	
	Central	10	0	0	3	0	0	30	0	0	9	0	0	
	Southern	10	0	0	4	0	0	30	0	0	12	0	0	
Chillis, *Brinjál*, and other cold-weather crops	Northern	6	0	0	2	0	0	18	0	0	6	0	0	Grown on rice-lands after the harvest.
	Central	7	0	0	2	8	0	21	0	0	7	8	0	
	Southern	6	0	0	2	0	0	18	0	0	6	0	0	

In the above return, the Northern Division has been taken to comprise that portion of the District that lies between the rivers Phení and Karnaphulí. The Central Division extends from the Karnaphulí to the north boundary of Chakiriá *tháná;* and the Southern Division is conterminous with the Subdivision of Cox's Bázár.

In by far the majority of cases, rents are paid in cash, but sometimes the landlord takes his rent in kind. The amount which the landlord receives when the rent is paid in kind is fixed by agreement, and no universal custom prevails by which the amount is regulated.

ABWÁBS, OR CUSTOMARY CESSES.[1]—The following cesses are known to be levied by *zamíndárs* and their agents in the District of Chittagong:—

(1) *Sádi kharach* or *sádi gámi.*—A sum levied to pay the marriage expenses of the *zamíndár* or his children.

(2) *Kriyá kharach.*—A fee of about one to one and a half *ánnás* per rupee of rent, levied on the *rayats* to meet the expenses of a funeral feast given after the death of a *zamíndár* or any of his near relatives.

(3) *Nazar.*—Properly a present of any kind. In this District it

[1] This list of illegal cesses is taken from a report written by Mr A. L. Clay, when Officiating Collector of the District.

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generally means a fee or present given to the *zamíndár* for the privilege of digging or redigging a tank.

(4) *Intakáli.*—A fee paid on mutation, or the registration of a purchaser's name in the *zamíndár's* office. The amount is stated to be usually 25 per cent. on the purchase-money.

(5) *Bhet.*—Presents of various kinds, such as goats, fruits, &c. It does not appear that these are restricted to any particular occasion. They are usually noted in the agreement; and then, if not duly tendered, may be sued for in the Civil Courts, and the value recovered. In this case, of course, the cess is not illegal.

(6) *Dák másul* or *dák kharach.*—A tax levied to reimburse the *zamíndár* for his *zamíndári dák* assessment. The tax is generally six pies per rupee of rent.

(7) *Tahsíl kharach.*—A gift paid to the *tahsildár* when levying rent.

(8) *Nazar salámi.*—Generally a rupee paid by all *rayats* to the *zamíndár* when he visits his estates.

(9) *Begár.*—Forced labour. Two days' work, without pay, in each year, usually exacted by *tálukdárs* and other landholders—one day in the month of Bhádra, another in Paush.

The following cesses are also reported as levied in the Cox's Bázár Subdivision. They are paid without objection, and are generally inserted in the agreement given by a tenant on obtaining settlement :—

(1) *Kháin.*—A cess levied by the *zamíndár* to meet any incidental expenses.

(2) *Máthat.*—A similar payment to cover deficiency of revenue.

(3) *Rasad.*—A demand to cover expenses incurred in storing provisions, &c., for troops and other purposes.

(4) *Sidhá.*—A customary present of food to the *zamíndár.*

(5) *Peshgi.*—A payment made in advance.

(6) *Hadis.*—A present to the *tahsildár.*

(7) *Muharrir-áná.*—Fee paid to the *zamíndár's* clerk (*muharrir*).

(8) *Mámuli and piyádágán.*—Fees to *zamíndári* messengers.

(9) *Khedá.*—Payment for expenses of catching elephants.

(10) *Pulbandi.*—Contribution for building bridges.

(11) *Kátibandi.*—A similar cess, levied for maintenance of embankments on the seaboard.

(12) *Gami.*—A sum paid on the death of the *zamíndár's* father.

(13) *Khetipurán.*—Penalty for default in payment of rent.

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It does not appear that the rates of the above cesses are fixed; and the demand apparently varies with the necessities of the *zamíndárs*, and the circumstances of the *rayats*. Although illegal, the cesses do not seem to be oppressive; for the Collector reported that no legislative action is called for in the District on their account. The tenants are, he said, generally quite alive to their own interests, and are, as a body, sufficiently independent to resist of their own motion any distasteful demands on the part of their landlords.

KÁNUNGOS.—The *kánungo* appears to have occupied an important position in the revenue system of Chittagong previous to the British rule. His chief duty was to keep a record of collections, to check the accounts of the *zamíndár* (landholder), and generally to look after the proceedings of the *zamíndárs*, or their collecting officers. After the introduction of British rule, the *kánungos* appear to have been chiefly considered useful as referees on settlement and other matters with which their local knowledge rendered them familiar. 'The *kánungos* are in every part of the country,' writes the Collector of Chittagong in 1786, 'considered as the best referees for information on the subject of past events.' The *kánungo* does not appear ever to have received a salary from Government, but he collected a commission (*rasum*) from the *zamíndár*, and in some cases had a portion of land set apart for his maintenance, either instead of, or in addition to, the commission from the *zamíndár*. The office of *kánungo* was naturally inconsistent with the position of *zamíndár;* and in 1783 one Jaynáráyan Ghosál was dismissed from the office of *kánungo* in Sandwíp, on the ground that the office was incompatible with the position of a *zamíndár*. Before the office of *kánungo* died out, the *kánungo* frequently abstained from personally fulfilling his duties, and appointed managers, who were called *náibs* or *gumáshtás*. The following extract, from a letter of the Collector in 1787, shows the work that used to devolve on *gumáshtás:* 'The *gumáshtás* of the *kánungo* of Chittagong reside in the town of Islámábád; they and their *muharrirs* (clerks) attend at all the different cutcherries, examine and compare the records and accounts, and keep a register of all papers in revenue transactions, of the settlements, receipts, and balances, and frequently act as *amíns* in adjusting disputed accounts between *zamíndárs*, *tálukdárs*, and *rayats*. In a District like this, where the records and accounts are so very voluminous—the collections being made from upwards of two thousand *zamíndárs*—the institution is found to be very useful.' From the proceedings of the Governor-

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General in Council, dated April 7, 1786, it appears that an attempt was made to revive fully the ancient constitutional check of the *kánungo* department. This attempt, however, did not meet with much success; for, as the Collector reported in 1873, the institution seems to have died out altogether before the end of the last century, and the title has now no connection with any official duties.

MÁTABARS, OR VILLAGE HEADMEN.—These men are selected by the villagers from among the most influential men in the village; they have the nomination of *chaukidárs* (village watchmen), and exercise some degree of authority over their fellow-villagers. In all matters concerning the village, they are supposed to be the medium of communication with the Government officers; they form a kind of committee for the administration of local affairs, and are frequently consulted, especially in disputes about *samáj* (religious party or clique), and similar matters. By their authority they frequently prevent quarrels from becoming serious; and on the occurrence of criminal cases they are often consulted. It is not uncommon for the police to give a prisoner into the charge of a *mátabar* for a short time, when it is inconvenient to remove the man at once to a police-station. Intricate questions—as disputes about land or division of property on a person's death—are generally submitted to a *sális*, or jury, of influential men, of which the *mátabar* may be, but is not *ex officio*, a member. The *chaukidárs* are, as a rule, creatures of the *mátabars*, with whom they act in concert; but the influence of the *mátabar* is not always exerted on the side of law and order. The office of the *mátabar* is not strictly hereditary; but on the death of a *mátabar*, his son or brother would probably have the preference over other candidates, if considered competent by his fellow-villagers. The institution of *mátabars* is universal throughout the District, and every village has one, two, or three *mátabars*, according to its size. In large villages there is a *mátabar* to every *párá*, or hamlet. The *mátabars* are Muhammadans and Hindus indifferently; and followers of both creeds are alike subject to their authority. In the south of the District there are a few Magh *mátabars*. Most of the *mátabars* are small landholders; but their position is not dependent on their property. The indigenous agency employed in taking the Census consisted of the *mátabars*, and from them the enumerators were generally selected.

MANURE.—Cow-dung is regularly used throughout the District as manure, and oil-cake refuse is used for *pán* (betel) and other valuable

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crops. There is no fixed allowance of cow-dung manure for an acre of land; each peasant uses the litter of his cows in manuring his fields, and the quantity used depends upon the supply. The manure is hardly ever sold.

IRRIGATION, ROTATION OF CROPS, &c.—Irrigation is effected only from natural water-courses and from tanks, and no other mode of irrigation is required. The Collector stated in 1871 that no estimate can be given of the cost of irrigation for different crops. Lands are allowed to lie fallow only in the case of *pán* gardens, which are left fallow for two years after a crop has been obtained for three successive years. The Collector reported in 1871 that sugar-cane is not grown for two consecutive years on the same land, and that in this case only is rotation of crops practised.

NATURAL CALAMITIES.—(1) *Blight.*—The crops are often much damaged by caterpillars, but the injury done is usually local, and does not affect the general food-supply of the District. The easy means of communication throughout the District also prevents the effects of the local injury from being very serious. (2) *Floods.*—The lands along the sea-coast are often flooded by salt water, and great injury is thereby caused. Owing to the encroachment of the sea, a large portion of the island of Kutabdiá has been deserted; in this island, as also on some parts of the mainland, the embankments at present (1875) existing do not afford adequate protection against inundation. (3) *Drought.*—No demand exists for any irrigation works; but the Collector reported in 1871 that boat traffic and communication would be increased by turning some of the existing creeks into canals. Drought is almost unknown in the District. (4) *Storms.*—The District of Chittagong is sometimes exposed to storms, but serious injury is very rarely caused. The last storm which inflicted much damage was the cyclone which passed over the Subdivision of Cox's Bázár in October 1872. Its violence was confined to that portion of the District lying between Chakiriá on the north and Teknáf on the south. Many lives were lost by the fall of houses and trees, and numbers of cattle were destroyed. One large forest near the Náf was completely wrecked; and Mr H. H. Davis, the Assistant Conservator of Forests, says that he does not think that more than one tree is now standing of every ten that stood there before the gale.

FAMINES.—In 1866 the maximum price of rice was Rs. 5 per *maund*, or 13s. 8d. a cwt., and of unhusked paddy, Rs. 2 per *maund*, or 5s. 5d. a cwt.; and the Collector reported in 1871 that local prices had not

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receded to the level of prices before the year of scarcity, a result which he considered was probably due to the amount exported by sea. Famine is unknown in Chittagong, and could only result from a combination of extensive loss of crops with great scarcity in the rice districts of the Delta and of Burmah. The *aman* rice is the principal crop of the District; and the loss of the *aus* crop would not of itself cause serious scarcity. In such a case, the Collector thinks that the *aman* crop would enable the people to live through the year without famine, even supposing that there were no other imports than the small quantity sent from Sandwíp and the neighbouring islands.

FOREIGN AND ABSENTEE LANDHOLDERS.—There are hardly any European landlords on the rent-roll of the District, but there were in 1871 fifteen Europeans and East Indians registered as proprietors of waste-land grants. The greater proportion of the landholders are Muhammadans, who form the great bulk of the small proprietors in the District. Only a small portion of the land is owned by absentee landlords.

ROADS AND OTHER MEANS OF COMMUNICATION.[1]—The only imperial road in the District under the superintendence of the Public Works Department is the Chittagong and Dacca Great Trunk Road, which runs for a distance of 46 miles through the District. The roads under the District officers are as follow: (1) Arákán road—length, 90 miles. This road appears to have had its origin in an old military line connecting Chittagong town with the south of the District. It seems probable that this line never went further than Rámu as a connected road; for although, in the early days of Chittagong, it must have been necessary to have the means of moving troops as far south as Rámu, it is not likely that there was any direct road to Arákán, which was then under the king of Burmah. After the second Burmese war, when the whole of Arákán had been annexed, it seems to have been proposed to establish an imperial line of road in continuation of that connecting Dacca and Chittagong, to run straight into Arákán, and thence probably further south. About 1854-56, the road-works appear to have been actively pushed on; and at Pagalibil the old military line to Rámu was abandoned, and the passage of the Náf avoided, by taking the road through Garjangiyá and Twalitang. The occurrence of the Mutiny in 1857,

[1] This account of the roads in Chittagong District is, to a large extent, taken from the Annual General Reports for 1871-72 and 1872-73, by Mr H. Hankey, C.S., then Officiating Commissioner.

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and the subsequent development of coasting steam navigation, led to the abandonment of the road by Government, and it has since remained an ordinary District road. It is (1873) bridged and passable for carts for 27 miles. Beyond the thirtieth mile the road is generally not bridged, though, here and there, there are wooden footbridges, and near Rámut here is a wire suspension-bridge over the Joyári *nálá*. The old road to Rámu is continued from Rámu to Ukhiá Ghát on the Náf, and from there travellers go by boat to Toinbru, and thence by land to Mangdu. There are, however, no bridges on this road south of Rámu, and temporary bamboo platforms are annually put up for the post-runners. South of Rámu the road passes through heavy forest jungle, which continues down to the Náf. (2) Rámghar road—length, 50 miles. This road is (1874) bridged and passable for carts as far as Phatikchari (25½ miles). Two rivers have to be crossed between Hátházari and Phatikchari. Both of these (the Haldá and the Dhrung) are fordable in the dry weather, and the latter generally also in the rains. For about 13 miles beyond Phatikchari the road is very winding and in bad condition, and it then loses itself in the hills and jungle. The road, when complete, will extend to Rámghar. (3) Robertganj road, 4 miles; it branches from the Dacca road at Joroárganj, and meets the Phení river at Miáján Chaudhari's Hát. This is the direct road to Noákhálí. (4) Hátházári road, 11¼ miles. (5) Mahájan-hát road, 2 miles. This is a loop-line running north from Joroárganj through Rámgopál Mahájan's Hát, an important market, and rejoining the Dacca Trunk road close to where it crosses the Phení. (6) Tipperah Pass road, 3 miles; a good road, running west from the north of the station of Chittagong, and joining the Dacca Trunk road. (7) Hálishahr road, 3½ miles; connects the Dacca road at Chittagong with the sea-shore at Hálishahr. (8) Násirábád road, 3 miles; a loop-line to the west of the Rámghar road, near its commencement at Chittagong. (9) Bakaliá road, 2¼ miles; runs east from Chittagong towards the Karnaphulí. (10) Kálughát road, 5 miles; runs north-east from Chittagong to the river Karnaphulí. (11) Cox's Bázár road, 9 miles. This road connects Cox's Bázár with *tháná* Rámu. (12) Chándpur road, 16 miles; runs southward from the left bank of the Karnaphulí, opposite Chittagong; crosses the Sangu river at Chándpur Ghát, and joins the main line of the Arákán road near Chanoti. (13) Anwárá road, 1 mile. (14) Paraikorá road, 5½ miles. (15) Sakirápol road, 4½ miles. (16) Dalghát

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road, 7 miles; from Patiá to the Karnaphulí. (17) Maheshkháli road, 2½ miles; a road in the island of Máskhál (Maheshkháli). (18) Phenuá road, 4½ miles; from Phatikchari to a tea-garden at Phenuá. (19) Khoráná road, 1¼ miles. (20) Ranguniá road, 2 miles. (21) Mándárbári road, 3 miles. (22) Mitásarái road; from Mitásarái to Joyári *nálá*, a tidal stream running into the Maskhál channel.

The annual expenditure on the construction and maintenance of the roads under the local officers varies, as it is dependent on the amount of the annual grant. The amount thus expended in the year 1870-71 was £2,868, 14s. 0d.

There are no completely artificial canals in Chittagong District; but there are a number of natural tidal creeks which furnish an excellent means of communication. The more important of these creeks are kept clear by Government; and the canals, which are all under the Canal Tolls Act, are let out to farmers, who levy a fixed toll. Twenty-five and a half miles of these natural canals are kept open by Government, and the cost in the year 1870-71 was £23, 6s. 0d. In 1871-72 the expenditure was £425, 12s. 0d., as considerable excavations had to be made where the channels had silted up. The following table gives the amounts for which the canals were leased in the years 1867-68, 1870-71, 1873-74:—

Name of Canal.	Amount Realised.		
	1867-68.	1870-71.	1873-74.
1. Boálkháli, .	£122 12 0	£265 0 0	£230 8 0
2. Chándkháli, .	90 0 0	115 12 0	158 0 0
3. Bánskháli, 4. Jalkadar, .	137 0 0	176 0 0	229 6 0

MANUFACTURES.—Manufactures are not much carried on in Chittagong. Some coarse cloth is woven, and some common kinds of pottery are made, but they are not of very good quality. Silver ornaments are also made, but the workmanship is not good. In Cox's Bázár the Maghs make both silk and cotton cloth, the thread being generally English, and the silk brought from some other part of Bengal, or from Burmah. The *lungí*—a kind of skirt made out of the silk and cotton cloth woven by the Magh women—is a favourite article of dress with both Muhammadans and Maghs. 'The Maghs

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make gold and silver ornaments, but the designs are generally rude, and display no high degree of taste. Musical instruments, such as drums, a kind of fiddle or hurdy-gurdy, &c., are also made, but they are of a very primitive description. They also make head-dresses of the pith of *solá*-reed painted and carved in all sorts of fantastical devices. These are generally worn at marriages and on other festive occasions. In carpentry and joiner's work the Maghs are much more expert than their Bengali neighbours.'[1] The articles made in the District of Chittagong are all made by the seller, and not by means of hired labour; and none of the manufactures are of importance. The chief cause of their insignificance is probably the fact that almost all the population own or hold land; and there is no class whose interest it is to devote all its energy and time to the development of any branch of manufacture.

THE CONDITION OF THE MANUFACTURING CLASSES.—There are no purely manufacturing classes in the District, but those who engage in manufactures in addition to agriculture are well off; and so also are the few individuals who devote themselves entirely to manufactures.

COMMERCE AND TRADE.—The chief imports of Chittagong are salt and earth-oil. The quantity and value of these articles imported in the years 1865-66, 1870-71, 1873-74, are shown in the following table:—

TABLE OF QUANTITY AND VALUE OF SALT AND EARTH-OIL IMPORTED DURING THE YEARS 1865-66, 1870-71, AND 1873-74.

Year.	Salt.		Earth-oil.	
	Quantity.	Value.	Quantity.	Value.
	Tons.		*Tons.*	
1865-66	1,283	£17,453 0 0	7	£90 2 0
1870-71	3,255	44,254 10 0	1,346	17,839 10 0
1873-74	7,752	36,898 0 0	1,895	32,513 12 0

The principal export from Chittagong is rice. The trade in this article has greatly increased of late years, and is chiefly in the hands of European merchants. 'The bulk of the rice comes from Tipperah, Noákhálí (including the *chars* of Sandwíp, Hatiá, &c.), and

[1] Annual General Report for 1872-73, by Mr H. Hankey, Commissioner of the Chittagong Division.

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the island of Dakshin Sháhbázpur, which belongs to Bákarganj. It is brought down by *bepáris* (traders) in boats, and during the cold weather whole fleets of these may be seen making for the mouth of the Karnaphulí from the northward. These *bepáris* are not generally men of capital; they purchase rice in small quantities from the producers, and bring it down in their own boats. On arrival, they deal with the merchants direct. Business is done to a certain extent through brokers, but under the immediate superintendence of the merchant; not as in Calcutta, where they employ *baniás*.'[1] Very little rice grown in Chittagong District is exported; for the produce of the District is certainly not much more, if any more, than sufficient for the local consumption. 'The ships that take away the rice are generally European or American. They either come in ballast or bring salt from Liverpool. A few bring earth-oil, and sometimes timber from Rangoon. The rice is sent to Galle, Colombo, Cochin, Bombay, and other Indian ports. It also goes to the Mauritius. During the past season, 453,376 *maunds* (16,668 tons) of rice were exported to the Mauritius. No rice has been sent to Europe during the last two years, as Chittagong cannot compete with Calcutta as regards freight, nor with Burmah as regards cost of rice.'[2] The following table, compiled from statistics furnished by the Collector of Customs, gives the quantity of rice, paddy, and other grains, exported by sea from Chittagong, during the years 1860-61, 1865-66, 1870-71, and 1873-74:—

AMOUNT OF GRAIN EXPORTED FROM CHITTAGONG DURING THE YEARS 1860-61, 1865-66, 1870-71, AND 1873-74.

Year.	Rice.	Paddy (unhusked rice).	Other Grain.		Total.	
	Tons.	*Tons.*	*Tons.*	*cwt.*	*Tons.*	*cwt.*
1860-61	13,202	1,241	0	9	14,443	9
1865-66	28,807	5,160	214	0	34,181	0
1870-71	40,853	5,386	274	0	46,513	0
1873-74	50,250	7,349	225	0	57,824	0

The table on the following page shows the value of the entire sea-borne trade, so far as it is known to the Customs authorities. It does not include treasure, nor does it show the value of goods brought to Chittagong in any way other than by sea:—

[1] Commissioner's Annual Report for 1872-73. [2] Ibid.

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STATEMENT SHOWING THE VALUE OF THE SEA-BORNE TRADE OF CHITTAGONG (EXCLUDING TREASURE), FOR THE YEARS 1860-61, 1865-66, 1870-71, 1873-74.

Year.	Imports.	Exports.	Total.
1860-61	£8,206 10 0	£53,529 10 0	£61,736 0 0
1865-66	13,791 8 0	223,662 4 0	237,453 12 0
1870-71	182,765 10 0	276,019 6 0	458,784 16 0
1873-74	242,457 10 0	582,182 14 0	824,640 4 0

From this table it is evident that the trade of the port is rapidly and steadily increasing. The total value of the import and export trade for the year 1870-71, was nearly twice that for the 1865-66; and the value of the trade for 1873-74 was nearly twice that for the year 1870-71. The value of the trade for 1872-73 was greater than for 1873-74, but the former year was one of exceptional activity in trade.

'The country-built vessels trade from Chittagong to Náráyanganj with earth-oil, salt, cotton, betel-nut, &c.; bringing back tobacco, jute, hemp, *ghí*, sugar, oil-seeds, and other country produce. There is a small export trade to Akyáb in turmeric, onions, garlic, mustard-seed, hemp, and jute-rope. Cocoa-nuts, shells, and sundries are brought in country-bottoms from Ceylon, the Maldive and Laccadive Islands. The pulp of the nuts, after being dried in the sun, is pressed in a mill to extract the oil, the outer fibrous covering being manufactured into rope and matting. Cocoa-nuts for eating and for making oil are brought from Dakshin Sháhbázpur, and other islands in the estuary of the Meghná; but the fibre is said to be too tough to be worked into rope.'[1]

A small export-trade is also carried on in kingfishers' skins, which are sent to Burmah and China. Besides the town and port of Chittagong, the chief seats of trade in the District are Cox's Bázár, Mahájans-hát, Názir's-hát, and Roájá-hát. Nearly every village has a permanent *hát* or market, which is held on two days in each week, and is resorted to by the people of the neighbouring villages. No manufactures are exported from the District; but pottery is carried in large quantities from one part of the District to another in boats. There is a considerable trade in bamboos and thatching-grass for building purposes, and in poultry and other articles of food.

[1] Commissioner's Annual Report for 1872-73.

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CHITTAGONG PORT.—The peculiar advantages which Chittagong possessed enabled it to command in early times almost the entire trade of Bengal. Situated on the river Karnaphulí, the port afforded easy access and safe anchorage to ships of 20 feet draught, while its proximity to the Meghná gave ready communication with all the country traversed by the Ganges and the Brahmaputra. The growth of the European settlements on the Húglí attracted the trade of Bengal from the eastern to the western corner of the Bay; and Chittagong, which had gained from the Portuguese merchants who frequented it the name of 'Porto Grando,' sank for a time as a trading-place into comparative insignificance. In 1853, Mr Currie, of the Board of Revenue, described the port as a ship-owning rather than a trading place, and its trade as very inconsiderable. Since then, however, Chittagong has been rapidly becoming a great centre of commerce, and the port, which is one of the best in India, is now frequented yearly by numerous vessels from foreign ports, as well as from the several Presidencies of India. The following table gives the number and tonnage of the vessels frequenting the port during the years 1860-61, 1865-66, 1870-71, and 1874-75:—

PORT STATISTICS FOR THE YEARS 1860-61, 1865-66, 1870-71, AND 1874-75.

		Vessels Entered.		Vessels Cleared.	
		Ships.	Tonnage.	Ships.	Tonnage.
1860-61	From and to Foreign Countries . . .	37	6,060	47	7,909
	" " Other Presidencies . .	29	3,683	53	6,590
	" " Ports within Bengal . .	...	...	...	...
	Total	66	9,743	100	14,499
1865-66	From and to Foreign Countries . . .	77	16,343	67	17,803
	" " Other Presidencies . .	116	19,943	156	24,302
	" " Ports within Bengal . .	28	7,996	24	5,800
	Total	221	44,282	247	47,905
1870-71	From and to Foreign Countries . . .	80	22,860	69	21,875
	" " Other Presidencies . .	108	23,851	111	23,567
	" " Ports within Bengal . .	27	6,180	27	6,145
	Total	215	52,891	207	51,587
1874-75	From and to Foreign Countries . . .	92	34,175	69	28,416
	" " Other Presidencies . .	91	31,353	111	40,636
	" " Ports within Bengal . .	37	18,372	35	17,212
	Total	220	83,900	215	86,264

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From the above table it appears that there has been a steady increase in the tonnage of the vessels frequenting the port; their size has increased far more than their number. 'The one drawback to the increasing importance and prosperity of the port is its comparative inaccessibility, so far as native craft are concerned; for boats coming from Tipperah, Noákhálí, Dacca, and Bákarganj, have to round a point before entering the river, where rough water is often encountered even during the hot weather, and where vessels are often lost. As a consequence, native boats venture only during a short period, from December to March, the passage not being attempted after that even by the large *bálám* boats. The period during which it is considered safe to make the voyage covers most of the rice season, but does not allow of a traffic in oil-seeds, jute, &c., being opened out, and this is a serious drawback to the expansion of trade.'[1] To remedy this defect three proposals have been made, and of these the most practicable appears to be to open out the Maheshkháli canal, which connects the port directly with the Bay of Bengal. This channel cuts across the long tongue of land, the rounding of which to enter the Karnaphulí is so much dreaded, and affords a safe and expeditious route; but it has now from neglect partially silted up, and can only be used at high tides by small boats.

Shipbuilding was, till the year 1873, carried on to a considerable extent at Chittagong. In 1860-61, sixteen vessels were built of a total burthen of 2,036 tons; and in 1870-71, six vessels, of a total burthen of 1,028 tons. In the year 1873-74, only four vessels were built; and in 1874-75, only one vessel of 286 tons. The vessels built since 1869 have been of a better class than those previously built at Chittagong, by far the majority of which were, in build, fittings, workmanship, and materials, of the worst and rudest description. Six Chittagong-built vessels were lost in the Bay of Bengal during the year 1870-71. Three of them, with their crews, were never heard of again; but the crews of the other three were saved.

The limits of the port of Chittagong, as defined by a Government notification, dated 12th September 1856, are as follows: 'To the north-east, a line drawn across the river Karnaphulí from the boundary pillar at the mouth of the Chaktái creek, to the boundary pillar on the opposite bank of the said river; to the south-west, a line drawn across the said river from the boundary pillar at the mouth of

[1] Commissioner's Annual Report for 1874-75.

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the Goaldángá creek, to the boundary pillar on the opposite bank, at the northernmost point of Lakhiá *char*. These limits include so much of the river Karnaphulí, and of the shores thereof, as are within high-water mark at spring-tides.' The following table shows the port dues, and the total receipts and expenditure of the Port Department, for the years 1860-61, 1865-66, and 1870-71 :—

Year.	Port Dues.	Total Receipts of Port Department.	Total Expenditure of Port Department.
1860-61,	£902 10 0	£902 10 0	£1,551 16 0
1865-66,	1,457 6 0	1,462 14 0	1,442 14 0
1870-71,	1,730 12 0	1,751 4 0	2,246 11 0

The reason of the port expenditure in 1870-71 exceeding the income, is explained by a charge of £816 for placing new buoys in the Karnaphulí river, and a contribution of £400 from the port-fund towards the construction of a dispensary and hospital. At the end of the year 1870-71, the port-fund had a balance of £5,562 to its credit.

STATISTICS OF RIVER TRAFFIC.—In September 1875 a more accurate system of registration of boat-traffic was introduced on all the great waterways of Bengal; and statistics of river-traffic from that date for each District are published monthly in *The Statistical Reporter*. Chittagong town is one of the new registration stations that have been selected; but it would seem that the staff at this station was not organised until the November following the above-mentioned date. As by far the greater portion of the river traffic of Chittagong District is registered at Chittagong itself, it must have entirely escaped registration on the other distant stations on the Meghná or the Calcutta Canals, before the Chittagong station was opened. The figures, therefore, for the first two months, September and October 1875, are unavoidably imperfect; but it has not been thought desirable to exclude them from the two tables on the following pages, which have been compiled from the columns of *The Statistical Reporter*. Table I. shows the export *by boat* from Chittagong District, arranged in three classes, for the six months ending February 1876; while Table II. shows the imports into the District during the same period.

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STATISTICS OF THE RIVER TRAFFIC OF CHITTAGONG DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE I.—EXPORTS.)

Description of Goods.	September.*	October.*	November.	December.	January.	February.	Total.
CLASS I.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Coal and coke,	..	..	10	..	..	..	10
Cotton,	..	60	347	1,036	3,445	4,203	9,091
Do. twist (native),	8,205	..	32	..	..	..	8,237
Chemicals and medicines,	..	..	4	..	..	..	4
Safflower,	..	..	..	..	..	220	220
Betel-nuts,	..	300	1,455	2,330	1,179	137	5,401
Fuel and firewood,	..	..	10,649	3,900	11,610	7,102	33,261
Fruits (dried),	..	..	5	..	..	..	5
Do. (fresh and vegetables),	1,528	275	1,374	634	970	1,033	5,814
Pulses and gram,	..	50	754	627	47	1,500	2,978
Rice,	1,205	2,155	17,692	29,034	19,329	8,449	77,864
Paddy,	..	..	10,884	4,020	400	2,892	18,196
Other cereals,	..	..	631	..	..	..	631
Jute and other raw fibres,	14	..	3,597	15	21	251	3,898
Fibres, manufactures of,	..	..	473	..	..	12	85
Hides,	..	..	100	349	321	257	1,027
Iron and its manufactures,	..	..	70	390	2,690	83	3,233
Copper, brass, and their manufactures,	..	..	78	81	125	71	355
Lime and limestone,	..	..	584	113	1,157	850	2,704
Ghi,	..	..	30	1	183	47	261
Oil,	90	..	1,135	566	278	530	2,599
Linseed,	..	..	..	..	..	463	463
Mustard,	..	..	778	884	710	..	2,372
Salt,	1,300	..	4,682	16,289	20,088	23,300	65,659
Spices and condiments,	..	..	668	56	754	101	1,579
Sugar (refined),	..	..	190	14	201	514	919
Do. (unrefined),	..	..	7,526	1,429	1,785	18,300	29,040
Tobacco,	..	..	608	824	884	398	2,714
Liquor,	..	..	5	..	..	..	5
Miscellaneous,	50	..	933	4,086	3,229	343	8,641
Total,	12,392	2,840	65,294	66,678	69,406	71,056	287,666
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Cows and bullocks,	..	..	6	16	264	..	286
Goats and sheep,	..	..	46	..	27	..	73
Fowls,	..	..	1,988	3,000	..	2,410	7,398
Timber,	..	..	4,134	34,041	..	14,050	52,225
Bamboo,	..	..	305,190	149,410	166,570	73,760	694,930
Cocoanuts,	..	..	114,394	12,857	1,990	..	129,241
Planks,	..	..	2,252	4,653	5,550	3,500	15,955
Hay and straw,	..	..	14	..	..	..	14
Hides,	..	..	..	242	..	2,900	3,142
Canes,	..	..	1,233	29,800	..	500	31,533
Miscellaneous,	..	500	37,770	105	..	..	38,375
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather and its manufactures,	..	..	3,118	..	..	384	3,502
Woollen manufactures,	..	..	1,000	..	..	..	1,000
Cotton (European) manufactures,	..	..	12,846	2,435	7,688	..	22,969
Do. (native) do.	..	..	300	1,845	200	2,310	4,655
Miscellaneous (native) goods,	..	654	19,046	13,940	10,768	13,140	57,554
Do. (European) do.	..	..	19	..	..	..	19
Total,	..	654	36,329	18,226	18,656	15,834	89,699

* During these two months the registration station at Chittagong town was not open, and consequently the returns are imperfect.

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STATISTICS OF THE RIVER TRAFFIC OF CHITTAGONG DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE II.—IMPORTS.)

DESCRIPTION OF GOODS.	September.	October.*	November.	December.	January.	February.	Total.
CLASS I.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Cotton,	..	..	10	20	1,648	615	2,293
Do. twist (European),	..	2	..	..	2	..	4
Safflower,	..	..	..	..	..	40	40
Betel-nuts,	..	..	1,710	1,680	1,799	137	5,326
Fuel and Firewood,	..	..	10,799	3,900	11,610	7,102	33,411
Fruits (dried),	..	..	40	..	22	..	62
Do. fresh and vegetables,	..	32	1,946	321	2,653	2,379	7,331
Wheat,	..	..	30	400	..	..	430
Pulses and gram,	125	202	2,525	2,397	3,494	2,179	10,922
Rice,	..	1,060	33,459	121,306	165,346	63,208	384,379
Paddy,	..	..	14,719	20,466	28,294	9,438	72,917
Other cereals,	..	..	2,170	100	220	..	2,490
Gums and resins,	..	..	3	..	10	..	13
Jute and other raw fibres,	..	..	4,274	581	21	231	5,107
Fibres, manufactures of,	..	..	18	..	.	..	18
Hides,	..	..	..	349	294	257	900
Iron and its manufactures,	20	162	505	1,355	4,507	230	6,779
Copper, brass, and their manufactures,	..	.	592	158	101	71	922
Other metals and their manufactures,	..	..	1	50	2	..	53
Lime and limestone,	50	400	3,539	2,313	4,807	3,301	14,410
Ghi,		..	106	21	248	148	523
Oil,	25	39	1,009	270	204	443	1,990
Linseed,	..	..	..	..	..	1,636	1,636
Mustard,	..	850	3,304	1,934	3,679	2,115	11,882
Salt,	1,000	600	2,596	14,106	12,741	12,608	43,651
Other saline substances,	..	66	247	101	..	60	474
Spices and condiments,	..	8	610	1,128	1,638	435	3,819
Sugar, refined,	..	87	2,335	804	3,553	2,864	9,643
Do. unrefined,	4,803	485	13,153	4,582	10,658	14,909	48,590
Tobacco,	180	43	4,135	3,849	7,324	4,018	19,549
Liquor,	..	..	10	..	..	..	10
Miscellaneous,	..	..	273	4,159	3,267	408	8,107
Total.	6,203	4,036	104,118	186,350	268,142	128,832	697,681
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Cows and Bullocks,	..	..	29	16	264	..	309
Goats and Sheep,	27	..	46	..	27	..	100
Fowls,	..	..	1,188	..	..	..	1,188
Timber,	..	28	3,934	34,076	..	14,300	52,338
Bamboos,	..	..	312,725	199,235	182,070	99,070	793,100
Cocoanuts,	..	..	290,024	70,125	94,490	..	454,639
Planks,	..	..	40	1,800	1,000	2,000	4,840
Hay and straw, in bundles,	..	..	13	..	..	..	13
Hides,	..	..	..	242	..	..	242
Canes,	..	..	1,218	29,800	..	..	31,018
Miscellaneous,	..	..	67,278	215	..	..	67,493
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather and its manufactures,	..	..	2,118	..	..	..	2,118
Woollen manufactures,	..	..	1,000	..	.	..	1,000
Silk do.	600	..	..	..	..	..	600
Cotton (European) manufactures,	9,000	2,548	11,846	5,185	5,355	..	33,934
Do. (native) do.	..	..	300	1,795	200	2,310	4,605
Miscellaneous (native) goods,	2,265	4,830	16,657	25,971	56,543	12,628	118,894
Do. (European) do.	..	..	19	..	..	..	19
Miscellaneous goods,	14,000	..	..	..	..	..	14,000
Total.	25,865	7,378	31,940	32,951	62,098	14,938	175,170

* During these two months the registration station was not open at Chittagong town, and consequently the returns are imperfect.

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From these tables it appears that during the six months referred to, the total exports under Class I. (articles registered by weight only) amounted to an aggregate of 287,666 *maunds*, or 10,531 tons; and that the imports under Class I. reached 697,681 *maunds*, or 25,540 tons, being more than twice as much as the exports. This difference is, of course, to be explained by the fact that Chittagong is a rice-importing District, which either consumes or re-exports by sea the large imports of rice which it receives, chiefly from Noákhálí. In Class III. (articles registered by value only) the total of the exports is Rs. 89,699, or £8,969, 18s.; while the imports again double the exports, amounting to Rs. 175,170, or £17,517. This difference is almost entirely accounted for by the large surplus of imports under the heading 'Miscellaneous native goods.'

Concerning the destination of the exports, and the origin of the imports, some information may be gained from other columns of *The Statistical Reporter*, which record the traffic registered at the several stations. In the first place, it must be recollected that the terms 'exports and imports' are used in a special sense. They do not mean, according to their usual and accurate interpretation, the total of the goods leaving and entering the boundaries of Chittagong, but rather the totals consigned from, and destined to, any of the various markets within the District. According to the system of registration adopted, the stations selected are those trade centres through which the greatest amount of river traffic passes; and such centres will rarely or never be found on the actual boundaries of a District. It follows, therefore, that there must always be a certain amount of double registration; and that the totals given above do not represent only the amount of the exports from Chittagong and imports into Chittagong, properly so called, but, in addition, a large though unascertainable amount of merely local traffic, passing from one mart within the District to another mart also within the District. For example, the imports of rice, as will be shown more fully in a subsequent paragraph, include the internal traffic of Chittagong, as well as the imports proper from Noákhálí and other Districts, while the same internal traffic is again entered under the exports. Despite this element of confusion, however, which cannot be altogether eliminated, it is possible to arrive at conclusions of sufficient accuracy regarding the sources from which Chittagong draws the bulk of her imports, though it is not equally easy to determine the destination of her exports.

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During the two months of September and October 1875, when the registration station at Chittagong town was not yet open, the totals of both exports and imports were insignificant, with the exception of imports under Class III. This shows, what might have been expected, that the river trade of Chittagong with distant Districts is small; though there is a considerable import of 'European cotton goods' registered at Khulná and Kidderpur, and of 'Miscellaneous native goods' registered at Náráyanganj. The returns for the following four months, November 1875 to February 1876, when the Chittagong station was open, shows the converse result on a large scale. During those four months, the total amount of passing traffic registered at the Chittagong station amounted to 675,862 *maunds;* of which no less than 643,203 *maunds* were entered as imported into Chittagong District, leaving only 32,659 *maunds*, or 4·8 per cent., as consigned to other Districts. Now, the total of all the imports during these four months was 687,442 *maunds;* and as it is possible to ascertain the origin of the traffic registered at Chittagong, we are thus enabled to assign approximately the origin of 643,203 *maunds*, or 93·5 per cent. of the total imports into the District. Of the total registered at Chittagong, 329,054 *maunds* were entered as exported from the neighbouring District of Noákhálí. As to this amount, it is certain that the whole must be included among the imports into Chittagong, towards which it contributes 48·7 per cent., as it could not otherwise have passed the Chittagong station. Next in order comes the District of Chittagong, which itself consigned 225,227 *maunds* of the total registered at Chittagong. But it has already been mentioned that only 32,659 *maunds* of the total traffic registered as passing Chittagong were not imported into the District. It follows, therefore, that as much as 192,568 *maunds* of the exports from Chittagong must necessarily be also included among the imports into the District, of which they constitute 28·4 per cent. We can thus demonstrate the origin of 77·1 per cent. of the total imports. But these figures point to another important conclusion. The total of the whole exports from Chittagong during the four months was 272,434 *maunds*. But it has just been shown that 192,568 *maunds*, or 70·6 per cent. of this amount, are also entered among the imports, as exhibiting merely the local movement of trade within the limits of the District. Deducting this, we are left with only 79,866 *maunds* as the exports proper from Chittagong.

With regard to particular articles of trade, *The Statistical Reporter*

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furnishes detailed information for rice and European cotton goods. During the four months ending February 1876, the total amount of rice imported into Chittagong amounted to 383,319 *maunds*, or considerably more than one-half of the total imports. Out of this total, no less than 270,821 *maunds* was supplied by the one District of Noákhálí; 20,575 came from Tipperah; and there were minor shipments from marts in such distant Districts as Dacca and Jessor. In the total, however, of 383,319 *maunds* there is included the amount of 62,648 *maunds*, consigned from various marts within the District of Chittagong itself. For reasons given above, this amount is necessarily entered in the table of imports, and is again entered under the exports; but it really 'represents the local trade moving from one part of the District to another.' Deducting this amount from both tables, it will appear that during the four months Chittagong imported (in the strict sense of the term) 320,671 *maunds* of rice, and exported in the same time only 11,856 *maunds*. The balance, therefore, of imports amounts to 308,815 *maunds*. It must carefully be remembered that these statistics only exhibit the *river*-trade. The *sea*-borne trade in rice for the three months December 1875 to February 1876, the season when the imports were the largest, is shown in *The Statistical Reporter*. During that time 380,269 *maunds* were 'exported from Chittagong to places beyond sea, such as Cochin, the Maldive Islands, Galle, Bombay, and the Mauritius.' As this total exceeds the balance of imports proper by 71,454 *maunds*, it would appear that this amount must have been furnished by the rice-crop of Chittagong itself.

The Statistical Reporter also furnishes figures to show the internal rice trade of Chittagong. During the four months ending February 1876, the total of this trade, as mentioned above, was 62,648 *maunds*, of which the great bulk was derived from the following exporting marts: Parkíhát, 29,098 *maunds*; Baxihát, 7,704; Kaigrám, 5,078; Alantaras's hát, 4,140; Chaumuní, 2,623; Darbaktí, 2,327; Lakshmíganj, 1,937; Chittagong town, 1,669; Kámárálí Chaudhari's hát, 1,581; Jaldá, 1,203; Mahájan's hát, 1,059; Rámjan Ali's hát, 563; Bágh-khálí, 187; Mahmud Takí's hát, 142; Bánskhálí, 102.

The trade in European cotton goods, which is very small, may be thus analysed during the two months ending January 1876; in February this item is altogether blank in both tables. The imports nominally reached a value of Rs. 10,540, and the exports Rs. 10,123; but these two items almost entirely cancel each other. As a matter of fact, the imports proper were only Rs. 2,750, of

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which Calcutta sent Rs. 1,750, and Dacca Rs. 1,000. The balance of imports, amounting to Rs. 7,790, represents the value of the goods moving from one part of the District to another, and is, of course, entered in both tables. The chief exporting marts within the District were—Cháktí, with Rs. 7,000; Chandanpur, Rs. 1,000; Baxihát, Rs. 965; Chittagong town, Rs. 688. The chief importing marts were—Kakulábáz, Rs. 2,000; Nizámpur, Rs. 1,750; Chittagong town, Rs. 1,667; Nádompur, Rámu, and Sadrghat, each Rs. 1,000; Pátirá, Rs. 600.

The trade of Chittagong is especially large under the following miscellaneous items: unrefined sugar, bamboos, cocoa-nuts, and canes. But the largeness of the figures under these headings in both tables is to be attributed to a certain extent to double registration. In November 1875, the total import of unrefined sugar amounted to 13,153 *maunds*, and the export to 7,526; but no less than 6,045 *maunds* falls to be deducted from both these totals for the internal trade, consisting of the import into Chittagong town of 3,470 *maunds* from Maheshkhálí, and 2,575 from Mahukí, both of which places are themselves within the limits of the District. In January 1876, the imports of both cocoa-nuts and bamboos into Chittagong were larger than into any other District of Bengal; and in December 1876, the vast number of 29,800 canes were moved from one part of the District to another, being three-fifths of the total number registered in the whole of the Province.

The following descriptions of the cultivation of cotton and of tobacco in the Chittagong Hill Tracts has only become available since the Statistical Account of the District was printed off. In preference to omitting them altogether, I have thought it desirable to insert them in this place, though they have but a slight connection with the trade of the Regulation District of Chittagong. The description of the cultivation of cotton, and the trade in that article, is taken from *The Statistical Reporter* for March 1876; the account of tobacco, from the columns of the same valuable periodical for January 1876:—

'COTTON CULTIVATION IN THE HILL TRACTS.—Two descriptions of cotton are met with in the Hill Tracts—*phul shuta* and *beni shuta*. The former species is of white colour, and is extensively cultivated throughout the District; the latter species is of brown colour, and is considered to be of an inferior description. *Beni shuta* is not cultivated by itself, but grows here and there on the same piece of land on which *phul shuta* is grown; nor is it gathered or sold separately, but is found mixed up with *phul shuta*. In a

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maund of seed-cotton there is generally about half a *ser* of *beni shuta*. Cotton-plants of a superior kind, called *náhuli*, grow wild in the plains. These plants are very few in number, grow to the height of six or seven feet, and yield cotton for eight or ten years, after which they wither and die. Each plant yields about four or five *sers* of cotton. From this kind the sacerdotal thread of the Bráhmans is made. It is nearly allied to what is known by the name of *deva* cotton in other parts of Bengal, and *nurma* in the North-Western Provinces.

'A *kání* of *júm* land, which is the land measure in both Chittagong District and the Hill Tracts, and is equivalent to 1 *bighá* 4 *káthás*, or 1 rood 23 poles 14¾ yards, produces on an average 30 *áris* or 8 *maunds* of paddy, 1¾ *maunds* of cotton, and vegetables. In each hole for the reception of seeds, about three seeds of cotton are put; four or five *sers* of cotton seed thus being sown in a *kání* of *júm* land, which produces 2,000 to 2,500 plants, each plant yielding about half a *chhaták* of uncleaned cotton.

'During the month of May or June the seed is sown, the plants flower in September, the pods form in September or October, and the cotton is picked in November or December. The crop is, as a rule, gathered by the *júmiá* women on two or three different occasions from each plot of land during each season; the cotton picked first being considered to be the best, from which seeds for sowing are reserved. The plant, which is generally from 2½ to four feet high, is left standing till it withers and dies. Severe drought or unseasonable rain subjects the crop to the ravages of insects; but the visitation of rats is more dreaded by the hill-men than the appearance of insects. The rats prefer grain, and eat that crop first; but if the visitation is a severe one, they devour the cotton seeds also. Such damaged cotton is known as *indurkata suta*, and sells at a reduced price. The cultivation of cotton is said to be more expensive than rice, and the produce more precarious.

'In a *maund* of uncleaned cotton there are 25 *sers* of seed and refuse, and 15 *sers* of cleaned cotton [in other words, the proportion of the latter is as 3 to 5]. The cotton is cleansed in an ordinary machine, composed of two horizontal hand-revolving cylinders fixed in a couple of thin upright planks. The cotton pods are applied to the partition between the cylinders; and the fibre, being separated from the seed, is drawn through by the rotatory motion of the cylinders, imparted by means of a common wooden handle. It is then, in

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the raw state, easily disposed of in the markets. Cotton is, as a rule, cleaned by the women, by means of the machine above described, which is called *charki*. Its price is from 12 *ánnás* to Rs. 1/4 (1s. 6d. to 2s. 6d.) A *júmiá* woman can, on the average, clean three *sers* of raw cotton per diem; but the Bengalis can turn out more work in this respect. A few of the Bengalis of the poorer class, men and women, periodically go to the hills for some months to clean cotton. They can clean five to eight *sers* of raw cotton daily. Seed-cotton sold by the *júmiás* in the *bázárs* in the Regulation District is also cleaned by the Bengali women in their villages. It is not easy to state the exact cost of cleaning. A *maund* of cleaned cotton is produced from about three *maunds* of uncleaned cotton; three *maunds* of uncleaned cotton cost Rs. 7-12 at the head-quarters of the Hill Tracts, and a *maund* of cleaned cotton Rs. 13. The difference, Rs. 3/4 (6s. 6d.), covers the expense of cleaning and the profit of the middle-men.

'The seed is not thrown away, but is kept for sowing during the ensuing season. What is not wanted by the cultivator is sold at the rate of 12 *sers* to 20 *sers* per rupee. The cotton seed is also to some extent valued for the oil which is extracted from it, and used as a medicine for itches and for disease of the hoofs of cattle. A *ser* of seed yields a *chhaták* of oil.

'The shopkeepers and *goládárs* of the established *bázárs* in the Hill Tracts make advances to the *júmiás* during the sowing season, which are repaid in cotton at the harvest time. They can buy uncleaned cotton at 2 to 4 *ánnás* per *maund*, and cleaned cotton at 6 to 8 *ánnás* per *maund*, less than the market price.

'A few years ago some samples of Chittagong cotton were valued by the Secretary to the Agri-Horticultural Society at threepence a-pound. Dr Royle was of opinion that the "Indian cotton possesses some good qualities of its own. Among these may be mentioned colour, swelling of the fibre in bleaching, and particularly the facility with which it takes colour in dyeing." Chittagong cotton is supposed to possess the last-mentioned quality.

'The cotton produced by the *júm* method of cultivation is a short-stapled, rough sort, very adhesive to the seed, and therefore comparatively of small value. It does not appear that any experiments have been made to try if this local cotton can be improved by cultivation for its sake alone—*i.e.*, without admixture with rice and vegetables; but the hill-men say that if this is done the plant runs to wood, and produces scarcely any cotton.

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'Attempts have, however, been made to introduce improved seed. An experiment was made in 1861 with New Orleans seed, but it turned out a failure, owing to the seed having been sown too late in the season. At that time a firm, under the name of Messrs Hollingsworth & Mack, settled in business at Chittagong, intending to buy cotton for shipment to Calcutta; but finding that the quantity of cotton which could be got was too small for any regular trade, gave up the speculation in despair. Another attempt to introduce New Orleans seed was made in 1874. This also failed, for two reasons—first, because the seed was sown too late in the season; and, secondly, because the ground was not burnt, so that the plants, as they came up, were attacked by a series of insects and blight, which eventually destroyed them.

'The price of cotton last year (1874-75) in some of the important marts is shown in the following table:—

PRICES OF COTTON IN THE CHITTAGONG MARTS DURING THE YEAR 1874-75.

	In Growing Season.				Out of Season.			
	Uncleaned.		Cleaned.		Uncleaned.		Cleaned.	
	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.
	Rs. a.	*s. d.*	*Rs. a.*	*£ s. d.*	*Rs. a.*	*s. d.*	*Rs. a.*	*£ s. d.*
Rángámátí,	3 4	8 10	13 0	1 15 6	4 0 to 4 8	10 11 to 12 3	14 0	1 18 3
Kásálang,	3 4	8 10	13 0	1 15 6	4 0 to 4 8	10 11 to 12 3	14 0	1 18 3
Chittagong,	4 8	12 3	16 0 to 18 0	2 3 8 to 2 9 2	6 0 to 7 0	16 4 to 19 1	20 0	2 14 7

'The prices shown in the preceding table do not differ much from the rate that was prevalent about fifteen years ago. In the town of Chittagong, in the year 1858-59, uncleaned cotton during the growing season sold at Rs. 3/8 pêr *maund*, or 9s. 6d. a hundredweight; and when out of season, at Rs. 5/4 per *maund*, or 14s. 4d. a hundredweight. In 1859-60, in the season, at Rs. 4/8 per *maund*, or 12s. 3d. a hundredweight; out of season, at from Rs. 6/8 to Rs. 7 per *maund*, or from 17s. 9d. to 19s. 1d. a hundredweight. In 1860-61, in the season, at from Rs. 4/12 to Rs. 5/6 per *maund*, or from 12s. 11d. to 14s. 8d. a hundredweight; and out of season, at from Rs. 6/8 to Rs. 7/0 per *maund*, or from 17s. 9d. to 19s. 1d. a hundred-

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weight. This year (1875-76) the price of cotton has fallen about 8 to 12 *ánnás* per *maund*, or 1s. 4d. to 2s. a hundredweight.'

EXPORTS OF COTTON FROM THE HILL TRACTS.—'Raw cotton forms, undoubtedly, the most valuable export from the Hill Tracts. Some portion of the crop is locally consumed in the manufacture of home-spun cloth; but the greater part is sold to the Bengali traders, and floated down to Chittagong on bamboo rafts. Money, fish, tobacco, &c., are given to the *júmiás* in exchange for the raw material, most of which is ultimately conveyed to Dacca and Náráyanganj (also in Dacca District). None of the cotton grown on this side of the Náf is sent to Arákán.' Statistics showing the exports of cotton from the Hill Tracts have been given on pp. 84, 85, of this volume.

'The principal marts where cotton is largely sold are Kásálang, Ráṅgámátí, Borádom, Bandárban, Mánik-chari, Tipperah Bázár (on the Phení), and Chandraguná, in the Hill Tracts, and Roájá hát and Poang hát in Chittagong District. Most of these places are situated on the banks of the two most important rivers which intersect the hills and the plains of Chittagong.

'The following table shows the quantity of cotton which passed the Custom-house at Chittagong during each of the past seventeen years. It does not, however, record the entire exports, as cotton passes by many channels of which the officers of customs have no cognizance. It has already been mentioned that the great bulk of the cotton exported from the Hill Tracts probably finds its way to Dacca and Náráyanganj. The *maund* has been calculated as equal to 82·2 lbs.

EXPORTS OF COTTON FROM CHITTAGONG ACCORDING TO THE CUSTOM-HOUSE RETURNS FOR THE SEVENTEEN YEARS, 1858-59 to 1874-75.

	Maunds.	Tons.		*Maunds.*	Tons.
1858-59, .	3,529	129·5	1867-68, .	6,585	241·6
1859-60, .	13,233	485·6	1868-69, .	17,080	626·7
1860-61, .	2,895	106·2	1869-70, .	4,469	163·9
1861-62, .	400	14·6	1870-71, .	24,023	881·5
1862-63, .	4,369	160·3	1871-72, .	9,210	337·9
1863-64, .	6,862	251·8	1872-73, .	9,062	332·5
1864-65, .	12,570	461·2	1873-74, .	8,342	306·1
1865-66, .	4,507	165·3	1874-75, .	16,599	609·1
1866-67, .	22,885	839·7			

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TOBACCO CULTIVATION IN THE HILL TRACTS.—'The following report on the cultivation of tobacco is derived for the most part from information supplied by Captain Lewin, when he was Deputy Commissioner of the Chittagong Hill Tracts. There is no doubt that under proper supervision the area of cultivation might be largely increased; and it is to be hoped that signs may soon appear of European enterprise (which is already very active in the encouragement of tea-cultivation in Chittagong) taking the direction of the fertile Mátámúrí valley.

'The amount of cultivation during the last five or six years has not varied in any notable degree. Each family raises sufficient for its own wants; and after reserving enough for home consumption, the surplus only is sold, for what it will fetch, to the *bepáris*, bamboo-cutters, or other inhabitants of the plains, who may from time to time visit the isolated hill-villages. The number of acres under cultivation has been estimated at 177. The average quantity produced per acre is about 490 *sers* (8¾ cwt.) Each plant produces on an average eight leaves fit for consumption: in one acre there are about 10,980 plants, and 176 leaves go to the *ser*. The cost of cultivation can hardly be ascertained, as the hill people employ no hired labour. The heavy work of culture is performed by the men, and the lighter duties by the women and children of each family. Taking the ordinary price of local labour at the prevailing rates, 5 *ánnás* (7½d.) per diem, the average cost per acre may be estimated at Rs. 8 (16s.) The quality and price of the tobacco produced in different parts of the District vary considerably. In the Headquarter Subdivision the quality is not very good, and the rate of selling varies from two to three *ánnás* a *ser* (1½d. to 2¼d. per lb.), according to demand and supply. There is only one variety of seed known and cultivated; and the quality of the produce naturally varies from different external causes, as selection of ground, care of culture, &c. In the Sangu Subdivision there are three qualities of tobacco recognised. The first and best sort is the *khoa-doung*, so called from the name of the valley on the Mátámúrí river, where alone it is found. The word *khoa-doung* is Burmese, and signifies "pigeon's wing." It is the name of a certain species of rock which is found on the Mátámúrí, concerning which the belief pertains that where this rock protrudes from the earth on one bank of the river, the opposite shore will afford the best soil for the culture of tobacco. The excellence of this particular sort of tobacco may be fairly attributed to speciality

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of soil, rather than to any peculiar mode or extra care in culture. This belief is greatly strengthened by the fact that the seed of this variety of tobacco when sown elsewhere only produces an ordinary crop. The second quality of tobacco in the Sangu Subdivision is known as *mri-khyoung*, or Mátámúri tobacco, *mri-khyoung* being the Burmese name for the Mátámúri river. This quality is the ordinary sort grown throughout the whole valley. The third quality is the *rigre-khyoung*, or Sangu river tobacco. This description is raised entirely in the Sangu valley.

'The prices of these three sorts of tobacco are as follow: (1) *khoa-doung*—9 *ánnás* per *ser*, or Rs. 22/8 per *maund* (£3, 1s. 5d. a cwt.); (2) *mri-khyoung*—8 *ánnás* per *ser*, or Rs. 20 per *maund* (£2, 14s. 7d. a cwt.); (3) *rigre-khyoung*—6 *ánnás* per *ser*, or Rs. 15 per *maund* (£2, os. 11d. a cwt.)

'There is also a dwarf variety of tobacco met with in the Sangu Subdivision. It is, however, of very inferior quality, possessing only the advantage of being very hardy, and susceptible of cultivation in places where the better sorts would not thrive. This dwarf tobacco, and the rejected leaves of the second and third qualities above-mentioned, are sold to the poorer classes at about 3 *ánnás* per *ser*, or Rs. 7/8 per *maund* (£1, os. 5d. a cwt.)

'Tobacco is universally and largely consumed by all the hill tribes. They smoke it as cheroots and also in pipes; they chew the leaf, or eat it as an adjunct to *pán*, of which they are inordinately fond. Tobacco-water is also bottled and used as an astringent and preservative for the teeth and gums.

'There is but one method of tobacco cultivation, which is common to the whole District. It is rude and primitive, but apparently answers the purpose of producing good tobacco, as the best variety of *mri-khyoung* is said to be of peculiarly delicate flavour, certainly not inferior to good Manilla produce.

'The mode of culture is as follows. A spot of land is selected on the river bank, about a month after the rivers have fallen, subsequent to the rains (in November or the latter part of October). By preference the ground should be alluvial—that is, it should have been submerged by the high water in the rains, and have been exposed to light and air long enough for a good crop of jungle-grass and weeds to spring up before cultivation begins. The undergrowth is cleared, collected in heaps, and burnt; the ashes thus obtained form the sole fertiliser used by the cultivators. The soil should be light and friable; it is

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not prepared or broken up in any way for the reception of the seed, which is simply scattered broadcast over the ground. A space equal in extent to one-half of the actual cultivation is thus sown, and the spot left to itself. In about five to six weeks' time the seed, having germinated, springs up, and the young crop having reached a height of some four inches, the transplanting is commenced; the strongest half of the plants are removed, and planted at distances of about a foot apart in the remaining half of the land. The transplanting is performed, if possible, in the evening, so that the plants may have the benefit of the night dew and cool temperature.

'After the transplanting is finished, the plot will be roughly fenced in with slips of bamboo, and the crop be watched and tended. The ground is kept clear of weeds, grubs and caterpillars are destroyed, and the plants watered. For about a week after transplanting, water is given twice a-day, in the morning and evening; after that it is only occasionally administered, as the appearance of the plants seems to indicate. In about two months after the plants are well rooted, the terminal or top shoot of the plant is nipped off, to prevent its further upward growth, the plant being kept down by this process to about half its nominal height.

'The collection of the crop begins about the month of March, and continues until April. The plants are not cut down until the whole crop is gathered: they are allowed to remain standing, the weaker or redundant leaves being plucked off from time to time. If left to itself, the plant would throw out some 50 to 60 leaves, but these would be of low quality and flavour. The leaves plucked from time to time are thought very inferior, and in many instances are thrown away. It is the last six to eight leaves remaining on the plant which are of superior quality, and which are specially gathered and stored. In about three or three and a-half months after planting, the crop approaches maturity. This is indicated by the appearance of the leaves, which become of a reddish colour, and small red spots break out here and there upon their surface. The thickness, brittleness, &c., of the leaf are also signs of maturity.

'In gathering the crop, the leaves are not usually removed from the stalk; but, when practicable, the stalk is cut into small pieces, upon each of which remain two leaves of tobacco. This arrangement is favoured by the growth of the plant, the leaves being generally in pairs, one on each side of the stem. The pairs of leaves are arranged in a thin layer along a slip of bamboo, upon which is super-

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posed another slip, confining as with a clamp the small piece of stalk left to each pair. Each layer should be only two leaves thick, and about six to eight feet long. The leaves, finally, are hung up in rows of layers inside the house of the owner, and here they are allowed to remain. The rows are not too close together, and the tobacco has every advantage of dryness and ventilation. This drying process lasts for about a month or five weeks, by which time the leaf grows fit for packing. The length of this period, however, naturally depends much upon the state of the atmosphere, as the fall of rain, or any excessive moisture of the air, would retard the process. The leaves are then taken down and cleared from dust and dirt, and are packed afresh in rows between bamboo clamps as before. Each row is about 18 inches long, and contains something over a quarter of a *ser* (½ lb.) of tobacco. The leaves packed thus in rows are stowed in baskets, and either kept for consumption or sold, as inclination or need may dictate.

'The quantity of tobacco exported annually may be roughly estimated as follows: from Mátámurí, 80 *maunds;* Sangu, 50 *maunds;* Head-quarters Subdivision, 50 *maunds;* Phení, 15 *maunds:* total, 195 *maunds*, or 143 hundredweight. The greater portion of the Mátámurí exports finds its way, *viâ* Cox's Bázár, to Akyáb, where it is manufactured into cheroots for the local market.'

CAPITAL.—Money is plentiful in the District; but the people have a high standard of living, and hence, as the Collector stated in 1871, there is probably no great accumulation of coin. Surplus money is usually invested in land. The Collector reported in 1871 that the interest on small pawning transactions was then 25 per cent.; 18 per cent. is now (1875) the usual rate charged. Large transactions, with a mortgage on moveable property, are almost unknown in the District. When land is mortgaged, the interest is about 12 per cent. or even less, if the security is first class. In the case of a person buying an estate, from 4 to 5 per cent. is considered a fair return for the capital invested in the purchase. Agricultural advances are, the Collector stated, almost unknown, and are hardly ever required by the cultivators. There is no large native bank in the District, but a branch of the Bank of Bengal was opened at Chittagong in 1873. In the town of Chittagong there are several large money-lenders. In the villages money is lent by shopkeepers, and also by some of the more wealthy cultivators and subordinate landlords. The value of the exports from the port of Chittagong far exceeds the value of

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the imports, but of those exports a very large proportion is derived from the Districts of Noákhálí and Tipperah.

IMPORTED CAPITAL.—No industry conducted by European agency, and requiring a large imported capital at the commencement of operations, is carried on in this District. Most of the tea-gardens in the District were begun on a small scale, and additional land has been gradually brought into cultivation. Indigo and silk are not produced in Chittagong.

THE TEA INDUSTRY IN CHITTAGONG.[1]—The introduction of tea into Chittagong District dates from the year 1840. In that year Mr Sconce, the Collector, received some tea-seed from Assam, and three China plants from the Botanical Gardens: these were put down in the 'Pioneer' Garden in the Sadr Station, and in 1843 tea was first manufactured in Chittagong. In November 1862, Dr J. B. Barry visited Chittagong, and caused 20,000 acres of land to be taken up on his account. After this, other speculators came forward, applications for allotments of waste-lands poured into the Collectorate, and a number of gardens were opened out, many of which failed, either through the fault of the managers, or from unsuitable sites having been chosen. Most of the lands intended for tea-planting are held in fee-simple, having been purchased under the Waste-Land Rules. Rich land, with good drainage, and facilities for irrigation, is considered the best for the growth of tea; but in Chittagong most of such sites—at least those easily accessible—have been already taken up for cultivation. However, the Collector reported, in 1873, that there is yet a sufficiency of moderately good tea-land in the District. Planters complain generally that, though sufficient rain falls during the year, its distribution is not favourable for tea. There is a want of rain in the early part of the season, and the months of March, April, and May are particularly trying to the plants. The heavy rainfall during the months of July, August, and September is also objected to by the planters. Owing to so much of the land taken up for tea being situated on hills, the want of rain in the spring cannot be supplied by artificial irrigation, except at a very heavy outlay. The class of plants in the gardens is chiefly hybrid, but there are some Assam indigenous and China teas. High-class hybrid seems to be preferred, and to thrive best in this District. The manufacture of green tea in Chittagong

[1] This account of tea culture in Chittagong is taken chiefly from a report submitted to Government in 1873 by the Commissioner, Mr Hankey.

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has now ceased. Of black tea, the greater part of the produce is classed as Pekoe or Pekoe Souchong, Souchong, and Congou. Local labour is generally employed, and preferred by the planters, but during recent years it has been found impossible to obtain a sufficient supply. The number of imported coolies in the years 1873-74 and 1874-75 was 200 and 654 respectively. But there would probably be none at all, the Commissioner stated, if the high rate of wages offered in Arákán did not attract a large number of labourers from Chittagong. These men return to attend to their own cultivation in June. During this and the following months they are engaged in ploughing and sowing, and thus the planters, at the busiest time of the season, find it difficult to get sufficient local labour. The imported coolies are of the class generally known as Dhángars. They come from the western Districts, and are the same as those selected for Assam, Sylhet, and Cachár. The contract-rate of wages for imported coolies in 1873 averaged Rs. 5 (10s.) per month for men, and Rs. 4 (8s.) for women. The local rate was, at the same date, Rs. 6 (12s.) for tea-rollers, or factory hands; Rs. 5 (10s.) for ordinary coolies, or hoers; and Rs. 2 to Rs. 4 (4s. to 8s.) for adults or children employed in plucking the leaf. The following Statement (I.), compiled by the Collector, shows the state of tea cultivation in the District of Chittagong in the year 1872; and Statement II. shows the quantity and estimated value of tea exported from Chittagong during the six years ending 1873-74. From the latter statement it appears that both the amount and value of the tea exported have progressively increased year by year.

I.—STATEMENT SHOWING CONDITION OF TEA CULTURE IN THE DISTRICT OF CHITTAGONG IN THE YEAR 1872.

No. of Plantations.	Area in Acres.			Approximate Yield in lbs. avoirdupois.	Average Yield in lbs. per Acre of Mature Plant.
	Under Tea Cultivation.	Taken up for planting, but not yet planted.	Total.		
13	1,203	23,687	24,890	205,112	198

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II.—STATEMENT SHOWING QUANTITY AND VALUE OF TEA EXPORTED FROM CHITTAGONG IN THE SIX YEARS ENDING 1873-74.

Year.	Chests Exported.	Estimated Value.
1868-69	502	£4,016 0
1869-70	1,271	10,168 0
1870-71	1,963	15,827 10
1871-72	2,841	25,214 2
1872-73	3,342	27,977 6
1873-74	4,427	30,147 14

The mania for tea-planting speculations in the years 1862 to 1865[1] gave a great impetus to the buying of waste land in Chittagong, with the intention of forming tea-gardens. The applicants were chiefly Europeans, and often the representatives of Companies got up for the purpose. The aggregate area of waste lands, for which applications were made, was an enormous proportion of the total area of waste lands within easy reach of a river, a road, or a village-path. In one valley, between two ranges of hills, the whole of the waste lands on both sides of the borders of the cultivation, extending from the ninth to the fortieth mile-post of the road passing through the valley, were applied for. One hundred and one applications were received by the Collector of Chittagong for 215,730 acres of land.

In the waste-land sales, *noábád* uncultivated lands (for which the holders had no claim to resettlement) were purposely included; and through the negligence or ignorance of the rightful holders, a considerable area of settled *noábád* land, and a good deal of land held under various rights and titles, passed also into the hands of the lot purchasers. Occasionally, but rarely, the early operations of the tea-planters disclosed to settlement-holders the fact of their settled lands being sold; but in many instances this was not discovered until a long interval had elapsed—often not till after the time within which objections could be raised had expired.

In the year 1865, an antagonistic feeling sprung up between the managers of waste lots and the natives of the different villages. *Tálukdárs* sometimes found their lands taken into the lots, and no compensation paid in consequence. Villagers of all classes often found that the manager either refused to allow grass, bamboos, and jungles to be cut at all, or only on payment, and the same as regards

[1] The remainder of this account of the tea industry of Chittagong is mainly derived from a report submitted in 1871 to the Board of Revenue by the Commissioner, Lord Ulick Browne.

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grazing cattle on the waste lands. At the same time, the majority of managers or owners did not try to make a profit in those matters; some allowed everything free of charge over about 2,500 acres out of 3,000, only reserving 500 for their own wants. Most charged the merest trifle as an exercise of their rights of ownership, and only one or two charged high rates.

There was a general failure in the suits instituted against the lot-holders; and in many instances the villagers tried the effect of a stubborn resistance to the tea-planters, persisting in grazing their cattle in, and cutting produce from, the lots, in spite of the planters' prohibition. The planters then seized the cattle for trespass, and at some inconvenience sent them a long way to the nearest cattle-pound. Charges of theft also were made, after full warning, against the villagers caught stealing forest-produce; but after a little while the planters found they could not get a conviction, for a reason very characteristic of Chittagong. Their servants generally lived in or near the neighbouring villages, and on the servants giving evidence against the villagers, the latter burnt down their houses. Before long the quarrels terminated in the destruction of tea-plants, and in a few instances in the firing of tea-houses, and even in one or two instances of the bungalows in which the planters lived.

In order to allay the bad feeling between the lot-owners on the one hand, and settlement-holders and villagers on the other, it was decided that the waste lots that had not been professionally surveyed should be surveyed and demarcated, and either the settled lands restored or compensation paid for them. As a general rule, the lot-owners and managers were accommodating and reasonable, and the measures adopted were eminently successful. The bad feeling that existed has now to a great extent subsided; and the Collector reported in July 1874 that during the preceding year the relations between the planters and the people of the neighbouring villages had, with two exceptions, been generally satisfactory.

Societies or Institutions.—A society called the Chittagong Association was established in Chittagong shortly after the Lieutenant-Governor's visit in January 1875. The object of the Association is to promote the good of the District, and to bring to the notice of Government or of the local authorities any reform that may be considered desirable. The subscription necessary to constitute membership is two Rupees (4s.) per annum. The Chittagong Association is a branch of an older society—the Chittagong People's Association in Calcutta. This Association is composed of educated

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natives of Chittagong living in Calcutta. One of its chief objects is to promote female education, and the Association patronises some five or six girls' schools in the interior of the District.

INCOMES AND INCOME-TAX.—Throughout the whole District only 876 incomes were assessed in 1870-71, as exceeding £50 per annum. The total amount of these 876 incomes was about £100,000, and the amount of income-tax realised was £3,161, 12s. In the following year the tax was reduced from an average rate of 3⅛ per cent. to 1¼ per cent., and the minimum of incomes liable to assessment was raised to £75 per annum; the amount of the tax then realised for the year 1871-72 was only £809, 10s. In Chittagong District, however, wealth is so diffused among the whole population that the income-tax can give, the Collector stated in 1871, no clue to the condition of the people.

REVENUE AND EXPENDITURE OF THE DISTRICT.—Todar Mall, Akbár's Finance Minister, treated Chittagong as part of the Muhammadan dominions, and in the year 1582 fixed its assessment on the rent-roll of the Empire at Rs. 285,607. Chittagong was, however, then a province of Arákán, and it was not till 1665 that Chittagong was conquered by Shaistá Khán, and completely incorporated with the Mughul Empire. On the conquest of Chittagong by the Mughuls, it does not appear to have been at once assessed for the payment of Government revenue, and even the expenses of the troops maintained for its defence against the Maghs were borne by the Dacca Treasury. As, however, the Muhammadan rule became more secure, the District was assessed, and by the year 1713 the revenue amounted to Rs. 68,421. Chittagong was ceded to the English in 1760. It contained then an area of 2,987 square miles, and (including the grants for the maintenance of a military force) it yielded a revenue of *sikká* Rs. 323,135.

The Collector has furnished me with tables showing the gross revenue and expenditure of the District for the years 1859-60 and 1870-71. These tables, however, contain so many items which are mere matters of account, transfer, and deposit, as to be absolutely worthless for comparative purposes. I am not in a position to eliminate these superfluous items for the earlier year; and, consequently, I have thought it best to omit altogether the figures for 1859-60. For 1870-71 I have been able to strike out all such items. The following balance-sheet shows the net revenue and expenditure of Chittagong District for that year :—

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BALANCE-SHEET OF CHITTAGONG DISTRICT FOR 1870-71.

NET REVENUE.				NET EXPENDITURE.			
(1) Land Revenue,	£73,792	15	8	(1) Collectors' Establishment and Contingencies,	£9,260	5	4
(2) Custom,	99,218	10	0	(2) Magistrates' Establishment and Contingencies,	632	13	8
(3) Opium,	12,119	16	0	(3) Civil and Cessions Court Establishment,	16,309	14	4
(4) Excise,	2,331	17	6	(4) Share of Commissioners' Pay and Establishment,	1,056	7	2
(5) Stamp Revenue,	25,483	0	8	(5) Police,	13,848	14	0
(6) Income Tax,	2,839	17	9½	(6) Jail and Lock-up,	3,982	3	4¾
(7) Registration,	486	16	6½	(7) Municipality, Pound, and other charges towards which local funds contribute,	5,767	10	0
(8) Jail Manufactures,	295	19	6	(8) Education,	2,127	17	5
(9) Fines,	638	10	0	(9) Port Department,	494	7	0
(10) Waste Land Receipts,	122	12	0	(10) Medical Department,	965	17	6¾
(11) School Fees and Subscriptions, &c.,	945	14	8	(11) Public Works Department,	1,010	0	0
(12) Post Office,	430	8	8	(12) Law Charges,	59	0	0
(13) Profits of Surveying Establishment,	149	1	1	(13) Church Establishment,	20	8	0
(14) Process Fees,	841	6	9	(14) Keep and feed of Government Elephants,	413	18	4
(15) Miscellaneous Receipts,	1,420	12	0	(15) Circuit House Establishment,	32	13	0
				(16) Burial Ground,	7	4	0
				(17) Miscellaneous Items,	47	2	0
Total,	£221,116	18	10	Total,	£56,035	15	2½

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LAND-TAX.—The land-tax forms the most important, though not in every year the chief, source of revenue of the District. The following Table I. gives the number of estates upon the rent-roll of the District in the years 1790, 1800, 1850, and 1870; and also shows the number of registered proprietors, and the amount of land-revenue that they paid. Table II., furnished by Mr Veasey when Officiating Collector, gives the area of each description of estate in the District, as well as the revenue paid by each class.

I.

STATEMENT SHOWING THE NUMBER OF ESTATES UPON THE RENT-ROLL OF THE DISTRICT, WITH THE LAND-REVENUE THEY PAID, AND THE NUMBER OF REGISTERED PROPRIETORS PAYING RENT TO GOVERNMENT.

	1790.	1800-01.	1850-51.	1870-71.
Number of estates paying rent to Government, .	3,376	3,005	40,764	29,408
Number of registered proprietors or co-parceners,	5,384	5,186	61,040	52,047
Total land-revenue paid, .	£51,412	£51,044	£78,414	£75,200
Average land-revenue paid by each estate, . .	£15 4 6¾	£16 19 8¾	£1 18 5½	£2 11 1½
Average land-revenue paid by each proprietor or co-parcener, . . .	£9 10 11¾	9 16 10¾	£1 5 8½	£1 8 10¾

II.

AREA OF EACH DESCRIPTION OF ESTATE IN THE DISTRICT IN 1875, AND THE LAND-REVENUE PAID BY EACH CLASS.

Description of Estate.	Area in Acres.	Revenue payable to Government.
1. *Tarafs*, ...	267,872	£44,313 14 1¾
2. *Jaynagar mahál*, ...	32,202	908 3 6½
3. Resumed *lákhiráj* tenures, . .	66,431	7,143 9 9¾
4. Recently constituted *zamíndáris*, .	24,710	784 19 6¾
5. *Noábád táluks* admitted to permanent settlement, ...	10,590	925 5 2½
6. Rent-free holdings and waste lots, .	84,271	... ...
7. *Khás mahals*, ...	67,386	3,689 11 7½
8. *Noábád táluks* paying direct to the Collector, ...	193,710	10,928 10 0
9. Circle farms, ...	182,830	6,341 0 4½
Total, . . .	930,002	£75,034 14 3¼

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CUSTOMS DEPARTMENT.—The profits of the Customs Department are almost entirely derived from the duties levied on rice exported from Chittagong and on salt imported into the District. In the year 1850-51, the expenditure of the Customs Department was £628, 16s. as against receipts to the amount of £402. In 1860-61, the receipts were £4,327, 4s., and the expenditure £670, 12s.; while in the year 1870-71, the receipts amounted to £101,734, 18s., and the expenditure to only £2,516, 8s. The profits of the years 1870-71 were, therefore, £99,218, 10s., as against £3,656, 12s. in 1860-61. The receipts as well as the profits of the Customs Department were slightly less in the years 1873-74 and 1874-75 than in the years 1870-71. The following table shows the export duty levied on rice (husked and unhusked) and on other articles, and also the import duty levied on salt and on other articles during the years 1850-51, 1860-61, 1870-71, and 1873-74:—

Year.	Export Duty.		Import Duty.		Total.
	Rice.	Other Articles.	Salt.	Other Articles	
1850-51	£177 10	£44 18	...	£179 12	£402 0
1860-61	3,399 18	66 8	...	834 14	4,301 0
1870-71	15,241 18	64 16	£85,763 8	513 16	101,583 18
1873-74	23,396 16	22 0	73,951 2	655 8	98,025 6

There was no import-duty levied on salt in the years 1850-51 and 1860-61, as the manufacture of salt by Government within Chittagong District had not then been discontinued, and the income derived from salt was then the profit on manufacture, and not a duty levied on importation.

MAGISTERIAL, CIVIL, AND REVENUE COURTS.—The following table shows the number of Courts, and also the number of Covenanted Officers, in the District, in the years 1860-61 and 1870-71:—

	1860-61.	1870-71.
Number of Magisterial Courts, . .	9	10
Number of Civil and Revenue Courts,	30	30
Number of Covenanted Officers at work throughout the year, . .	6	7

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RENT LAW.—The number of rent-suits, and the number of miscellaneous applications under Act X. of 1859, or under laws based upon it, are shown in the following statement :—

	1861-62.	1862-63.	1866-67.	1868-69.
Number of original suits instituted, .	11,373	8,619	6,753	5,408
Number of miscellaneous applications in cases exclusive of the original suits, ...	3,899	5,144	5,894	4,898

POLICE.—For police purposes Chittagong District is divided into the following thirteen *thánás* or police circles : (1) Chittagong ; (2) Kumiriá ; (3) Hátházári ; (4) Mirkásarái ;[1] (5) Phatikchari ; (6) Ráoján ; (7) Patiá ; (8) Sátkániá ; (9) Máskhál (Maheshkháli) ; (10) Chakiriá ; (11) Rámu ; (12) Cox's Bázár ; (13) Ukhiá. There are also the following thirteen police-outposts : (1) Phení ; (2) Sitákund ; (3) Ranguniá ; (4) Párki ; (5) Anwárá ; (6) Bánskháli ; (7) Jaldi ; (8) Duláházará ; (9) Hárbáng ; (10) Kutabdiá ; (11) Garjaniá ; (12) Teknáf ; (13) Nihlá. The Police force consists of three distinct bodies—the Regular or District Police ; a Municipal Police for the protection of the town of Chittagong ; and a Village Watch or rural police, paid for by the village residents. The following Statement shows the actual strength and cost in 1871 of the three branches of Police in the District, as well as their strength and cost when compared with the area and population of the District. The population of the District has been taken from the Census Report of 1872 :—

[1] Sanction was given in August 1875 to the transfer of the police circle of Mirkásarái to the District of Noákháli.

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STATISTICS OF THE POLICE OF THE DISTRICT OF CHITTAGONG IN 1871.

	Total Cost. [This includes Salaries, Travelling Allowances, Contingencies, and all other Expenses.]	Number of European Superior Officers.	Average Annual Pay of Ditto.	Number of European Subordinate Officers.	Average Annual Pay of Ditto.	Native Officers.	Average Annual Pay of Ditto.	Number of Constables.	Average Annual Pay of Ditto.	Aggregate Strength of all Ranks.	Proportion of Police per Square Mile of Area.	Proportion of Cost per Square Mile of Area.	Proportion of Cost per Head of Population.
													d.
Regular Police,	£7,927 10 0	1	£720 0 0	2	£120 0 0	69	£38 3 6	363	£7 17 9	435	·17	£3 3 8½	1.7
Village Watch,	5,163 12 0	...	..	...	...	...	...	2648	1 19 0	2648	1·06	2 1 6	1.1
Municipal Police,	757 12 0	...	...	1	120 0 0	4	15 0 0	70	7 8 5	75	7·69	77 14 0	8.9
Total	£13,848 14 0	1	£720 0 0	3	£120 0 0	73	£36 18 1	3081	£2 15 5	3158	1·26	£5 10 10½	2.9

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The whole police force of the District—Regular, Village, and Municipal—consisted in 1871 of 3,158 men, maintained at a cost of £13,848, 14s. Taking then the population, area, and number of houses according to the Census Report of 1872, there was in 1871 an average of one constable or village watch for every ·79 square miles, for every 62 houses, and for every 357 of the population. Of the Municipal Police a large majority are Muhammadans, but of the Regular District Police by far the majority are Hindus and Maghs.

The following statement shows the work done by the police in the prosecution of criminals during the year 1871 :—

1	2	3	4	5
Number of Arrests made by the Police, either of their own motion or by order of a Magistrate.	Number of Complaints of Offences Registered.	Number of Cases sent by the Police to Magistrates.	Number of Convictions obtained in the Cases referred to in column 3.	Number of Acquittals in Cases referred to in column 3.
938	940	359	537	348

In the preceding statement the number of convictions is given, and not the number of cases in which convictions were obtained, as in some cases one or more defendants may have been convicted, while others prosecuted in the same case were acquitted.

CRIMINAL CLASSES. THE JAIL.—With the exception of arson, heinous crimes are rare in Chittagong District; the most common offences are theft, criminal trespass, and assault. The majority of the prisoners in the jail belong to the lower classes of Muhammadans, but there are no offences characteristic of any particular caste or class. The principal branches of labour and manufacture carried on in the District Jail during the year 1870 were brick-making, oil-pressing, bamboo, rattan, and reed work, gardening, gunny and cloth manufacture. The following table gives the statistics of the Chittagong District Jail and the Cox's Bázár Lock-up for the years 1857-58, 1860-61, and 1870 :—

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STATISTICS OF CHITTAGONG JAIL AND THE LOCK-UP AT COX'S BAZAR FOR THE YEARS 1857-58, 1860-61, 1870.

Year.	Average Daily Number of Prisoners in Jail.	Total Number admitted to the Jail.	Total Number released [excluding Deaths, Escapes, and Transferences].	Total Number discharged [including Deaths, Escapes, and Transferences].
1857-58, . .	153	478	278	509
1860-61, .	402	476	444	529
1870, .	227	768	734	751

The average daily number of prisoners in the Jail at Chittagong and the Lock-up at Cox's Bázár in the year 1870 was 227, or 1 to every 4,966 of the population as given by the Census of 1872. The number of prisoners admitted to the hospital during the year was 301, and there were five deaths in jail during the year. The total cost of the Jail and Lock-up for the year 1870 was £1,796, 12s. 10d.; but this not only includes the cost of rations, clothing, hospital, repairs, and all jail expenses, but also the expenditure on manufactures, and a charge of £290, 1s. 3d. for the police-guard; the charge for the police-guard is, however, included in the general police budget of the District. Excluding the expenditure on manufactures, the total cost of the Jail was £1,272, 4s. 7¾d., or £5, 12s. 1d. for each prisoner. The total profit on jail manufactures during the year was £295, 19s. 6d., and the average amount earned by each prisoner employed on jail manufactures was £2, 17s. 6d.

EDUCATIONAL STATISTICS.—An English school was first established by Government in Chittagong in the year 1836, and in 1869 a High School was opened in connection with it. This school was, however, closed in 1872, owing to want of funds. Since the introduction of the new Government scheme for the diffusion of primary education, there have been established (up to the 31st March 1873) 45 schools, with 1,512 pupils. Although the Muhammadans amount to 70·5 per cent. of the District population, still by far the majority of the pupils in the Government schools are Hindus. The Muhammadans, however, attend the Government vernacular schools in

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considerable numbers, and additional instruction in Persian and Arabic is provided for the benefit of Muhammadans at the Chittagong District school. Five-sixths of the Hindu students attending the Government-aided vernacular schools, in the year 1872-73, were reported to belong to the three upper castes.

Apart from Government aid or Government inspection, Chittagong District stands exceptionally high in the general diffusion of indigenous elementary education. In 1871-72, there were reported to be 107 Bengali *páthsálás*, 110 Persian or Arabic *maktabs*, and 20 Sanskrit *tols*, beyond the reach of inspection by the Educational officers. In the year 1872-73, at least 954 such schools were known to exist, besides those returned in the Educational reports. In 1874, the Commissioner reported that there were then 'no less than 1,480 indigenous and unaided schools of various kinds, not under Government supervision or control; and in these schools no less than 23,953 pupils receive instruction—that is, about three times the number of pupils to be found in the inspected and aided schools of the District.' In the central police circles there is said to be hardly a village in which there is not at least one *páthsálá* (elementary vernacular school). In Chittagong District there are also about 30 Magh *khiongs*, where some 750 boys are taught by the *rauli* or priest; five of the *khiongs* are in the *sadr* Subdivision among a Rájbansí population, and in them Bengali is taught. The rest are in the Cox's Bázár Subdivision, and their construction and character is of the regular Burmese type. The most important school not under Government is the Albert English School in the town of Chittagong. It was started in order to relieve the pressure on the Government school, which was not large enough for the numbers who sought admission.

The following tabular statement shows the progress of education in the District during the fifteen years ending 1870-71. Since the year 1870-71, the number of Government and Government-aided Schools has largely increased.

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE DISTRICT OF CHITTAGONG FOR THE YEARS 1856-57, 1860-61, 1870-71.

CLASSIFICATION OF SCHOOLS.	Number.			Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
1. Government Higher English School,	...	...	1	...	...	3	...	...	2	...	...	...	...	...	5
2. Government English Schools,	1	1	1	138	180	123	28	25	44	17	17	13	183	222	180
3. Government Vernacular Schools,	...	...	3	...	...	36	...	...	12	...	...	31	...	...	79
4. Institutions for Special Education,[1]	...	...	3	...	...	38	...	...	10	...	...	42	...	...	90
5. Aided English Schools,	1	...	12	115	...	281	51	...	119	9	...	30	175	...	430
6. Aided Vernacular Schools,	...	...	17	...	...	428	...	...	167	...	...	46	...	...	641
7. Aided Girls' Schools,	...	...	1	...	...	...	...	...	...	...	...	48	...	...	48
Total,	2	1	38	253	180	909	79	25	354	26	17	210	358	222	1,473

[1] The Institutions for special education consist of (1) a Law Class, (2) a Training School for *pandits* (vernacular teachers), (3) a Training School for English Masters.

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE DISTRICT OF CHITTAGONG FOR THE YEARS 1856-57, 1860-61, 1870-71.—*continued.*

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Fees, Subscriptions, Donations, &c.			Expenditure.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Government Higher English School,	...	...	242 8 11	...	...	48 6 7	...	...	290 15 6
2. Government English Schools,	290 13 1	318 12 2	72 2 6	217 8 11	250 14 11	362 4 7	508 2 0	569 7 1	434 7 1
3. Government Vernacular Schools,	...	...	74 12 11	...	...	14 8 2	...	...	89 1 1
4. Institutions for Special Education,	...	...	509 16 6	...	...	107 0 0	...	...	616 16 6
5. Aided English Schools,	6 1 3	...	168 6 8	41 3 6	...	265 4 3	31 3 2	...	428 9 11
6. Aided Vernacular Schools,	...	...	102 11 4	...	...	112 11 1	...	...	208 7 4
7. Aided Girls' Schools,	...	...	22 0 0	...	...	36 0 0	...	...	60 0 0
Total,	296 14 4	318 12 2	1,191 18 10	258 12 5	250 14 11	945 14 8	539 5 2	569 7 1	2,127 17 5

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POSTAL STATISTICS.—The following tabular statement shows the increase of the work of the Post Office in the District between the years 1861-62 and 1870-71. In 1861-62, the expenditure exceeded the income by £877, 18s. 5d.; in 1870-71, the income exceeded the expenditure by £430, 8s. 8d.

POSTAL STATISTICS OF CHITTAGONG DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Service Letters, .	19,272	16,323	21,024	22,418	...	Returns not received.
Private Letters, .	69,075	66,175	73,306	108,858	...	
Total, . .	88,347	82,498	94,330	131,276	120,558[1]	
Newspapers, .	7,342	756	13,858	1,538	16,958	
Parcels, . .	2,690	451	1,555	768	1,874	
Books, . . .	1,069	113	1,304	217	2,918	
Grand Total, .	99,448	83,818	111,047	133,799	142,308	
	£ s. d.		£ s. d.		£ s. d.	
Sale of Postage Stamps, .	260 11 3		539 7 0		841 18 0[2]	
Cash Collections, .	321 4 10		383 16 5		545 10 0	
Total Postal Receipts, .	581 16 1		923 3 5		1,387 8 0	
Total Postal Expenditure,	1,459 14 6		744 12 6		956 19 4	

TELEGRAPH STATISTICS.—The only telegraph line now open in the Chittagong District is that between Dacca and Mangdu, in British Burmah. The line from Dacca to Chittagong was completed about the end of 1859. There are two offices in Chittagong District—one at Chittagong town, and the other at Rámu, close to where the line leaves the District. The length of the telegraph line from the Phení river, where it enters the District, to Chittagong, is 48 miles; and from Chittagong to Rámu, 85 miles. From November 1871 to May 1875 there was also a line open from Chittagong town to Rángámátí, the Headquarters of the District of the Chittagong Hill Tracts; but the office at Rángámátí was closed on 1st May 1875. The following table shows the work done by each of the offices at

[1] Service and private letters are not shown separately for 1870-71, as all letters paid alike.

[2] Exclusive of £38, 15s. 0d. received for sale of service-stamps for official correspondence. Service-stamps were first introduced in 1866.

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Chittagong and Rámu during the year 1873-74. There was a profit made by the Chittagong office of £371, 2s. 1½d.; but at Rámu there was a loss of £276, 9s. 1½d.; so that there was altogether a profit of only £94, 13s.

TELEGRAPH STATISTICS OF CHITTAGONG DISTRICT FOR THE YEAR 1873-74.

Office.	Messages—1873-74.				Number of Paid Messages and Indian Share of Collection.							
					State.		Private.		Total.			
	Sent.	Received.	Transit.	Total.	No.	Value.	No.	Value.	No.	Value.		
Chittagong, . .	5,389	5,208	18,554	29,151	183	£67 1 0	4,689	£1,361 9 7½	4,872	£1,428	10	7½
Rámu, ...	322	530	726	1,578	6	8 14 0	273	52 3 0	279	60	17	0
Total, ...	5,711	5,738	19,280	30,729	189	£75 15 0	4,962	£1,413 12 7½	5,151	£1,489	7	7½

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ADMINISTRATIVE DIVISIONS.—Chittagong District is divided into two Administrative Subdivisions—viz., the Headquarters Subdivision and the Subdivision of Cox's Bázár. The following statement, furnished by the Commissioner, shows the strength and cost of administration in the two Subdivisions in the year 1870-71 :—

1. Names of Subdivisions.	2. Number of Revenue and Magisterial Courts.	3. Strength of Police—*i.e.*, total number of Officers and Men.	4. Number of Chaukidárs (Village Police).	5. Total Cost of Administration, Police, and Chaukidárs (Village Police), as shown in Columns 2, 3, and 4.
(1) Headquarters Subdivision, Chittagong,	21	393	2,350	£50,917 0 0
(2) Cox's Bázár Subdivision, ...	2	116	298	3,799 6 0

THE HEADQUARTERS SUBDIVISION, with the municipality of Chittagong, contains an area of 1,621 square miles, with 848 villages, 171,540 houses, and a total population of 986,214 souls, of whom 287,027 are Hindus, 684,869 Muhammadans, 13,251 Buddhists, 1,049 Christians, and 18 of other denominations. The proportion of Muhammadans to the total population is 69·5 per cent.; and the proportion of males to the total population is 47·3 per cent. The average number of persons per square mile is 608; the average number of villages per square mile, ·52; the average number of persons per village, 1,163; the average number of houses per square mile, 106; the average number of inmates per house, 5·7. The Subdivision consists of eight police circles (*thánás*)—Chittagong, Kumiriá, Hátházári, Mirkásarái, Phatikchari, Ráoján, Patiá, and Sátkániá.

COX'S BÁZÁR SUBDIVISION was formed on the 15th May 1854. It contains an area of 877 square miles, with 214 villages, 25,564 houses, and a total population of 141,188 souls, of whom 14,111 are Hindus, 110,144 Muhammadans, 16,898 Buddhists, 35 Christians, and none of any other denomination. The proportion of Muhammadans to the total population is 78 per cent.; the proportion of males to the total population, 49·3 per cent. The average number of persons per square mile is 161; the average number of villages per square mile, ·24; the average number of persons per village,

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660; the average number of houses per square mile, 29; the average number of inmates per house, 5·5. The Subdivision consists of five police circles (*thánás*)—Máskhál, Chakiríá, Cox's Bázár, Rámu, and Ukhiá.

The District of Chittagong is not divided into *parganás*, or into any corresponding Fiscal Divisions.

CLIMATE.[1]—Owing to the proximity of the town of Chittagong to the coast and to the sea-breeze which usually prevails during the day, the climate is cool; but for the same reason the atmosphere is frequently loaded with moisture, causing heavy dews at night, and occasionally fogs. The following table gives details of the temperature at Chittagong for each month of the year 1873, and also the average monthly temperature for the six years ending 1873:—

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
1873 Highest maximum,	83·3	88·1	94·3	94·7	97·1	94·0	96·7	91·8	92·4	90·0	90·5	85·4	97·1
1873 Lowest minimum,	46·7	49·6	57·2	65·0	66·8	71·5	74·1	71·6	73·0	68·0	58·6	51·8	46·7
1873 Mean of maxima,	78·8	85·0	88·5	90·0	91·3	89·6	87·5	87·3	89·5	86·5	84·7	79·6	86·5
1873 Mean of minima,	54·1	58·9	66·2	73·3	75·7	77·4	76·7	76·3	76·1	72·8	65·6	59·0	69·3
1873 Mean daily range,	24·7	26·1	22·3	16·7	15·6	12·2	10·8	11·0	13·4	13·7	19·1	20·6	17·2
1873 Mean temperature,	66·4	72·8	77·8	81·4	83·1	82·6	81·2	81·2	81·9	79·2	74·9	69·0	77·6
Average temperature of six years ending 1873,	67·5	71·7	78·1	81·5	82·9	82·0	81·0	81·2	81·5	80·2	74·6	68·5	77·6

The following table gives the mean monthly pressure of the atmosphere for 1873, and also the average of monthly mean pressures for the seven years ending 1873. The barometer by which the observations were made was ninety feet above sea-level.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
Mean pressure for 1873, . . .	29 + ·894	29 + ·872	29 + ·834	29 + ·747	29 + ·682	29 + ·527	29 + ·514	29 + ·642	29 + ·674	29 + ·790	29 + ·942	29 + ·947	29 + ·755
Average of mean pressures for the seven years ending 1873, . .	·911	·860	·798	·729	·648	·542	·540	·585	·649	·761	·883	·927	·736

[1] The tabular statements are compiled from returns in the Meteorological Report for the year 1873.

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The situation of Chittagong exposes it to the brunt of the south-west monsoon, and the rainfall is generally heavy. The following table gives the monthly rainfall at Chittagong and Cox's Bázár in 1873, and also the number of days in each month on which rain was measured:—

		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Total.
Rainfall,	Chittagong,	0·35	...	...	5·71	5·34	21·29	19·36	18·49	10·95	3·95	0·23	0·72	86·39
	Cox's Bázár,	0·90	...	...	6·81	8·54	34·18	56·35	23·02	13·64	8·90	0.49	...	52·83
Number of days on which rain was measured,	Chittagong,	2	...	...	7	8	13	25	22	19	8	2	4	110
	Cox's Bázár,	1	...	...	5	9	24	30	19	16	10	2	...	116

The average yearly rainfall at Chittagong for the fifteen years ending 1873 was 105·79 inches.

The prevailing winds from March to May are from the south and west; from June to September they are from the south and east; and from October to February they are from the north and west. The following table gives the mean diurnal velocity of the wind in 1873, and also the average diurnal movement of the wind for each month in the past five years.[1] The velocity of the wind is least during the month of October, and greatest during June and July.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.
Mean diurnal velocity in 1873 (in miles),	116·9	147·8	177·9	183·5	153·8	184·9	186·9	129·5	112·5	81·5	104·6	104·8
Average diurnal velocity for the five years ending 1875,[1]	127·2	133·4	155·1	184·0	174·5	192·2	190·5	155·8	129·4	92·3	100·6	112·8

NATURAL PHENOMENON.—The following account of an earthquake at Chittagong in the last century is extracted from Captain J. H. Lewin's Account of the Hill Tracts of Chittagong. 'On the 7th

[1] The average diurnal movement for January has been calculated from the observations of four years only.

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April 1762, Chittagong was violently shaken by an earthquake, the earth opening in many places, and throwing up water and mud of a sulphureous smell. At a place called Bardavan, a large river was dried up; and at Bakar Chanák, near the sea, a tract of ground sank down, and two hundred people, with all their cattle, were lost. Unfathomable chasms are described as remaining open in many places after the shocks; and villages, some of which subsided several cubits, were overflown with water, among others Dipgaung, which was submerged to the depth of seven cubits. Two volcanoes are said to have opened in the Sitákund hills. The shock was also felt at Calcutta.' There was also a violent shock of earthquake about the year 1864 or 1865, which was accompanied by mud volcanoes.

VITAL STATISTICS.—At the end of the last and the beginning of the present century, Chittagong was considered a sanitarium, but it is now regarded as one of the most unhealthy Districts in Bengal. The late Civil Surgeon (Mr Duncan) was, however, of opinion that no great change had taken place in the District; but that in former years Chittagong was resorted to for its cool sea-breeze, and because Calcutta was then more unhealthy, and when a change of air was desired, there were few places more attractive within easy reach.

Of the present unhealthiness of the District for Europeans and for natives of other Districts there is no doubt. The Commissioner (Mr Hankey) in his Annual Report for 1872-73 says, 'I will not attempt to describe the supreme unhealthiness of Chittagong, for I could not do it justice. . . . I believe I should be warranted in asserting that no European has made any lengthened stay, who has not subsequently had constitutional reasons for regretting it during the rest of his existence.' For natives of other Districts in Bengal or of other Presidencies, Chittagong is at least as unhealthy as it is for Europeans.

As regards the general population of the District, such statistics as are available do not show that Chittagong is exceptionally unhealthy. Fresh land has been and is being constantly brought under cultivation, while the rent of land is steadily increasing, and both these facts imply a growing population. The mortality among the police for each of the years 1871, 1872, and 1873, was much below the average mortality of the whole Bengal police force; and the jail statistics of the same three years show that the rate of mortality in the jail for the three years taken together was less than that in the majority of the jails in Bengal.

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The mortuary statistics of the whole District are of no value as showing the actual death-rate, or even for purposes of comparison with other Districts. The statistics collected by special agency from certain small selected areas in the several Districts of Bengal afford some, though a very slight, means of comparison. From the returns for 1873 from the selected areas, it appears that the death-rate per thousand in the selected town area was 27·79, in the selected rural area 21·21. Neither of these rates places Chittagong among the more unhealthy half of the Districts of Bengal. From 1868 to 1871 registers of deaths were kept in five villages in different parts of the District, one of which was near Chittagong town, and one in each of the *thánás* (police circles) of Ráoján, Patiá, Sátkániá, and Bhetiári (Kumiriá). The average mortality for the four years was 49 per thousand, the lowest being 29 per 1000 in Bhetiári, and the highest 62 per thousand in Sátkániá. The principal cause of mortality in the District is fever, or fever accompanied by some other complaint. There are no trustworthy statistics as to the birth-rate in the District.

ENDEMIC DISEASES.—Every form of malarious disease is met with, but intermittent fever is the most common. The fever seldom proves directly fatal: but on its recurring again and again, it leads to enlargement of the spleen and liver, anæmia, dropsy, and death from debility. In fatal cases, it most frequently happens that death results from a concurrent attack of some other disease, generally pneumonia, dysentery, or diarrhœa, to which persons weakened by fever are very liable. Of the prisoners admitted into jail during 1869, the late Civil Surgeon reported that fifty-one per cent. suffered from some complaint of malarious origin, commonly enlargement of the spleen and general debility; and no less than forty-four per cent. of the deaths registered in the District are ascribed to fever alone. Elephantiasis is very common. The late Civil Surgeon stated that intestinal worms (Ascarides lumbricoides) were found in seventy per cent. of the bodies sent to him for *post mortem* examination by the police, and he was of opinion that the general population suffered from these parasites in the same proportion. Leprosy is not uncommon, and goitre is occasionally met with.

The Officiating Commissioner, Mr R. L. Mangles, in his Annual Report for 1873-74, gave the following causes as those to which the unhealthiness of the District may be ascribed:—

(1) The violent gale which occurred in May 1849 and submerged

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a large portion of the District, leaving, when the waters subsided, large deposits of slime and salt on the soil.

(2) The construction of the Arákán road during the Burmese war. This is said to have necessitated the felling of numerous large trees, and to have thus allowed malaria emanating from the jungly tracts and the marshy grounds on the east of the Náf, through which the road passed, to contaminate generally the atmosphere of the District.

(3) The comparatively recent alluvial formations at and near the mouths of the Karnaphulí and other large rivers, and those near Kutabdiá island. These *chars*, which remain under water at flood-tide, appear again during ebb-tide, after receiving from the water deposits of putrid matter.

(4) The tidal creeks and *kháls*. These are simply a series of open sewers, without the advantage of ever being well flushed. Although they are regularly traversed by tidal water, yet from the slight outfall, the sewage and other refuse matters, after being carefully washed up to the most remote branches, recede but slowly as the tide falls, leaving the greater part of the solid matters behind to rot and ferment on the banks. This operation is repeated regularly every six hours. Since Chittagong has become a port, the population has greatly increased; and consequently, the filth, which is daily moving up and down the creeks and *kháls*, has increased also.

(5) The extraordinarily large number of tanks scattered over the District, which are never cleaned or well kept, and which are almost invariably choked with weeds and decaying vegetation. The number of these tanks is yearly increasing. There are, it has been reported, more than 700 tanks in the municipality alone.

No improvement in the state of the District, such as to have any appreciable effect on the public health, has been made within recent times, and the people are completely apathetic in the matter of sanitation.

EPIDEMICS.—The District is hardly ever entirely free from cholera. Before the registration of deaths was introduced, however, this disease only occasionally attracted attention, and unless the visitation was unusually severe, it passed away unnoticed. The epidemic was very severe during the latter part of 1868 and the first six months of 1869. Since the registration of deaths was introduced, on 1st April 1868, the disease has never been entirely absent from the Dis-

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trict. Of 14,882 deaths registered during 1868 and 1869, no less than 4,192, or 28 per cent., are ascribed to cholera. This percentage, however, may be erroneous, as a large number of deaths from ordinary causes are not reported; but cholera cases, on account of the attention always given to them, are more likely to be reported than deaths from other causes. Inoculation is very generally practised; and 88 per cent. of the jail population are, according to the report of the late Civil Surgeon, marked with it. The operation is performed during the cold weather; and about that time a few sporadic cases of smallpox make their appearance every year. After the inoculating season of 1868-69, smallpox made its appearance in an epidemic form, and since then the District has never been entirely free from the disease. From April 1868 to the end of 1869 the number of deaths from smallpox was returned at 669; during the year 1870-71 the number of deaths was 248, but since then the deaths from smallpox have been annually diminishing. During the year 1873 only five deaths from this disease were reported. An epidemic of smallpox took place in 1850, but no records exist showing the mortality; it appears, however, that the District did not suffer much. The late Civil Surgeon reported that, on account of the large number of the inhabitants protected by inoculation, a severe epidemic of smallpox is now scarcely possible. *Guti*, or cattle-pox, frequently makes its appearance in the District; the last outbreak was in 1867-68. A short account of the symptoms of this disease is given in the Statistical Account of the District of Noákhálí. *Khura-pirá*, or foot-rot, among cattle, makes its appearance almost every year.

INDIGENOUS MEDICINES.—No mineral medicines are indigenous to the District. The following is a list of plants found growing wild, which yield medicinal drugs used by the native practitioners: (1) Ghunchi (Abrus precatorius); (2) Bel (Ægle marmelos); (3) Chhát-tain (Alstonia scholaris); (4) Kalápnáth (Andrographis paniculata); (5) Palás (Butea frondosa); (6) Mádár (Calotropis gigantea); (7) Amaltál (Cassia fistula); (8) Kát-karanja (Cæsalpinia bonducella; (9) Páti-nebu (Citrus limonum); (10) Jámálgota (Croton tiglium); (11) Dhuturá sádá (Datura alba); (12) Garjan (Dipterocarpus lævis); (13) Gáb (Dyospyros embryopteris); (14) Chául-mugrá (Gynocardia odorata); (15) Anantamúl (Hemidesmus Indicus); (16) Thalkuri (Hydrocotyle Asiatica); (17) Kuchilá (Strychnos nux vomica); (18) Tetul (Tamarindus Indica); (19) Golanchá (Tinospora cordifolia); (20) Apáng (Achyranthes aspera); (21) Siálkántá (Argemone Mexi-

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cana); (22) Nim (Azadirachta Indica); (23) Aparájitá (Clitorea ternatea); (24) Bhánt (Clerodendron infortunatum); (25) Ban-haldi (Curcuma zedoaria); (26) Muthá (Cyperus rotundus); (27) Kálá-dhuturá (Datura fastuosa); (28) Amlaki (Emblica officinalis); (29) Hinchá (Enhydra hingcha); (30) Manda-sij (Euphorbia ligularia); (31) Sij (Euphorbia nereifolia); (32) Kath-bel (Feronia elephantum); (33) Bhág-bherendá (Jatropha curcas); (34) Bákas (Adhatoda vasica); (35) Jaganmardan (Justicia gendarussa); (36) Nágeswar (Mesua ferrea); (37) Sajina (Moringa pterygosperma); (38) Lal-chitra (Plumbago rosea); (39) Kálájám (Eugenia jambolana); (40) Bahará (Terminalia belerica); (41) Haritaki (Terminalia chebula); (42) Somáj (Vernonia anthelmintica); (43) Nishinda (Vitex negundo); (44) Mahábari-bach (Zingiber zerumbet). Besides the above, most of the native drugs found in other parts of Bengal, and several European medicines—such as Quinine, Cinchona, Calomel, &c.—are procurable in the Chittagong *bázár*, and are in common use among the native practitioners.

Fairs and Religious Gatherings.—Several Hindu religious gatherings, at which a few unimportant articles are exposed for sale, are held every year at Sitákund, twenty-four miles to the north of the town of Chittagong, on the western slope of the Sitákund or Chandranáth hill. Tradition states that Sitákund was visited by both Ráma and Siva; and it is believed to be one of the favourite earthly residences of the latter deity. The shrine is resorted to by Hindus from all parts of Bengal for the purposes of worship. The principal gathering is the *Siva chaturdasi* festival, on the 14th day of the moon sacred to Siva (usually in February). The pilgrims live at lodging-houses kept for the purpose by Bráhmans, called *adhikáris*. These men send out agents to almost every District in Bengal, to persuade people to visit the shrines; and each of the *adhikáris* is said to realise from three thousand to four thousand rupees (£300 to £400) at the *Siva chaturdasi* festival. Besides the charge for lodging, the *adhikáris* get everything which the pilgrims offer in the name of the gods (clothes, brass and silver vessels, &c.), except the *kar*, or cess, paid to the *mahants* for the maintenance of the shrines. The *Siva chaturdasi* festival lasts about ten days, and is attended by from ten to twenty thousand devotees. Minor gatherings take place in or near the month of March and November, and on the day of every eclipse of the sun and moon. About two thousand to ten thousand persons attend on these occasions. The ascent of the Chandranáth hill is said to re-

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deem the pilgrim from the misery of a future birth; at the top of the hill there is a temple containing a *linga*, or symbolical representation of Siva. There are numerous shrines surrounding Chandranáth, and also at Barhabkund, about three miles south of Chandranáth, and at Labanakhyá, about three miles north of the same place. All of these are visited by pilgrims.

During the principal festival at Sítákund the pilgrims are exposed to dangers arising from want of conservancy, bad water, and overcrowding. But the late Civil Surgeon stated that, so far as he was aware, the spread of disease in the District is not referable to these gatherings; as, although cholera often makes its appearance among the pilgrims, they enter and leave the District by the Comilla road, and so only traverse a small portion of the District of Chittagong.

Religious meetings of Hindus of the District are held annually at Jaitpurá in April, in worship of the sun. A gathering of Buddhists (chiefly hill-men) takes place in the month of May, at the Mahámuni temple in *tháná* Ráoján. A meeting of Buddhists also takes place on the last day of the Bengali year, at a spot in the Chandranáth hill, where the body of Gautáma, the last Buddha, is said to have been burned after death. Bones of deceased relatives are brought there and deposited in a pit sacred to Gautáma.

CHARITABLE DISPENSARY.—The only medical charity in the District is the Dispensary at Chittagong town, which was established in June 1840. During the year 1871, 117 in-door patients were treated, of whom 93 were relieved or recovered, 11 did not improve or ceased to attend, 12 died, and 1 remained at the end of the year. The percentage of deaths to persons treated was 10.25, and the daily average number of sick, 5.18. The number of out-door patients treated was 4093, and the average daily attendance, 20.02. Of the operations performed, 14 were minor ones, and 6 more important. The total income for the year was £237, 16s. 2d.; of which £188, 9s. 2d. was paid by Government, and £49, 7s. came from subscriptions. Of the latter amount £34, 6s. was subscribed by Europeans. The total expenditure for the year, excluding European medicines supplied by Government free of charge, was £236, 13s. 6d., and the cost to Government for medicines was £24, 8s. 10½d.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF NOÁKHÁLÍ

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF NOÁKHÁLÍ.[1]

THE DISTRICT OF NOÁKHÁLÍ, which forms a portion of the Chittagong Division, is situated, according to a return of the Boundary Commissioner dated March 1875, between 22° 21′ and 23° 12′ north latitude, and between 90° 46′ and 91° 34′ east longitude. At the time of the Census of 1872, it contained an area of 1557 square miles, and a population of 713,934 souls. But by Government Notification, dated 31st May 1875, seventy-eight villages, containing an area of 43 square miles 38 acres, and a popula-

[1] The principal materials from which this Statistical Account has been compiled are:—(1) Five series of special returns, furnished by Mr Whinfield, C.S., the Collector, in 1870-71. (2) A special medical return by Dr Stork, dated 1st January 1869. (3) A Report on the Land Tenures of Noákhálí, dated January 1875, by Mr R. Porch, Officiating Collector. (4) Report on the Census of Bengal, 1872, and the subsequent District Census Compilation by Mr Magrath, C.S. (5) A Return by the Surveyor-General of India of the latitudes and longitudes of the principal towns in the District. (6) A statement of the area, and of latitudes and longitudes, by the Boundary Commissioner. (7) The Income-tax Reports for 1870-71 and 1871-72. (8) The Annual Report of the Inspector-General of Police for the year 1871-72. (9) Jail Statistics for the years 1857-58, 1860-61 and 1870, specially prepared in the office of the Inspector-General of Jails. (10) Annual Report of the Educational Department for 1856-57, 1860-61, 1870-74. (11) Annual Reports on the Charitable Dispensaries of the Lower Provinces for the years 1870-74. (12) Bengal Meteorological Report for 1873. (13) Postal Statistics specially furnished by the Director-General of Post-Offices. (14) Parganá Statistics and other printed Returns and Reports by the Board of Revenue. (15) A list of Mammals, Birds, and Reptiles found in the District, by Mr R. Porch, Officiating Collector. (16) 'The Feringhees of Chittagong,' an article in the *Calcutta Review* of July 1871 (No. CV.). (17) The Annual General Administration Reports of the Commissioner of the Chittagong Division for the years 1871-75. (18) The Annual General Administration Reports of the Magistrate of Noákhálí for

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tion of 16,789 souls, were transferred from Tipperah District to Noákhálí; and twenty-two villages, containing an area of 12 square miles 587 acres, and a population of 5086 souls, were transferred from Noákhálí to Tipperah. The District of Noákhálí contained, therefore, from the date of this transfer till the close of the year 1875, an area of 1587 square miles 91 acres, and a population of 725,637 souls. Again, in August 1875, Government sanctioned the transfer to Noákhálí of the police circles (*thánás*) of Mirkásarái and Chhágalnáiyá from Chittagong and Tipperah, to which they respectively belonged. This transfer, as respects the magisterial jurisdiction, was carried into effect on 1st January 1876; and as regards the revenue jurisdiction, in April 1876. The present limits of the District of Noákhálí contain a population of 961,319 inhabitants, and an area of 1852·18 square miles. The principal Civil Station, which is also the chief town of the District, is Sudhárám or Noákhálí, situated in 22° 48′ north latitude, and 91° 6′ east longitude. The word Noákhálí, which is never applied to the Station, but only to the entire District, is taken from the name of a *khál*, or natural water-course, which passes through the town of Sudhárám, and runs southward into the Meghná.

Boundaries.—Noákhálí is bounded on the north by the District of Tipperah and the State of Hill Tipperah; on the east by Hill Tipperah and the District of Chittagong, and by the eastern mouth of the Meghná, known as the Sandwíp (Sundeep) Channel; on the south by the Bay of Bengal; and on the west by the main stream of the Meghná.

Jurisdiction.—In some cases the land revenue of a village is paid into another District, although the village lies within the magisterial jurisdiction of Noákhálí; the civil jurisdiction, also, of the island of Sandwíp appertains to Chittagong. But with these exceptions, the revenue, magisterial and civil jurisdictions are now co-extensive. Until the year 1822 the mainland of the present District of Noákhálí formed part of the District of Tipperah, and the islands of Hátiá and Sandwíp were within the jurisdiction of Chittagong. In that year, however, with a view to the better control and protection of the population inhabiting the large islands and *chars* at

the years 1871-75. (19) Records, reports, and correspondence in the offices of the Magistrate and Collector of Noákháli. (20) *The Statistical Reporter*, November 1875 to May 1876. The botanical names of indigenous medical drugs, and of other plants have been supplied by Dr King, Superintendent of the Botanical Gardens, Calcutta.

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the mouth of the Meghná, the *thánás* (police circles) of Sudhárám, Begamganj, and Lakshmipur, with the outpost of Bámní, and subsequently also the *thánás* of Rámganj and Amírgáon, were removed from Tipperah District, and placed under an officer with the powers of a Joint Magistrate, stationed at the town of Sudhárám. The islands of Sandwíp and Hátiá were also transferred to the new District from Chittagong, and the *tháná* of Chandiá and the outpost of Dhaniámaniá from Bákarganj. The large island of Dakshin Sháhbázpur, which included the *tháná* of Chandiá and the outpost of Dhaniámaniá, was retransferred to its original District in April 1869, in conformity with a petition from the inhabitants. Besides having charge of the mainland of the District of Noákhálí, the Magistrate and Collector has at present (December 1875) jurisdiction over the islands of Hátiá, Sandwíp, and Siddhi. The following forty-eight *chars* (alluvial formations), some of which are real islands, while others are attached to the mainland, are also within the jurisdiction of the Magistrate and Collector:—(1) Nalchirá, (2) Gáji, including Shusilá, (3) Nájir, (4) Prasád, (5) Lárancha, (6) Kálí, (7) Mauláví, (8) Iswará, (9) Amánullá, (10) Bhárat Sen, (11) Princess Alexandra, (12) Láncha, (13) Pírbaksh, (14) King Sáhib, (15) Lakshmidiá, (16) Gokul Munsi, (17) Rám Náráyan, (18) Victoria, (19) Tum char, (20) Sekar Sáhib, (21) Saint George, (22) Káli Kamal, (23) Sri-Náth Ghosh, (24) Ámjád Álí, (25) Pakshidiá, (26) Phási, (27) Hari, (28) Mádhab, (29) Biksu or Sulukiá, (30) Garui, (31) Aklá, (32) Brindában, (33) Albert, (54) Nabá Kishor, (35) Bánkor, (36) Chandra Munsi, (37) Ananda, (38) Abhay Charun Chaudharí, (39) Behári, (40) Sárad, (41) Gopi Munsi, (42) Tárak Náth, (43) Umácharn, (44) Darvesh, (45) Hingtiá, (46) Síkándar, (47) Bádu, (48) Láki.

The Judge of Chittagong has civil jurisdiction over the island of Sandwíp, and the Judge of Tipperah over the rest of the District.

History of the District.—Little is known of the early history of the tract of country which now forms the District of Noákhálí; but the Collector, Mr. Whinfield, C.S., in a report dated April 1870, states that the first Muhammadan settlements were probably made at the time of the invasion of South-Eastern Bengal by Muhammad Taghral in 1279 A.D. The country was overrun by Iliás Khwájá, otherwise known as Shams-ud-dín, Governor of Bengal in 1353 A.D. In 1583, the Afgháns were defeated by Khán Azím; many of them fled to the frontier, and some, in all probability, took

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refuge in these parts. The Collector states that some of the Arab settlers in Sindh and along the Malabar coast may have found their way to the country by sea, prior to any of the above-named immigrations, as the early Arab geographers show by their writings that they had some knowledge of the coast. Cæsar Frederick, the Venetian traveller, in 1565 described the inhabitants of Sandwíp as 'Moors;' and stated that the island was one of the most fertile places in the country, densely populated, and well cultivated. 'He mentions the extraordinary cheapness of provisions here; and adds that two hundred ships were laden yearly with salt, and that such was the abundance of materials for shipbuilding in this country, that the Sultan of Constantinople found it cheaper to have his vessels built here than at Alexandria.'[1] Purchas, *circ.* 1620 A.D., mentions that most of the inhabitants near the shore were Muhammadans; and there are several mosques on Sandwíp island two hundred years old, and others at Bájrá and elsewhere on the mainland of a still greater age. The Muhammadan population of the islands around the mouths of the Meghná practised piracy up to a comparatively recent date. The last pirate of note was one Dilál, Rájá of Sandwíp, who kept a small army in his pay. It is related of him that he used to pay great attention to the intermarriage of his subjects, with a view to producing a high physical type. He considered that the Hindu unbroken descent within the same individual caste was as deleterious to the race as intermarrying in the same family; and it is said to be from the measures he adopted that the castes in Sandwíp have become confused and mixed. He was eventually captured by the Nawáb of Bengal, and ended his days in an iron cage at Murshidábád.

THE PORTUGUESE, at the beginning of the seventeenth century, began to play an important part in the affairs of this portion of the country. They first made their appearance about the end of the sixteenth century, when they are mentioned as being in the employ of the Rájá of Arákán and others, holding high commands and possessing extensive grants of land on the mainland and in the adjacent islands. In 1607 they gave offence to the Rájá of Arákán, who determined to extirpate them from his dominions. Many were put to death; but a number of them escaped in nine or ten small vessels, and betook themselves to piracy among the numerous islands at the mouths of the Ganges. The Mughul Governor of Sandwíp, Fathi

[1] Taylor's Topography and Statistics of Dacca, p. 70.

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Khán, sent an expedition of forty vessels and six hundred soldiers against the pirates, having first ordered all the Portuguese inhabitants and other Christians on the island to be put to death. His fleet found the Portuguese anchored off the island of Dakshin Sháhbázpur, now a part of Bákarganj District, and proceeded to attack them; but the superior skill of the Portuguese in the management of their ships and in the use of their cannon gave them the victory, the engagement ending in Fathi Khán and the greater part of his troops being killed, and the whole of his ships captured. Elated by this signal victory, the pirates elected one Sebastian Gonzales, a common sailor, as their chief, and being joined by numbers of their fellow-countrymen and converts made by them, resolved to establish a permanent settlement for themselves on the island of Sandwíp. In March 1609, they landed their forces on the island, and laid siege to the fort in which the Muhammadan troops had taken refuge. The fort was eventually captured with the aid of the crew of a Spanish ship which arrived by chance, and the defenders put to the sword. It is said that a thousand Muhammadans were butchered, in revenge for the Portuguese murdered by Fathi Khán. Gonzales, having thus made himself master of the island, in a short time had an armed force under his command consisting of 1000 Portuguese, 2000 Indian soldiers, 200 cavalry, and 80 vessels well armed with cannon, with which he seized on the islands of Sháhbázpur and Pátelbanga. In 1610, an alliance was entered into between the Rájá of Arákán and the Portuguese to invade Bengal, the former by land, and the latter with the Arákán fleet under the command of Gonzales by sea. At first they met with little opposition, and both Lakshmipur and Bhuluá, in the present District of Noákhálí, fell into their hands. But they were afterwards defeated by the Mughul troops, and pursued nearly as far as Chittagong. On hearing of the defeat of his ally the Rájá of Arákán, Gonzales treacherously put the captains of the ships to death, seized the fleet, and proceeded to plunder the Arákán coast. He was repulsed, however, in an attack upon the capital, and thereupon induced the Portuguese Viceroy of Goa to despatch an expedition against Arákán, and to make an attempt to annex the country. An expedition under the command of Don Francis de Menesis was accordingly fitted out, and in October 1615 arrived at Arákán, where it was subsequently joined by Gonzales with 50 ships. On the 15th November a combined attack was made. The Arákánese were assisted by some Dutch vessels; and after an

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obstinate fight which lasted all day, and in which the Portuguese commander was slain, they compelled their enemies to retire. After this defeat the enterprise was abandoned, and the expedition returned to Goa. Gonzales was deserted by many of his followers; and in the following year Sandwíp was invaded by the Rájá of Arákán, who thoroughly defeated the pirate and took possession of the island.

The French traveller Bernier gives the following account of these Portuguese pirates:[1]—'For many years there have always been Portuguese in the kingdom of Arákán, and with them a great number of their Christian slaves and other Firinghis gathered together from all parts. This was the retreat of fugitives from Goa, Cochin, Malacca, and all the other places once occupied by the Portuguese in the Indies. Those who had fled their convent, who had married twice or thrice, assassins—in a word, outlaws and ruffians—were here welcomed and held in repute, and led a detestable life utterly unworthy of Christians, going so far as to massacre and poison each other with impunity, and to assassinate their own priests, who were often no better than themselves. The King of Arákán, in perpetual terror of the Mughuls, kept these people for the defence of his frontier at a port called Chatigon (Chittagong), assigning them lands, and letting them live and follow their own devices. Their ordinary pursuit and occupation was theft and piracy. With small and light half galleys called 'galeasses' they swept the sea-coast. Entering all rivers, canals, and arms of the Ganges, and passing between the islands of Lower Bengal—often even penetrating as far as forty or fifty leagues into the interior—they surprised and carried off whole villages, and harried the poor Gentiles and other inhabitants of this quarter at their assemblies, their markets, their festivals and weddings, seizing as slaves both men and women, small and great, perpetrating strange cruelties, and burning all they could not carry away. It is owing to this, that at the present day are seen so many lovely but deserted isles at the mouth of the Ganges, once thickly populated, but now infested only by savage beasts, principally tigers.[2] Now this is what they did with the great number of slaves thus taken on all sides. They even had the boldness and effrontery to come and sell the old people they knew not what to do with, in

[1] Quoted and translated in the *Calcutta Review* for July 1871.

[2] This is probably true of only a very limited area. The real cause of the desolation of the western Sundarbans is the great change in the river-system of the delta.

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their own country; those who had escaped by flying into the woods to-day endeavouring to buy back their fathers and mothers whom they had seen carried off yesterday. All the rest, they (the Portuguese) kept for their service to make rowers of, and Christians like themselves, educating them in theft, murder, and carnage; or else they would sell them to the Portuguese of Goa, of Ceylon, of St Thomas, and other places, and even to those who were living at Húglí in Bengal. It was near the Isle of Galles, near Cape das Palmas, that this fair traffic was carried on. These pirates there awaited the Portuguese on their passage, who brought whole cargoes at a very cheap rate (as indeed has been done by other Europeans since the downfall of the Portuguese); these infamous scoundrels boldly vaunting that they made more Christians in a year than all the missionaries in ten—a strange manner truly of spreading Christianity!'

After alluding to the mission of Sebastian Gonzales to the Portuguese Viceroy at Goa and the expedition against Arákán, his account of which is, however, incorrect, as he states that the Viceroy refused the offer, Bernier goes on: 'It was again these same pirates who took possession of the Island of Sandwíp, an advantageous post commanding part of the mouth of the Ganges; in which a certain notorious monk of St Augustine, named Fra Joan, acted the petty sovereign for many years, having managed, God knows how, to get rid of the commandant of the place. . . . Finally, these are the men who for so many years have been a perpetual annoyance to the 'Great Mogul' in Bengal, compelling him always to maintain numerous bodies of guards in all directions in the channels, a strong militia, and a small naval armament of 'galeasses' to oppose their cruisers; and who, notwithstanding all this, have not ceased to make frequent and strange ravages, and to penetrate into the country, as I have already said, laughing at all this army of Mughuls, having become so bold and so expert in the use of arms and in navigating these 'galeasses,' that four or five of their vessels, would not hesitate to attack fourteen or fifteen of those of the Mughuls,—destroying, taking, or sinking them, and coming off with flying colours.

'Upon these pirates the Nawáb Sháistá Khán first cast his eyes when he came to Bengal (1664). He formed the resolution of delivering the country from this pest of men who had devastated it for so long, his intention being afterwards to pass over and attack the King of Arákán, according to the orders of Aurangzeb. As

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he knew that it was impossible to transport either cavalry or infantry from Bengal into Arákán by land, on account of the number of rivers and canals on the frontier, and that, moreover, these pirates of Chittagong whom I have just mentioned would be powerful enough to prevent his transporting them by sea, he determined to interest the Dutch in his designs. He sent a sort of ambassador to Batavia, empowering him to treat on certain conditions with the general of that colony, for the joint occupation of the whole kingdom of Arákán, as Sháh Abbas of Ormuz had done before with the English. The general of Batavia, who saw that the thing was possible, said that it would be a means of lowering yet more the name of the Portuguese in India, and that great advantage would accrue therefrom to the Company; and despatched two vessels of war to Bengal, in order to facilitate the transport of the Mughul troops against the pirates. But see what Sháistá Khán did before the ships of war arrived. He prepared a great number of these 'galeasses' and several large ships to carry the troops, threatened the pirates with ruin and utter annihilation, told them of the designs of Aurangzeb upon Arákán—adding that a powerful army of Dutch was close at hand, and recommended them to take thought for themselves and their families. He offered them very good terms if they would leave the service of the King of Arákán and enter that of Aurangzeb, promising them as much land as they wanted in Bengal, and double their present pay. It is not certain whether these threats and promises made an impression on them, or whether it was not rather a stroke of luck, they having recently assassinated one of the principal officers of the King of Arákán, and being in dread of punishment at his hands. But however that may be, they fell into the trap, and were one day seized with so violent a panic that they suddenly threw themselves on board forty or fifty of their 'galeasses,' and set sail for Bengal, in such a hurry that they scarcely had time to embark their wives and children, with their most precious effects. Sháistá Khán received them with open arms, overwhelmed them with favours, placed their families in Dacca, and gave them very considerable pay. Without giving them time to cool, he made them join his entire army in the attack and capture of the Island of Sandwíp, which had fallen into the hands of the King of Arákán, and passed from thence with all his army, cavalry, and infantry, to Chittagong (A.D. 1666).

'Meantime the two Dutch men-of-war arrived, but Sháistá Khán,

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who thought that he could now accomplish his design without them, declined their aid with thanks. I saw these vessels in Bengal, and the commanders also, who were not best pleased with the thanks or the liberality of Sháistá Khán. As fc pirates, now they and their re in his power without hope of ever being able to re-establish themselves at Chittagong, and that he has no further need of their services, he ridicules all the grand promises he made, and treats them, not perhaps as he ought, but as they richly deserve—leaving them whole months without pay, and without considering them as anything but traitors and scoundrels who were not to be trusted, having basely abandoned him whose salt they had eaten so many years (*i.e.*, the King of Arákán). And this is how Sháistá Khán put an end to this *canaille*, which, as I have said, has ruined and depopulated the whole of Lower Bengal.'

At the present day, the descendants of the Portuguese of Eastern Bengal have become as dark-complexioned as the natives, the result of repeated intermarriages; and with the exception of a few of the wealthiest among them, have all adopted native customs and dress. They still, however, remain Christians, and retain their ancient Portuguese family names.

From the time of Ibráhim Khán Fathi Jang (Governor of Bengal about 1620 A.D.), the military *tháná* of Noákhálí had always been held by a garrison, and formed the frontier out-post of the Mughul empire. When the Nawáb Sháistá Khán represented to Aurangzeb the raids that were constantly being made upon the Mughul territories by the Arákánese, he received orders to conquer the town of Chittagong, of which the latter then held possession. The Governor of Bengal thought it necessary to first strengthen the garrison at Noákhálí; and in August 1665 Sayyid, an Afghán, was sent there with 500 sharpshooters and several boats. Sangrámgarh (Álamgírnagar), also, was fortified, and Muhammad Sharíf, *Faujdár* of Húglí, was sent there with 500 sharpshooters and 1000 matchlock-men. Twenty guns also, large and small, with a store of ammunition, were despatched. Muhammad Beg Abákash and Abul Husáin, officers of the Nawáb, were ordered to patrol up and down the river with the Srípur boats between Srípur and Sangrámgarh, with a view to seeing that the embankments were properly closed, so that communication between the capital and the frontier *thánás* might not be interrupted.

The following account of the events preceding the capture of

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Chittagong, so far as they concern the District of Noákhálí, is taken from an article in the *Calcutta Review* for July 1871 :—

'The *zamíndár* of Sandwíp at this time was Diláwar, a man who to all appearance was on the side of the Emperor, though in reality he took the part of the Maghs (Arákánese). He received orders to assist Abul Husáin in his river-watch; but as he refused to come, Abul Husáin landed in Sandwíp, defeated him, and besieged him in a fort to which he fled. The fort was taken, and Diláwar arrested; but he managed to escape, and withdrew to the jungles, where he again collected men. In a second engagement he received two wounds, but fled again. About this time a party of Maghs appeared on Sandwíp island, and Abul Husáin thought it wise to sail to Noákhálí. The Nawáb therefore ordered Husáin, *dárogá* of the fleet, Jamál Khán, Sáfándáz Khán, Karául Khán, Muhammad Beg, and other officers, to conquer Sandwíp, and gave them 1,500 foot and 400 horse, and increased Abul Husáin's watch-fleet. This strong detachment occupied Sandwíp in the middle of Jamádí II. (December 1665). Several forts were taken, and Sharíf Diláwar's son was made a prisoner. Diláwar himself was at last caught, and sent to the Nawáb under the charge of the *zamíndár*, Munauwir. An officer of the name of Abdul Karím Khán was appointed to hold Sandwíp with 1000 men; and the others received orders to hold themselves in readiness to join the main army for the conquest of Chittagong.

'But as the Portuguese in Chittagong were on the side of the Arákánese, the Nawáb Sháistá Khán thought it would be advantageous to win them over by promises, and accordingly asked the Portuguese in Bengal to transmit letters to their co-religionists in Chittagong. Several of these letters were intercepted by Kiram Kibrá, a Magh, whom the Rájá of Arákán had sent on a plundering expedition to Sandwíp, and were handed over to the Rájá with the message that the Portuguese could not be relied on, and that they ought to be transferred from Chittagong to some place in the interior of Arákán. This they would not submit to; and after defending themselves for some time, they left Chittagong with their ships and sailed for Bengal. They arrived on the 21st Jamádi II. (18th December 1665) at Noákhalí. Farhád Khán, *thánádár* of Bhuluá, sent several of the principal men of the Portuguese to the Nawáb, who received them most graciously, and assisted them from the treasury and from his private funds.'

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On the 24th December 1665, Buzurg Umed Khán, son of the Nawáb, with 2000 troopers from his contingent and other forces, received orders to march to Chittagong; and at the same time Farhád Khán, *thánádár* of Bhuluá, was directed to sail thither with Ibn-i-Husáin, the *dárogá* of the fleet, and others. After the troops from Noákhálí had joined Farhád Khán, he divided his force into two parts, one to march under his command by land, and the other to proceed by sea. On the 2d January 1666, Farhád set out from Noákhálí, accompanied by a party of hatchet-bearers to cut down the jungle; and on the 4th he crossed the Phení, and then moved rapidly southward. Both by land and sea the Mughul armies wore victorious. On the 16th January the town of Chittagong capitulated; and on the news of the victory reaching the Emperor, Farhád Khán, the *thánádár* of Bhuluá, was made a commander of 1500 foot with 350 horse.

According to local tradition, the first settlement of Hindu castes in Noákhálí District took place about 1720 A.D., when one Bisambhar Sur, a Káyasth of Oudh, is said to have passed through the District on his way to the sacred spring of Chandranáth, at Sítákund in Chittagong, and on his return to have settled in Noákhálí. His family held lands in the District on the condition of supplying troops when required; from which origin are said to be derived the military tenures which now bear the names of *házári*, *osat*, &c. The Collector thinks it probable that an adventurer from Oudh, did about the alleged date, settle in the District, as there are many families at present in Noákhálí who trace their origin to that Province. Some of the wealthiest money-lenders are the descendants of settlers from Rái Bareli, in Oudh; and one or two families of them are known to have come in a military capacity during the time of the Muhammadan rule. It is, however, certain that there were Hindus in the District long before the eighteenth century.

In 1756, the East India Company established a cloth factory at Jugdiá, at the mouth of the Phení. About the same time, factories were also established at Charpátá in Tipperah, just beyond the Noákhálí boundary, at Kaliyándi in *tháná* Begamganj, at Kadbá,[1] and at Lakshmipur. Ruins of some of these buildings are still standing. A salt agent was appointed at Sudhárám in 1790, in order to superintend the manufacture of salt on the *chars*. Much of the

[1] Kadbá is within the District of Tipperah, but its land revenue is paid into the Noákhálí Collectorate.

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salt thus manufactured was exported to Chittagong, and thence to Calcutta. In 1827, the Salt Agent was invested with the powers of a Collector, and was authorised to collect the revenue of Bhuluá and some other *parganás*. The District, so far as its revenue jurisdiction was concerned, was then known as Zila Bhuluá. In 1822, in consequence of the prevalence of robbery and *dákáití* in this part of the country, a Joint Magistrate had been vested with the criminal jurisdiction of the District. The name of Noákhálí was then adopted to designate the new jurisdiction. The local name of the Headquarters Station is, however, neither Bhuluá nor Noákhálí, but Sudhárám, called after one Sudhárám Mazumdár, a resident landlord who dug the only large tank in the town.

History of Sandwíp.—The Island of Sandwíp, which was made over in 1822 to the newly-formed district of Noákhálí, had, from the time when it first came under British administration, formed a constant source of disquiet. It afforded an asylum for the refuse of the river Districts from Dacca southwards, and had a mixed population of Hindus, Muhammadans, and Maghs, who formed on the island agricultural colonies, fishing settlements, piratical villages, and robber communities. The subordinate tenants kept up a bitter quarrel with the landholder-in-chief, and every class seemed to have a grudge against the rest, and some complaint to make to Government. But the firm administration of the British officials gradually produced its effect. A commissioner was appointed to measure and partition the island. His appearance, however, was at first only the signal for new disorders. On the one hand, he complained of 'obstructions and difficulties' thrown in the way of executing his duty; on the other hand, the *tálukdárs* forwarded a bitter petition and lament. One enterprising native gentleman proposed, in May 1785, to relieve the officials of further difficulty by taking Sandwíp in farm. But the Government was resolved to have the work thoroughly done, and rejected his offer. Accordingly the troublesome island was placed under the direct management of the Collector, who was ordered to conduct a land settlement. The administration of justice in Sandwíp was formerly under the authority of an officer called a *faujdár*, resident in the island. But from a report (dated September 1779) by Mr Duncan, an officer specially deputed to Sandwíp, it appears that when Government ceased to maintain a fortress in the island, the *faujdár* was no longer retained, and justice was administered by an inferior officer with the title of *dárogá*. This official had not, however, uncontrolled author-

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ity. From the year 1760, if not from an earlier date, he was entirely under the authority of the *náib ahad-dár*. It was the duty of the *dárogá* and his assistants to prepare cases for hearing; and on fixed days in each week the *náib ahad-dár* would sit in his court of justice, and, attended by the *dárogás*, *kánúngos*, and *zamíndárs*, dispose of all cases brought before him. 'This court,' writes Mr Duncan, 'took cognisance of all matters, civil and criminal—its jurisdiction being only restrained as to matters of revenue, the cognizance of which rested with the *ahad-dár* in his separate capacity. In matters of debt, the court retained the fourth part of the sum in litigation, and enacted discretionary fines for theft, gang-robbery *(dákáití)*, fornication, assaults, and the like.'

Among the miscellaneous enquiries conducted by Mr Duncan, and reported on by him in 1779, was one relating to complaints of slaves, or persons reported to be slaves, against their masters. 'This unfortunate race of mankind,' says Mr Duncan, 'bears in Sandwíp a larger proportion to the other inhabitants than perhaps in any other District in the Province; there is hardly a householder, however indigent, that has not at least one slave, and the majority have many in their families. Their number also very soon increases by marriage, in which they are encouraged by their masters, the custom of the country being such that a free woman, on marrying a male slave, reduces herself and her family to be the perpetual slaves of her husband's master, who continues ever after to retain them in the same bondage.' One man alone was said to have more than fifteen hundred slaves. The principal cause assigned by Mr Duncan for the great extent to which slavery prevailed in Sandwíp, was 'the extreme cheapness and abundance of grain in the island, so that as often as there is any scarcity in Dacca District, it attracts people to Sandwíp, where it has been common for many of them to sell themselves and their posterity for maintenance.' Although Mr Duncan in 1779 only set fifteen slaves and their families at liberty, yet none of his proceedings created more general apprehension than his taking cognisance of this particular grievance, because all the principal people were immediately interested.

Physical Aspect of the District.—Noákhálí District consists of a tract of mainland, together with several islands, on the sea face of the Bay of Bengal at the mouths of the Meghná. The mainland portion of the District is an alluvial plain, the only rising ground being a considerable hill in the extreme north-east corner, on the bor-

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ders of Hill Tipperah. The District is intersected by rivers and watercourses in all directions; and during the rainy season nearly the whole country is submerged, with the exception of the villages, which are generally built on artificially-raised sites. The tanks are usually embanked, in order to keep out the surface-water. In general, each homestead is surrounded by a thick grove of betel-nut and cocoa-nut palms. In the north-west of the District, around Ráipur and Lakshmipur, are dense forests of betel-nut palms, extending for miles. As in most tracts similarly situated with respect to the delta of a great river, the level of the land in the interior is lower than that bordering on the main channels. An earthquake in April 1762 is said to have engulfed a tract of country around Lakshmipur fifteen miles in extent, with all its inhabitants; and the Collector states that other depressions of the land, now the site of deep marshes, may be due to similar causes. The District is extremely fertile; and with the exception of some sand-banks and river accretions, every part of it is under cultivation. The Venetian traveller, Cæsar Frederick, who visited the island of Sandwíp in 1565, describes it as one of the most fertile places in the country, and densely populated. Sir Thomas Herbert, about 1625, also bears testimony to the great fertility of that island—'one of the fairest and most fruitful spots in all India.'

The soil of the District is alluvial clay, in many places impregnated with salt.

Elevated Tracts.—The only hill in Noákhálí is part of Raghúnandan Hill, locally called Baraiár Dálá. It is situated at the extreme north-east of the District, and is said to be six hundred feet above the level of the sea; its area is about two square miles.

River-System.—The river Meghná debouches upon the sea by a number of mouths, the principal being the Sháhbázpur river, the Hátiá river, the Bámní river, and the Sandwíp river—all of which are navigable throughout the year; as are also the Dákátiá and the Bará Phení (Big Fenny), two large tributaries of the Meghná. The Meghná enters the District from Tipperah, and after running along its western boundary, enters the sea by the different channels mentioned above. From November to February, the river is easily navigated; but after February it is rough and dangerous. Its principal tributaries are the Dákátiá, and the big and little Phení rivers, which flow into its mouths near the sea face; the Cháprási *khál*, Noákhálí *khál*, Mahendra *khál*, and Bhawánígánj *khál*, besides many other smaller

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streams. The drainage of the islands of Sandwíp and Hátiá is also conveyed into the channels of the Meghná by the Santál, Pírbaksh, Bádu, Jabar Álí, Nalchirá and other small watercourses.

The rivers and watercourses in the District navigable during the rainy season by boats of 50 *maunds* (say two tons burthen), are the following:—(1) Noákhálí *khál*, (2) Bhawáníganj *khál*, (3) Mahendra *khál*, (4) Rámganj *khál*, (5) Ráipur *khál*, (6) Naodoná *khál*, (7) Chaumahaní *khál*; (8) Silaniá *khál*, (9) Dágan Bhui river, (10) Little Phení river, (11) Santál *khál*, (12) Pírbaksh *nádi*, (13) Bádu Doná river, (14) Siddhi Doná river, (15) Jabar Álí *khál*, and (16) Nálchirá *khál*. The passage between Siddhi and Bikatshu *char* is navigable only during flood-tide; and the Hátiá river between Hátiá and Sandwíp is studded with bars. Lakshmi Doná and Bádu Doná, the rivers separating Siddhi and Bádu, and Pírbaksh Doná between Bádu and Sandwíp, are dry during ebb-tide; so that Siddhi, Bádu, and Sandwíp then form one continuous island.

THE BANKS of the river Meghná are either sloping, or abrupt and undermined, according as alluvion or diluvion is taking place. Where the older formations abut on the river, the banks are cultivated; where newly-formed soil exists, the banks are either uncultivated, used as pasture-grounds, or cultivated, according to the age and fertility of the new deposit. The principal islands formed by the Meghná are those along the sea face—viz., Sandwíp island, Hátiá island, *char* Lawrence, Síbnáth *char*, Túm *char*, Bikatshu Kálí *char*, and Lakshmidiá *char*. No lakes are formed by the Meghná.

ALLUVION.—The process of alluvion is going on to a great extent; and indeed the whole District has been formed by the deposits of the Meghná. Dr Hooker, in his *Himalayan Journals* published in 1854 (vol. ii. p. 341), says:—'The mainland of Noákhálí is gradually extending seawards, and has advanced four miles within twenty-three years.' The Collector states that sometime in the last century, the Meghná reached up to the Headquarters Station of Noákhálí or Sudhárám, which is at present eight miles distant from the river. The alluvial accretions to the south, the Sikandar *char*, &c., are now being cut away, and it is possible that the Meghná may again for a time approach the Station. The soil thus washed away, is re-forming in a large alluvial sand-bank in the middle of the Bámní channel; and this bank will probably again become attached to the mainland by the silting up of the intermediate stream. Notwithstanding all temporary checks, the process of land-making is slowly

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but surely going on to the south and west, as is clearly indicated by a comparison of Rennel's Atlas with the recent Survey maps. The creeks and *kháls* are silting up; and even the large watercourses of Pírbaksh, Bádu, Bhawáníganj, and Nálchirá, and the channel between Bikatshu and Siddhi, are only navigable at flood-tide by large boats. The Meghná itself is now so shallow opposite the mouth of the Noákhálí *khál*, that boats cannot enter it except at high-water, and have to anchor outside in midstream till the tide makes. The whole of the Meghná on the west of the District is studded with shoals and sand-banks, and a very large portion of its bed is dry at low water. The Revenue Surveyor reported in 1865 that Kálí *char*, to the south of Sandwíp, was then a new formation, and that plants were rapidly springing up on its soil, which is rich in the vegetable mould brought down by the Meghná.

DILUVION.—On the southern side of the mainland, and on the east of Hátiá island, the localities most exposed to the full sweep of the tide, diluvion takes place to a great extent; but the loss from this cause seems, the Collector states, to be more than replaced in the long-run by alluvion near the same locality. Thus, diluvion went on for a long time on the south of Sandwíp island; but the soil has re-formed into the great Kálí *char*, many miles long, lying parallel with the south face of Sandwíp, and about two or three miles south of it. This *char* already acts as a bar to protect the island from further diluvion, and will eventually in all probability become attached to it by the silting up of the intermediate channel. By a similar process, the diluvion on the east of Hátiá is being replaced by the numerous sand-banks and *chars* of Túm, Bikatshu, &c., in the Hátiá river, and by the large *chars* Falcon and Síbnáth to the north of Hátiá. The general result of the alluvial process now going on is that the channel of the Meghná is gradually moving west, and the east side of its bed is silting up. The mainland is also gradually pushing its way out into the bay, and small islands and sandbanks are forming higher and higher up the river.

TIDES.—The estuary of the Meghná being much encumbered with shoals and islands, there are two tidal waves. 'The normal tide,' writes Mr Whinfield, Officiating Collector in 1870, 'comes up the easternmost channel by way of the Sandwíp and Bámní rivers. It is called the Chittagong tide, and makes first. Another tidal wave called the *Daulá* sweeps round the south of the islands of

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Sandwíp and Hátiá, and being deflected by the Bákarganj coast, turns to the north through the Hátiá and Sháhbázpur channels, and meets the Chittagong tide off the south-west corner of the mainland. In all the *kháls* or watercourses running through Sandwíp and Hátiá from east to west, the tide flows in from both sides, but with most force from the east. At every full and new moon, especially at the time of the equinox, there is a bore, or tidal wave, for several successive days. This wave is highest at the mouth of the Phení river, and in the channel between Hátiá and the mainland, where the tides meet, and it runs up as far as Bhawáníganj. The worst bores occur with a southerly wind. The wave presents the appearance of a wall of water, sometimes twenty feet in height, with a velocity of fifteen miles an hour. The natives say that the maximum height on the east is eighty feet; but this is certainly an exaggeration, as the banks are nowhere higher than forty feet above the level of low water.' The bore comes up at the first of the flood-tide with a roar which is heard miles off, and rushes with great force. This renders the navigation of the river extremely difficult, and accidents are constantly occurring. Owing to the shoals at the mouth of the Noákhálí *khál*, boats are obliged to anchor in mid-channel between Hátiá island and the mainland during the ebb, and are often caught by the bore before there is sufficient depth of water for them to ride in, in which case they are frequently driven on the shoals and capsized. Occasionally, at the period of the south-west gales in May and October, these waves roll inland for miles, and overflow the smaller islands at the mouth of the Meghná. In the cyclone of November 1867, Hátiá island was entirely submerged in this way, and sea-drift was found on the embankments in the interior of the island at a height of four feet above the level of the country. On this occasion the wave must, the Collector states, have been forty feet in height. The Meghná is nowhere fordable at any season of the year, but many of the small rivers and creeks are nearly dry at ebb-tide.

FERRIES.—There are fifteen ferries in Noákhálí District, yielding revenue to Government. The farmer of each ferry is obliged to keep a suitable boat establishment, and house accommodation for the passengers.

The table on the following page gives the names of the ferries, the rivers across which they ply, and the amounts for which they were leased in the years 1870-71 and 1874-75 :—

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Name of Ferry.	River on which the Ferry is situated.	Rental.	
		1870-71.	1874-75.
1. Lambákháli,	Meghná,	£113 0 0	£100 0 0
2. Káchhimáli,	Kálídoná,	45 0 0	64 0 0
3. Rangmálá,	Little Phení,	110 0 0	101 0 0
4. Lálganj,	Big Phení,	144 0 0	178 1 6
5. Kharuliá Mádári,	Little Phení,	52 0 0	36 10 0
6. Bhurbhuriá,	Big Phení,	264 0 0	Transferred to Public Works Department.
7. Sílaniá,	Little Phení,	30 0 0	48 0 0
8. Phází *ghát*,	Do.	5 0 0	8 6 0
9. Begamganj,	Noákhálí *khál*,	1 10 0	5 2 0
10. Lakshmipur,	Lakshmipur *khál*,	9 10 0	21 0 0
11. Ráipur,	Ráipur *khál*,	0 4 0	0 14 0
12. Chengáchetal,	Lakshmipur *khál*,	0 12 0	0 4 0
13. Chandraganj,	Do.	0 4 0	0 8 0
14. Mádám *ghát*,	Do.	0 8 0	1 6 0
15. Mahásay *ghát*,	Mahásay *khál*	1 6 0	1 0 0
16. Doáni char Siddhi,	Meghná,	62 0 0	51 0 0
17. Gumátálí,	Do.	4 10 0	Transferred to the District of Bákarganj.
	Total,	843 4 0	616 11 6

There is one toll-bar in the District, at Dhum *char* bridge over the Noákhálí *khál*. It is farmed out in the same way as the ferries; the amounts for which it was leased in the years 1870-71, 1874-75, were £46 and £42, 10s. respectively.

CANALS.—There are only two canals in Noákhálí District—the Atiábárí and Lakshmipur canals. They were both originally natural watercourses, which have been artificially deepened. The Atiábárí canal extends from Atiábárí to Lakshmipur, where it joins the Dákátiá river. The Lakshmipur canal extends from Lakshmipur to Jámirákándi, where it divides into two branches—both of which join the Little Phení, the one branch at Sílaniá, and the other at Dádná. The total length of the two canals is 41 miles, and they are only navigable during a portion of the year.

EMBANKMENTS.—The most important embankments in the District are those on *char* Darvesh, on *char* Siddhi, and on the estate of Nílakshmi in the island of Hátiá. The embankment on *char* Darvesh was erected and is maintained by Government; that on *char* Siddhi, by the proprietors of the land, Mr Courjon and Sharashi Bálá Deví. The Nílakshmi embankment was constructed by the Bhuluá *zamíndár*.

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MARSHES.—The District of Noákhálí contains numerous *jhils* or marshes. The following list, taken from Statistics furnished by the Collector in August 1876, gives the names and areas of 77 marshes, arranged according to police circles (*thánás*). *In Rámganj tháná:*—(1) Nayákholá, 3 acres; (2) Ánandipur, 42 acres; (3) Syámpur, 63 acres; (4) Dasghariá, 114 acres; (5) Párkot, 175 acres; (6) Neoájpur, 58 acres; (7) Husainpur, 18 acres; (8) Sudhayá, 144 acres; (9) Baktiárpur, 3 acres; (10) Govindpur, 5 acres; (11) Atakará, 16 acres; (12) Samáspur, 15 acres; (13) Mansarpur, 43 acres; (14) Álípur, 259 acres; (15) Káṣimnagar, 478 acres; (16) Lámchar, 25 acres; (17) Fathipur, 36 acres; (18) Ájimpur, 164 acres; (19) Badarpur, 398 acres; (20) Gaurípur, 55 acres; (21) Ámánullápur, 62 acres; (22) Rasúlpur, 99 acres; (23) Májupur, 84 acres; (24) Hásámadí, 502 acres; (25) Sonápur, 20 acres; (26) Hásámadí (2d), 39 acres; (27) Jahánábád, 12 acres; (28) Sultánpur, 38 acres. *In Lakshmipur tháná:*—(1) Pánpárá, 176 acres; Chandipur, 185 acres; (3) Síbpur, 40 acres; (4) Fathipur, 24 acres; (5) Hájipur, 32 acres; (6) Hásanadí, 104 acres; (7) Bijáínagar, 58 acres; (8) Rásidpur, 89 acres; (9) Nandirgáon, 37 acres; (10) Senpur, 148 acres; (11) Lakshmipur, 6 acres; (12) Bánchánagar, 175 acres; (13) Matuá, 42 acres, and 3 small marshes with an aggregate area of 12 acres: total area of the 16 marches, 1128 acres. *In Sudhárám tháná:*—(1) Darveshpur, 105 acres; (2) Sulukiá, 25 acres; (3) Badarpur, 18 acres. *In Begamganj tháná:*—(1) Bhotergáon, 3 acres; (2) Chámpur, 22 acres; (3) Dharmápur, 72 acres; (4) Govindpur, 6 acres; (5) Jangaliá, 20 acres; (6) Latippur, 6 acres; (7) Májdipur, 6 acres; (8) Muhammadpur, 10 acres; (9) Nazarpur, 57 acres; (10) Náyánpur, 11 acres; (11) Sháhpur, 56 acres; (12) Sikandarpur, 26 acres; (13) Kayáriyá, 13 acres; (14) Ántánagar, 13 acres; (15) Ábhirámpur, 11 acres; (16) Daráppur, 11 acres; (17) Madhupur, 9 acres, and 3 marshes with an aggregate area of 5 acres. *In Ámirgáon tháná:*—(1) Ábupur, 260 acres; (2) Kálídhar, 270 acres; (3) Kázirbágh, 31 acres; (4) Kansullá, 137 acres; (5) Lakshmipur, 9 acres; (6) Májbáriá, 6 acres; (7) Pithápasári, 7 acres; (8) Pratáppur, 29 acres; (9) Samaspur, 9 acres. The total area of the 77 marshes enumerated above is 5371 acres, or 8 square miles, 251 acres.

LOSS OF LIFE BY DROWNING.—According to the returns furnished by the police, the average annual number of deaths by drowning in Noákhálí District during the ten years ending 1873 was 242. The

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following table shows the number of men, women, and children who were reported to have been drowned during each of the five years ending 1874:

Year.	Number of Deaths.			
	Men.	Women.	Children.	Total.
1870	32	18	165	215
1871	23	22	214	259
1872	20	24	223	267
1873	20	29	205	254
1874	23	25	226	274

River Traffic.—There are no large towns in the District carrying on an important river traffic. The total amount, however, of the trade by water is very considerable; and it is by this means that the surplus produce of the District finds its way to Chittagong and Calcutta. The principal river trade consists of exports of rice, betel-nuts, chilies, and cocoa-nuts; and imports of salt, English piece-goods, and sugar. There is a busy mart at Ráipur on the Dákátiá, to which rice, betel-nuts, oranges, and other garden produce, are brought from the neighbourhood. The traffic on the Little Phení and Mahendra *khál* supplies Chittagong with a large portion of its rice. Cotton from Hill Tipperah and the Chittagong Hills, *kundá* boats (dug-outs) from the Chittagong Hills, and jute from Tipperah, are imported into Noákhálí by means of the Bará Phení and its tributaries. Statistics of the River Traffic will be given in detail on a subsequent page. Since the manufacture of salt has been stopped, the industries of the river and seaside population have become the same as those of the people living inland. Nearly all get their living by agriculture or by keeping cattle, large herds of which are pastured on the small islands or *chars*. Even the boatmen follow agriculture as an auxiliary means of subsistence, although many of them annually migrate to Akyáb and Bákarganj for employment, while others work as boatmen in Calcutta.

None of the rivers or streams are employed as a motive power for turning machinery; nor is it probable that they could be utilised for this purpose.

Fisheries.—Small hamlets of fishermen (*jáliás*) are to be met with on all the rivers and watercourses; and these are almost the

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only people in the District who live entirely by river industry. According to the Census of 1872, there are 12,731 persons, or 7·06 per cent. of the Hindu population, who belong to boating and fishing castes. The Collector, however, estimates that, including Musalmáns, the inhabitants engaged in fishing and boating amount to one-eighth of the total population. In the larger rivers and watercourses, the fishermen drive stakes into the bed of the stream, to which they attach their large three-cornered nets. In the small streams and watercourses the basket-trap is used. During the rains, small fish abound in every ditch; and these are caught by damming up the ditches at intervals, and then baling the water out. During the rains, fish is less abundant at Noákhálí than in any other season; and at that time dry fish is brought from Sylhet, and salted fish from Dacca and other places, and sold to hawkers, who retail it throughout the District. Fish is neither salted, dried, nor preserved in any way in the District; nor is any fish exported. The Magistrate stated in 1872, that about 94 per cent. of the inhabitants of the District eat fish, and that the supply does not nearly meet the demand.

There are only three Government fisheries in the District, which were leased out for the year 1875 at a total annual rental of £43. On the other fisheries in the District, dues are levied by the landowners through whose property the rivers run. The three Government fisheries, as well as the other principal fisheries in the District, lie in the Meghná, and in the Hátiá, Sandwíp and other rivers, which form either the mouths or continuations of the Meghná.

There are head-men of the fishing caste designated *sardárs*, who possess a hereditary right to the title. A vacancy occurring on the death of an heirless head-man is generally the cause of much dispute between those who consider themselves entitled to the right of succession, and is filled up on the decision and nomination of the *zamíndár*. The duties of the *sardárs* or head-men are to preside over marriages, religious ceremonies and feasts, and to decide all questions relating to caste and social disputes. For the performance of these duties they receive from one to four rupees (2s. to 8s.), and sometimes also presents of money and cloth, according to their rank.

Marsh Cultivation.—Long-stemmed rice is extensively cultivated in the lowlands and marshes in the interior of the District. It grows with the rise of the floods, and is said to live in about fourteen feet of water. The Collector reports that no increase seems to have been effected in the length of stem of these varieties of rice, in order

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that they may be cultivated in deeper water than formerly. The names of the principal varieties are as follows :—(1) *piprálait*, (2) *menáhejá*, (3) *jáorá*, (4) *keorá*, (5) *sarli*, and (6) *tátá*. Reeds grow spontaneously on the new alluvial formations in the river-beds, and can be had for the cutting.

LINES OF DRAINAGE.—The drainage of the District runs from east to west into the Meghná, chiefly by means of the Noákhálí *khál*. The drainage of the islands of Sandwíp and Hátiá is also conveyed into various mouths of Meghná by the Santál, Pírbaksh, Bádu, Jabar Alí, and Nálchirá *kháls*, and other small watercourses.

MINERALS.—No coal, lime, building-stone, or metal of marketable value, is known to exist in the District of Noákhálí.

JUNGLE PRODUCE.—Fire-wood, reeds, and grass form the whole jungle produce of the District, which contains no timber forests; and the wood required for local use has to be imported.

Most of the new alluvial river-formations are covered with long grass, and are let out as pasture-grounds. The grazing rent is usually 8 *ánnás* (1s.) a-year for a buffalo, and 4 *ánnás* (6d.) for a cow. Large herds of these animals are pastured on the *chars*, and the business is said to be profitable. They are tended by a particular class of men called Báthániás—a name derived from *báthání*, a cattle-pen. When the grass and fresh water on the *chars* become exhausted, which is usually the case about February, the herds are brought inland, and often do great damage to the crops and embankments.

FERÆ NATURÆ.—MAMMALS.—The following list of mammals found in the District of Noákhálí has been furnished by the Collector (Mr R. Porch, C.S.) The scientific names given are taken from Dr Jerdon's 'Mammals of India':—(1) Monkeys (several species); (2) Bats (Cheiroptera, *Chám-chará*), numerous species; (3) the Musk Shrew (Sorex cœrulescens, *Chíká* or *chiá*); (4) the Indian Badger (Mellivora Indica, *Gor kadíní*); (5) the Common Indian Otter (Lutra nair); (6) the Tiger (Felis tigris, *Bágh*); (7) the Large Panther (Felis pardus, *Chitá bágh*); (8) the Leopard (Felis leopardus, *Kenduá bágh*); (9) the Large Tiger-cat (Felis irverrina, *Bágh-dás*); (10) the Leopard-cat (Felis Bengalensis, *Chondá*); (11) the Common Jungle-cat (Felis chaus, *Bároál*); (12) the Striped Hyæna (Hyæna striata); (13) the Large Civet-cat (Viverra zibetha); (14) the Bengal Mongoose (Herpestes malaccensis); (15) the Indian Wolf (Canis pallipes); (16) the Jackal (Canis aureus); (17) the Dog [wild] (Cuon rutilans, *rám-kuttá*); (18) the Indian Fox (Vulpes

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Bengalensis); (19) the Porpoise (Platanista); (20) the Whale, rare; (21) the Squirrel (Sciurus); (22) the Indian Jerboa-rat (Gerbillus Indicus, *Gonghá indur*); (23) the Bandicoot-rat (Mus bandicota, *bárá indur*); (24) the Brown Rat (Mus decumanus, *Bátiyá indur*); (25) the Tree Rat (Mus brunneus, *Gáchuá indur*); (26) the Mouse, several species; (27) the Bengal Porcupine (Hystrix bengalensis, *Hezá* or *shezá*); (28) the Common Indian Hare (Lepus ruficaudatus); (29) the Indian Wild Boar (Sus Indicus); (30) the Swamp Deer (Rucervus Duvaucellii); (31) the Sámbhar Stag (Rusa Aristotelis); (32) the Spotted Deer (Axis maculatus, *Kauriyá harin*); (33) the Hog Deer (Axis porcinus, *Chanuá harin*); (34) the Gayál (Gavaus frontalis); (35) the Wild Buffalo (Bubalus arni); (36) the Indian Scaly Ant-eater (Manis pentadactyla, *Ban-ruhit*).

The authorised reward for the destruction of a full-grown leopard is Rs. 5 (10s.); but in the three years 1870-72 inclusive, no reward was given. A reward of R. 1, 8 (3s.) was offered in 1873, and Rs. 5 (10s.) in 1874. No death from wild animals occurred in 1870; there were 4 deaths in 1871; 5 in 1872; 8 in 1873, and 6 in 1874, —giving an annual average of 4·6 deaths for the five years ending December 31, 1874.

BIRDS.—The following list of the birds found in Noákhálí District has been furnished by the Collector, Mr R. Porch. The species entered in the list have been named and classified according to Dr Jerdon's 'Birds of India;' but there are, the Collector states, numerous other species which he has not been able to identify:—

Order I. Raptores.—Black Vulture, *Ráj hokún*, *Ráj Sógún* (Otogyps calvus). Common Brown Vulture, or White-backed Vulture, *Hókún Sógún* (Gyps Bengalensis). The Laggar Falcon, *Bará Báj* (Falco Jugger). The Indian Hobby, *Úrania Báj* (Hypotriorchis severus). The Turumti or Red-headed Merlin, *Báj Sikrá* or *Dúrúmti* (Hypotriorchis chicquera). The Kestrel, *Indúr táráni* (Tinnunculus Alaudarius). The Lesser Kestrel, *Peti Indúr táráni* (Erythropus cenchris). The Shikra, *Shikrá* (Micronisus badius). The Common Serpent Eagle, *Báj Húkchúr* or *Súkchúr* or *Shámúkchúr* (Circætus Gallicus). The Crested Serpent-Eagle, *Báj Bauri* (Spilornis cheela). The Osprey, *Daryá Kúrúá* (Pandion haliætus). The Ring-tailed Sea-Eagle, *Bará Kúrúá* (Haliætus fulviventer). A large kind of Eagle, *Tadang* (Latin name not known). The Pale Harrier, *Báj Kúrúá* (Circus Swainsonii). The Pied Harrier, *Indúriya Gómár* (Circus melanoleucus). The Marsh Harrier,

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Gochila or *mátchil* (Circus Æruginosus). The Maroon-backed Kite, *Dhópáchíl* (Haliastur Indus). The Common Parish-Kite, *Máthiya chíl* (Milvus Govinda). The Indian Screech-Owl, *Úlú Pechá* (Strix Javanica). The Grass Owl, *Úlúá Pechá* (Strix candida). The Brown Fish-Owl, *Bhuttum Hudhud* or *Hulutiya* (Ketupa Ceylonensis). The Spotted Owlet, *Kharaniyá Pechá* (Athene Brama). The Brown Hawk Owl, *Jám Pechá* or *Kál Pechá* (Ninox scutellatus).

Order II. Insessores.—The Common Swallow, *Andi* (Hirundo rustica). The Indian Bank Martin, *Náptiní* (Cotyle Sinensis). The Common Indian Swift, *Bátásiá* (Cypselus affinis). The Palm Swift, *Tál Bátásiá* (Cypselus batassiensis). The large Bengal Night-jar, *Máthi Pechá* (Caprimulgus albonotatus). The Common Indian Night-jar, *Máthi Pechá* (Caprimulgus Asiaticus). The Common Indian Bee-eater, *Bánspatiyá* or *Tak Kaleza* (Merops viridis). The Indian Roller, *Nil Kantha* (Caracias Indica). The Burmese Roller, *Kainch-Kawa* (Coracias affinis). The Brown-headed Kingfisher, *Khákhaiyá* (Halcyon leucocephalus). The Brown-winged Kingfisher, *Máchhrángá* (Halcyon amauropterus). The White-breasted Kingfisher, *Máchhrángá* (Halcyon fuscus). The Common Indian Kingfisher, *Chhotá Máchhrángá* (Alcedo Bengalensis). The Great Indian Kingfisher, *Bará Máchhrángá* (Alcedo euryzona). The Pied Kingfisher, *Phútphútiya Máchhrángá* (Ceryle rudis). The Great Hornbill, *Dhanesh* (Homraius bicornis). The Bengal Pied Hornbill, *Risháliá* (Hydrocissa albirostris). The Rose-ringed Parrakeet, *Dhánkátá Teyá* (Palæornis torquatus). The Rose-headed Parrakeet, *Phardí* (Palæornis rosa). The Slaty-headed Parrakeet, *Madná* (Palæornis schisticeps). The Red-breasted Parrakeet, *Kájlá* (Palæornis Javanicus). The Indian Lorikeet, *Latkan* (Loriculus vernalis). The Dárjíling Black Woodpecker, *Phútphútiya Kúráliá* (Picus majoroides). The Indian Spotted Woodpecker, *Chhotá Kúráliá* (Picus macei). The Bengal Rufous Woodpecker, *Kúráliá* (Micropternus phaioceps). The Golden-backed Woodpecker, *Káth Kúrálíyá* (Brachypternus aurantius). The Common Green Barbet, *Kotak* (Megalaima caniceps). The Blue-throated Barbet, *Chhotá Basánt* (Cyanops Asiatica). The Crimson-breasted Barbet, *Túk-túki* or *Basánt bátúl* (Xantholæma Indica). The Indian Cuckoo, *Kachiyarmá* or *Baukathá kaho kokil* (Cuculus micropterus). The Common Hawk Cuckoo, *Jām Kuli* (Hierococcyx varius). The Rufous-bellied Cuckoo, *Kokil* (Polyphasia tenuirostris). The Indian Koel, *Kuli* (Eudynamys orientalis). The Large Green-billed Malkoha, *Ban-kokil* (Zanclos

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tomus tristis). The Common Coucal, *Hári Kuri* (Centropus rufipennis). The Himalayan Red Honey-sucker, *Lál madhu Chuá* (Æthopyga miles). The Green-backed Honey-sucker, *Sakkar-khorá* (Æthopyga Horsfieldii). The Purple Honey-sucker, *Madhu chuá* (Arachnechthra Asiatica). The Large Purple Honey-sucker (Arachnechthra Asiatica). The Scarlet-backed Flower-pecker, *Telír bochná* (Dicæum coccineum). The Indian Hoopoe, *Máthi Kúraliya* (Upupa nigripennis). The Grey-backed Shrike, Bará *Bágá karkátá* (Lanius tephronotus). The Brown Shrike, (Lanius cristatus). The Common Wood-Shrike, *Bágá karkátá* (Tephodornis pondiceriana). The Large Cuckoo-Shrike, *Kábási* (Graucalus Macei). The Common Drongo-Shrike, *Phesuá* (Dicrurus macrocercus). The Crow-billed Drongo, *Ketráj* (Dicrurus balicassius). An Ash-coloured Drongo, *Bághdáni Tesráj*. The Bronzed Drongo, *Tesráj* (or *Kes-ráj*) (Chaptia Ænea). The Lesser Racket-tailed Drongo, *Desí Bhímráj* (Bhringa remifer). The Large Racket-tailed Drongo, *Bhimráj* (Edolius paradiseus). The Hair-crested Drongo, *Kesráj* (Chibia hottentota). The Ashy Swallow-Shrike, *Chhotá Tesráj* (Artamus fuscus). The Black-naped Blue Flycatcher, *Terka* (Myiagra azurea). The Blue-throated Red-breast (Cyornis rubeculoides). The Blue Rock-thrush (Petrocossyphus cyaneus). The Black-throated Thrush, *Chhotá ultápáttá* (Planesticus atrogularis). A greyish-black Jay-thrush, *Basan-poda*. The Yellow-eyed Babbler (Pyctorhis sinensis). The Black-gorgeted Laughing-Thrush, *Ultá-páttá* (Garrulax pectoralis). The Bengal Babbler, *Sát bhái* (Malacocircus terricolor). The Long-tailed Reed-bird, (Eurycercus Burnesii). The Red-whiskered Bulbul, *Kăndărá* (Otocompsa jocosa). The Common Bengal Bulbul, *Phúlchiúrí* or *Bulbul* (Pycnonotus pygaeus). The Indian Oriole, *Haldí Pakhyí* (Oriolus kundoo). The Magpie-robin, *Dayál* (Copsychus saularis). The Brown-backed Indian Robin; *Lál* or *Agni dayál* (Thamnobia cambaiensis. The White-winged Black Robin, *Rám dayál* (Pratincola caprata). The Shama, *Shámá* (Kittacincla Macroura). The Indian Bush-chat (Pratincola Indica). The Indian Redstart (Ruticilla rufiventris). The Large Reed-Warbler (Acrocephalus brunnescens). The Indian Tailor-Bird, *Túní* (Orthotomus longicauda). The Rufous Grass-Warbler, *Bádí Pákhyi* (Cisticola schænicola). The Common Wren-Warbler, *Bháit Timi* (Drymoipus inornatus). Sykes's Warbler (Phyllopneuste rama). The Brown Tree-Warbler, *Shutár Timi* (Phylloscopus tristis). The Greenish Tree-Warbler, *Baián Timi* (Phylloscopus viridanus). The Crowned Tree-Warbler, *Kotariyá*

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Timi (Reguloides proregulus). The White-faced Wagtail, *Dhopi Khanján* (Motacilla luzoniensis). The Grey and Yellow Wagtail, *Khanján* (Calobates sulphurea). The Indian Field-Wagtail (Budytes viridis). The Indian Tree-Pipit, *Telia-Khanján* (Pipastes agilis). The Large Marsh Pipit (Corydalla Richardi). The Indian Titlark, *Bádí Pakhyi* (Corydalla rufula). The Stripe-throated Flower-pecker (Yuhina gularis). The Indian Corby, *Daur Kawá* (Corvus culminatus). The Common Indian Crow, *Peti Kawá* (Corvus splendens). The Common Indian Magpie, *Táruá* or *Kech-kechi* (Dendrocitta rufa). The Pied Starling, *Gósálik* or *Chandaná Sálik* (Sturnopastor contra). The Common Maina *Bhát Sálik* (Acridotheres tristis). The Bank Maina, *Gáng Sálik* (Acridotheres ginginianus). The Hill Maina, *Páhári Mainá* or *Sálik* (Acridotheres fuscus). The Black-headed Maina, *Chhotá Mainá* or *Chhotá Sálik* (Temenuchus pagodarum). The Grey-headed Maina, *Papyá* or *Pawi* (Temenuchus Malabaricus). The Common Weaver-bird, *Tál bália* (Ploceus Baya). The Striated Weaver-bird, *Teliá bália* (Ploceus manyar). The Chestnut-bellied Munia, *Porá Muniá* (Munia rubronigra). The Indian House-sparrow, *Chariyá* (Passer Indicus). The Brown-headed Bunting, *Báliá Bair* (Euspiza aureola). The Bengal Bush-lark, *Ban bátúí* (Mirafra Assamica). The Indian Sand-lark, *Bállá Bátúí* (Alaudala raytau). The Indian Skylark, *Ságar Bátúí* (Alauda gulgula).

Order III. Gemitores.—The Bengal Green Pigeon, *Bot Koál* (Crocopus Phœnicopterus). The Orange-breasted Green Pigeon, *Peti Bot Koál* (Osmotreron bicincta). The Green Imperial Pigeon, *Dúm Koál* (Carpophaga sylvatica). The Blue Rock-Pigeon, *Dálálí* (Columbia intermedia). The Rufous Turtle-dove, *Angúrúá Koál* (Turtur meena). The Spotted Dove, *Hari Koál* (Turtur suratensis). The Common Ring-dove, *Koál* (Turtur risoria). The Bronze-winged Dove, *Káis Koál* (Chalcophaps Indicus).

Order IV. Rasores.—The Common Peacock, *Máyur* (Pavo cristatus). The Black Pheasant, masc. *Máthúrá*, fem. *Máthúrní* (Gallophasis Horsfieldii). The Red Jungle-fowl, *Jangli Múragh* (Gallus ferrugineus). The Kyah Partridge, *Kháir* (Ortygornis gularis). A black-throated Hill Partridge, *Chhotá Páhári Khaír* (Arboricola atrogularis). The Large Grey Quail, *Kallá Bátúí* (Coturnix Communis). The Button Quail, *Chhotá bátúí* (Turnix Sykesii).

Order V. Grallatores.—The Grey Plover (Squatarola Helvetica). The Golden Plover, *Hotarí* (Charadrius longipes). The Red-

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wattled Lapwing, *Hat-titi* (Lobivanellus goensis). The Sarus Crane, *Sáras* (Grus Antigone). The Common Crane, *Kolong* (Grus Cinerea). The Woodcock, *Bará Kádá Kóchá* or *Bará Ban-cháh* (Scoloapax rusticola). The Wood Snipe, *Ban-cháh* (Gallinago nemoricola). The Common Snipe, *Chegá* or *Cháh* (Gallinago scolopacinus). The Jack Snipe, *Chhotá chegá*, *Chhotá Cháh* (Gallinago gallinula). The Painted Snipe *Húmí* or *Rangin*, (Rhynchœa Bengalensis). The Small Godwit, *Bará Cháh* or *Băttăr* (Limosa ægocephala). The Curlew, *Bará Chobá* (Numenius arquata). The Whimbrel, *Chhotá Chóbá* (Numenius phæopus). The Little Stint, *Gurguriyá* (Tringa minuta). The Spoon-billed Stint, *máthurí* (Eurinorhynchus griseus). The Spotted Sandpiper, *Teliá Gurguriyá* (Actitis glareola). The Common Sandpiper (Actitis hypoleucos). The Green Shanks (Totanus glottis). The Red Shanks, *Tengrangá* (Totanus calidris). The Stilt or Long Legs, *Lángorá* (Himantopus candidus). The Bronze-winged Jacana, *Jál Pípí* (Metopidius Indicus). The Pheasant-tailed Jacana, *Meori Pípí* or *Shitar Bilái* (Hydrophasianus chirurgus). The Purple Coot, *Kálim* (Porphyrio poliocephalus). The Bald Coot, *Búri Káim* (Fulica atra). The Water-cock, *Khorá* (Gallicrex cristatus). The Water-hen, *Jál Murghí* (Gallinula chloropus). The White-breasted Water-hen, *Betakyá Dauk* (Gallinula phœnicura). The Spotted Rail, *Nal Dauk* (Porzana maruetta). The Pigmy Rail, *Petí Nal Dauk* (Porzana pygmæa). The Ruddy Rail, *Kerí Dauk* (Porzana fusca). The Gigantic Stork, *Hárgilá* (Leptoptilos argala). The Hair-crested Stork, *Chandaná* (Leptoptilos javanica). The Black-necked Stork, *Rám Sálik* (Mycteria Australis). The White-necked Stork, *Mánik-jor* (Ciconia leucocephala). A large variety of Stork, *Panchkápariá* or *Phakirá*. The Dusky-grey Heron, *Bará Khairá* (Ardea Sumatrana). The Blue Heron, *Khairá* or *Sádá Kánka* (Ardea cinerea). The Purple Heron, *Lál Kánka* (Ardea purpurea). The Large Egret, *Tar Bagá* (Herodias alba). The Smaller Egret, *Kevi Bagá* (Herodias egrettoides). The Little Egret, *Karachiyá Bagá* (Herodias garzetta). The Ashy Egret, *Chíta Bagá* (Demi-egretta asha). The Cattle Egret, *Go Bagá* (Buphus coromandus). The Pond Heron, *Kání Bagá* (Ardeola leucoptera). The Little Green Heron, *Kainch Bagá* (Butorides Javanica). The Black Bittern, *Kálá Bagá* (Ardetta flavicollis). The Chestnut Bittern, *Lál Bagá* or *Agni Bagá* (Ardetta cinnamomea). The Yellow Bittern, *Peti Agni Bagá* (Ardetta sinensis). The Night-Heron, *Diándá* (Nycticorax griseus). The Pelican-Ibis, *Jánghír* (Tantalus leucocephalus). The Spoon-bill,

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Chimtá-Tontí (Platalea leucorodia). The Shell Ibis, *Shmúk Kháchá* (Anastonus Oscitans). The White Ibis, *Káchí chúrá* (Threskiornis melanocephalus). The Warty-headed or Black Ibis, *Karankal* (Geronticus papillosus). A large kind of Ibis, *Shádak*. The Glossy Ibis, *Kálá chóbá* or *Kálá Káchíchúra* (Falcinellus igneus).

Order VI. Natatores.—The Grey Goose, *Sádá Bádia Háns Káz* or *Jangli Rájháns* (Anser cinereus). The White-bodied Goose-Teal, *Bálí háns* (Nettapus Coromandelianus). The Whistling-Teal, *Harali háns* or *Sharali* (Dendrocygna Awsuree). The Large Whistling-Teal, *Harali Hans* (Dendrocygna major). The Ruddy Shieldrake, *Lál Háns* (Casarca rutila). The Shieldrake, *Lál Bádia Háns* or *Lál Háns* (Tadorna vulpanser). The Shoveller, *Jangli Háns* (Spatula clypeata). The Spotted-billed Duck, *Jangli Háns* (Anas pæcilorhyncha). The Common Teal, *Chhotá Nareál* (Querquedula crecca). The Blue-winged Teal, *Nareáli Háns* (Querquedula circia). The Little Grebe, *Dúbdubi* (Podiceps Philippensis). The Brown-headed Gull, *Gangá Kabutar* (Xema brunnicephala). The Largest Tern, *Gangrayiá* (Sylochelidon caspius). The Gull-billed Tern *Gangá-chíl* (Gelochelidon Anglicus). The Small Marsh-Tern *Gangraiyá* or *Gangá-chíl* (Hydrochelidon Indica). The Large River-Tern, *Gangraiyá* or *Gangá-chíl* (Sterna aurantia). The Indian Skimmer, *Bará Gangraiyá* (Phynchops albicollis). The Grey Pelican, *Dhingaríyá* or *Shanjuiyá* or *Báluá* (Pelecanus Philippensis). The Large Cormorant, *Bará Gómadh* (Graculus carbo). The Lesser Cormorant, *Chhotá Gómadh* (Graculus Sinensis). The Little Cormorant, *Páni Kawá* or *Páni Kaurí* (Graculus Javanicus). The Indian Snake-bird, *Bánwár* (Plotus melanogaster).

The feathers of several species of birds are collected in Noákhálí for sale. Those of the snake-bird are used by Hill tribes, and the kingfisher's feathers by the Burmese. The skins of the hair-crested stork and the large egret are sold for the use of Europeans. In the Settlement of Túm *char*, a special agreement was made for the payment of rent on account of the birds found in the island. A trifling trade in the skins and horns of deer is also carried on; but the *feræ naturæ* cannot be said to contribute in any material degree to the wealth of the District.

Reptiles.—Crocodiles and turtles abound in some of the rivers and large watercourses (*kháls*). The Civil Surgeon states that the common monitor called *guisámp* and the *girgit* or bloodsucker are to be seen everywhere; and the Collector (Mr R. Porch) men-

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tions three other varieties of lizards found in the District. One of these, Mr Porch states, grows to a length of at least ten or twelve feet.

The venomous snakes commonly found in Noákhálí are the binocellate and monocellate cobras (*gokhurá* and *pának sámp*). The Bungarus fasciatus (*sankini*) is also occasionally seen. Non-venomous snakes are very numerous in the District, and among them are found two varieties of pythons.

There were 57 deaths from snake-bite in the year 1870; 58 in 1871; 60 in 1872; 62 in 1873; and 64 in 1874,—giving an annual average of 61 deaths for the five years ending December 31, 1874. No reward was given for the destruction of snakes during the five years 1870-74 inclusive; but from the 13th February 1874, a reward of 4 *ánnás* (6d.) has been offered for each cobra destroyed. In no case, however, up to the end of 1875, was the reward claimed.

FISHES.—The following are the names of the sea, river, and tank fish found in Noákhálí District:—

I. Sea fish.—(1) *dáin*, (2) *tapsí* or *risuá*, (3) *bholá*, (4) *hángar*, (5) *sákuch*, (6) *chingrí*, (7) *ichhá*, (8) *lakhuá*, (9) *latiá*.

II. River fish.—(1) *dáin*, (2) *tapsí* or *risuá*, (3) *bholá*, (4) *chingrí*, (5) *ichhá*, (6) *ilsá*, (7) *bhedá*, (8) *ghongrá*, (9) *pháuá*, (10) *pángás*, (11) *páuá*, (12) *khallá* or *bántá*, (13) *bhángná*, (14) *kharsul*, (15) *rohit* or *rui*, (16) *kátal*, (17) *mirgal*, (18) *kálbáus*, (19) *ár*, (20) *boál*, (21) *chitál*, (22) *pápdá*, (23) *ghaniá*, (24) *korál*, (25) *ghulsa*, (26) *bánspátá*, (27) *silan*, (28) *tulerdánti*, (29) *chandaná*, (30) *báliá*, (31) *bália*, (32) *báin*, (33) *chapilá*, (34) *báchá*, (35) *ghárua*, (36) *chándá*, (37) *cheuá*, (38) *chiring*, (39) *káunmágur*.

III Tank fish.—(1) *chingrí*, (2) *áir*, (3) *boál*, (4) *pápdá*, (5) *kai*, (6) *sol*, (7) *gájá*, (8) *jhágur* or *mágur*, (9) *sing*, (10) *báliá*, (11) *tengrá*, (12) *ghuisá*, (13) *phali*, (14) *punthi*, (15) *khalisá*, (16) *malindi*, (17) *bánspátá*, (18) *bhedá*, (19) *dárkiná*, (20) *kánkle*, (21) *táki*, (22) *báin*, (23) *bajuri*, (24) *gutum*, (25) *kánchki*, (26) *chándá*, (27) *sarpunthi*, (28) *ghaniá*.

The Collector states that of the above fish, the *dáin*, *ilsá*, *bántá*, *kharsul*, and *rohit* are the best; the *pápdá*, *kai*, *kálbáus*, and *chitál* are of second quality; and the remainder are inferior kinds.

EARLY ESTIMATES OF THE POPULATION.—Before the Census of 1872, several attempts had been made to ascertain approximately the population of Noákhálí District. In 1850, the Salt Department estimated the population, excluding the island of Sháhbázpur, which was then included in the District, at 352,975,

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calculating 3½ persons to each house. In 1856, the Magistrate estimated the population at 438,456, again excluding Sháhbázpur. The latter estimate was based on two assumptions: first, that there was an average of 3½ persons to each house; and secondly, that each village watchman guarded an average of fifty houses. In 1865, an estimate of the population was made by the Survey Authorities, who returned the number of inhabitants at 293,540. In the Statistics of the Lower Provinces of Bengal for 1868-69, issued by the Board of Revenue, the population was estimated at 375,655, the number of villages at 8075, and the number of houses at 75,131. In 1868, the number of homesteads was counted by the police and found to be 69,650. Estimating the average number of inhabitants at 5 to each house—an assumption made by the Collector in 1869, and proved to be correct by the Census of 1872—it appears that the population in 1868 was, according to the police enumeration of the houses, only 348,250. In June 1869, an actual Census was taken through the agency of the police in three different localities—viz., the Civil Station; five villages adjoining the *tháná* (police station) of Begamganj—viz., Begamganj, Álípur, Názirpur, Mirwárispur, and Ganipur; and two villages in Sandwíp—viz., Harishpur and Rahamatpur. The results of the enumeration are given in the Experimental Census Report as follows:—Town of Noákhálí or Sudhárám: area, 640 acres; number of houses, 729; population, 2461 males and 1380 females—total, 3841 souls; average number of persons per house, 5·27. Five villages in the *tháná* of Begamganj: area, 3681 acres; number of houses, 354; population, 1707 males and 1570 females—total, 3277; average number of inmates per house, 9·26. Two villages in Sandwíp: area, 5830 acres; number of houses, 619; population, 3052 males and 2888 females—total, 5940; average number of inmates per house, 9·59.

Census of 1872.—A more exact Census was taken in January 1872, by the authority of Government, and all the previous estimates were found to be much below the truth. With regard to the selection and appointment of the agents employed in taking the Census, the Commissioner of the Division reported as follows:—'In the District of Noákhálí there were 17 supervisors, 48 assistant supervisors, and 533 enumerators employed. The supervisors were men of the *ámlá* class, two Muhammadans and five Hindus. Out of the 48 assistant supervisors, 24 were *tálukdárs*, and 24 candidates appointed from the offices of the Magistrate, Deputy

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Magistrate, and the *zamíndárs'*, where they had been engaged as apprentices. Of the 533 enumerators, one was a *zamíndár*, 114 *tálukdárs*, 158 *háwáladárs* and *tálukdárs*, 1 *chaukídár*, 94 *pátwáris*, 10 *tahsíldárs* or *zamíndárs'* agents, 61 village head-men, 62 agriculturists, 22 village *gurus* (schoolmasters), 1 native doctor or *kabiráj*, 5 schoolmasters, and 4 apprentices. The Collector reports that the most influential men, and those permanently acquainted with the inhabitants of the villages in the several *parganás*, were selected to perform the duties of assistant supervisors and enumerators; and that the *zamíndárs'* agents were for the most part respectable men, to whom the object of the Census was explained, and who in turn took every opportunity to circulate throughout their estates the reasons for which enumerators were to visit their villages, and the manner in which the enumeration was to be conducted. The Collector adds, that in *parganás* where any reluctance or misconstruction was thought probable on the part of the villagers, the *zamíndárs* appointed the chief men of those villages to accompany the enumerators, and render every assistance in their power to facilitate the work and insure its completion.'

The general feeling among the people was strongly averse to the Census; and in one village, Sonádiá, the villagers absolutely refused to permit the enumeration. On the supervisor reporting to this effect, Mr Monro, the Assistant-Superintendent of Police, who was in charge of the Census operations, went to the spot; but when he attempted to begin the enumeration, a large party of the villagers assembled with sticks, assaulted the supervisor and threw him into a tank. Mr Monro went to his assistance, and was also mobbed, beaten, and severely injured, being pursued for about two miles before he could find his horse and make good his escape. The constables were also beaten. On hearing of what had occurred, the Collector, and the District Superintendent of Police, at once rode to the spot, taking with them a guard of thirty constables; but no further resistance was attempted. The ringleaders were subsequently arrested without difficulty, and sixteen of them were sentenced to various terms of imprisonment. With regard to the demeanour of the people generally, Mr Monro wrote as follows:—'The inhabitants of the District regard the census in no other light than as a stepping-stone to additional taxation. When you explain to them the contrary, their answer is—"Why does Government spend so much money, if it does

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not intend to receive some advantage from it?" It has been said that it was through the injudicious proceedmgs of the Census officers that the people were averse to being counted. But the idea amongst a number of the people was, that the "General Sáhib" wanted to see all the females of a certain age, and that they were to be sent to Calcutta for this purpose. I do not exactly know who is meant by the General; but it is an idea that shows how ignorant and uneducated the people of this District are, and how easily an absurd rumour can work on their minds. When rumours went abroad that Census officers wished to see the women of the families, the people at once set down the Sonádiá riot to that cause; and I have observed, since the occurrence took place, that popular sympathy is on the side of those who attacked the Census officers.'

Notwithstanding the general aversion of the people to the enumeration, and their active hostility at Sonádiá, there seems no reason to doubt the correctness of the Census; and the Collector of the District expressed his belief in the general completeness and accuracy of the return.

The area of the District at the time of the Census of 1872 was 1577 square miles; and the result of the Census shows that it contained a total population of 713,934 inhabitants, dwelling in 142,155 houses, and in 2034 villages. There were therefore 459 persons, 91 houses, and 1·31 villages to every square mile. The changes that have taken place in the area and population of the District are noted on p. 238 of this Account.

The following tabular statement, taken from the District Census compilation, shows the number of villages, houses, inhabitants, and boats in each police circle (*tháná*) in the District in 1872:—

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ABSTRACT OF THE POPULATION OF EACH POLICE CIRCLE (THÁNÁ) IN THE DISTRICT OF NOÁKHÁLÍ IN 1872.

Police Circle (*Tháná*).	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Number of Boats.	Population.	Averages calculated from preceding cols.	
					Persons per Village, *Mauzá*, or Township.	Persons per House.
Rámganj, ...	371	14,325	...	64,479	174	4·5
Lakshmipur, ...	420	21,981	192	105,017	250	4·8
Sudhárám, ...	284	25,823	131	96,465	340	3·7
Begamganj, ...	527	29,954	...	139,488	265	4·7
Amírgáon, ...	336	12,305	57	133,343	397	10·8
Bámní, ...	8	4,981	1	33,979	4247	6·8
Sandwíp, ...	65	20,320	118	87,016	1338	4·3
Hátiá, ...	23	12,466	63	54,147	2354	4·3
Total,	2,034	142,155	562	713,934	351	5·0

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE. —The total population of Noákhálí District consisted in 1872 of 713,934 souls—viz., 362,067 males, and 351,867 females. The proportion of males in the total population is 50·71 per cent.; and the average density of the population, 459 per square mile. Classified according to religion and age, the Census gives the following results:—Muhammadans, under twelve years of age—males, 119,867; and females, 95,612: total, 215,479. Above twelve years—males, 149,952; and females, 167,622: total, 317,574. Total of Muhammadans of all ages—males, 269,819; and females, 263,234: grand total, 533,053, or 74·66 per cent. of the District population; proportion of males in total Muhammadan population, 50·62 per cent. Hindus, under twelve years of age—males, 32,135; and females, 25,289: total, 57,424. Above twelve years—males, 59,781; and females, 63,048: total, 122,829. Total of Hindus of all ages—males, 91,916; and females, 88,337: grand total, 180,253, or 25·25 per cent. of the District population; proportion of males in total Hindu population, 51·00 per cent. Christians, under twelve years of age—males, 103; and females, 77: total, 180. Above twelve years of age—males, 190; and females, 182: total, 372. Total of Christians of all ages—males, 293; and females, 259: grand total, 552; proportion of males in Christian population, 53·08 per cent. Other denominations

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not separately classified, consisting of aboriginal races and tribes, under twelve years of age—males, 20; and females, 9: total, 29. Above twelve years—males, 19; and females, 28: total, 47. Total of 'others' of all ages—males, 39; and females, 37: grand total, 76. Population of all religions, under twelve years of age—males, 152,125; and females, 120,987: total, 273,112. Above twelve years—males, 209,942; and females, 230,880: total, 440,822. Total population of all ages—males, 362,067; and females, 351,867: grand total, 713,934; proportion of males in total District population, 50·71 per cent.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report as follows:—Muhammadans—proportion of male children, 22·5 per cent.; and of female children, 17·9 per cent.: proportion of children of both sexes, 40·4 per cent. of the total Muhammadan population. Hindus—proportion of male children, 17·8 per cent.; and of female children, 14·0 per cent.: proportion of children of both sexes, 31·8 per cent. of the total Hindu population. Buddhists—proportion of male children, 27·9 per cent., and of female children, 11·5 per cent.: proportion of children of both sexes, 39·4 per cent. of the total Buddhist population. Christians—proportion of male children, 18·7 per cent.; and of female children, 13·9 per cent.: proportion of children of both sexes, 32·6 per cent. of the total Christian population. Other denominations—proportion of male children, 20·0 per cent.; and of female children, 13·3 per cent.: proportion of children of both sexes, 33·3 per cent. of the total 'other' population. Population of all religions—proportion of male children, 21·3 per cent.; and of female children, 17·0 per cent.: proportion of children of both sexes, 38·3 per cent. of the total District population.

The number and proportion of insanes and of persons afflicted with certain other infirmities in Noákhálí District is thus returned in the Census Report:—Insanes—males, 142; and females, 70: total, 212, or ·0297 per cent. of the District population. Idiots—males, 43; and females, 4: total, 47, or ·0066 per cent. of the population. Deaf and dumb—males, 89; and females, 36: total, 125, or ·0175 per cent. of the total population. Blind—males, 254; and females, 140: total, 394, or ·0552 per cent. of the population. Lepers—males, 47; and females, 8: total, 55, or ·0077 per cent. of the population. The total number of male infirms amounted to 575, or ·1588 per cent.

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of the total male population; number of female infirms, 258, or ·0733 per cent. of the total female population. The total number of infirms of both sexes was 833, or ·1167 per cent. of the total District population.

The details of the people classified according to occupation, as given in the District Census Compilation, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The District Census Compilation thus classifies the different nationalities, races, and castes, with the numbers of each. The list of Hindu castes will be reproduced on a subsequent page, arranged according to their social rank:—

NAME OF RACE OR CASTE.	NUMBER.
I.—NON-ASIATICS.	
English,	14
Irish,	1
TOTAL,	15
II.—MIXED RACES.	
Eurasian,	191
III.—ASIATICS.	
Natives of India and Burmah.	
1.—*Aboriginal Tribes.*	
Banjugí,	291
Nat,	493
Tipperah,	232
TOTAL,	1,016
2.—*Semi-Hinduised Aboriginals.*	
Bágdí,	86
Chamár and Muchí,	397
Chandál,	12,947
Dom,	793
Hári,	419
Mál,	8
Mihtar,	151
Semi-Hinduised Aboriginals—Continued.	
Bhuimálí,	1,943
Rájbansí Koch,	43
TOTAL,	16,787
3.—*Hindus.*	
(i.)—SUPERIOR CASTES.	
Bráhman,	7,622
Rájput,	350
TOTAL,	7,972
(ii.)—INTERMEDIATE CASTES.	
Káyasth,	20,814
Baidya,	833
TOTAL,	21,647
(iii.)—TRADING CASTES.	
Kshattriya,	68
Gandhabanik,	1,316
Subarnabanik,	1,190
TOTAL,	2,574
(iv.)—PASTORAL CASTES.	
Goálá,	1,520

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Name of Race or Caste.	Number.
(v.)—Castes engaged in preparing Cooked Food.	
Madak, ...	616
(vi.)—Agricultural Castes.	
Sadgop, ...	25
Agurí, ...	38
Kaibartta, . . .	20,263
Báruí, ...	3,485
Támulí, ...	29
Málí, ...	339
Koerí, ...	402
Kurmí, ...	13
Súdra, ...	4,292
Báridár, . . .	9
Total, .	28,895
(vii.)—Castes engaged chiefly in Personal Service.	
Dhobí, ...	13,243
Hajjám, or Nápit . .	10,528
Behárá, ...	3,038
Kahár, ...	1,148
Total, .	27,957
(viii.)—Artisan Castes.	
Kámár (blacksmith), .	1,350
Kánsárí (brazier), . .	182
Sonár (goldsmith), . .	144
Sutradhar (carpenter), .	2,768
Kumbhár (potter), . .	3,518
Telí (oilman), . .	2,954
Sunri (distiller), . .	5,837
Sánkhárí (shell-cutter), .	252
Láherí (lac-worker), .	18
Total, .	17,023
(ix.)—Weaver Castes.	
Tántí, ...	1,273
Jugí, ...	32,991
Kotál, ...	5
Kapálí, ...	417
Total, .	34,686

Name of Race or Caste.	Number.
(x.)—Labouring Castes.	
Beldár, ...	66
Chunárí, . . .	27
Total, .	93
(xi.) Castes occupied in selling Fish and Vegetables.	
None.	
(xii.)—Boating and Fishing Castes.	
Jaliá, ...	9,823
Málá, ...	120
Málá and Mánjhi, . .	110
Pátuni, ...	2,419
Bálámi, ...	69
Tior, ...	190
Total, .	12,731
(xiii.)—Dancer, Musician, Beggar, and Vagabond Castes.	
Báití, ...	196
(xiv.)—Persons enumerated by Nationality only.	
Hindustání, . . .	1
Panjábí, . . .	1
Uriyá, ...	1
Total, .	3
(xv.)—Persons of unknown or unspecified Castes, .	4,403
Grand Total of Hindus, . . .	160,316

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Name of Race or Caste.	Number.	Name of Race or Caste.	Number.
4.—*Persons of Hindu origin not recognising Caste.*		*Muhammadans*—Contd.	
Vaishnav, ...	2,131	Shaikh, ...	319
Sanyásí, ...	3	Unspecified, . . .	532,642
Native Christians, . .	346	Total, .	533,053
Total, .	2,480	6.—*Burmese.*	
5.—*Muhammadans.*		Maghs, ...	76
Pathán, ...	81	Total of Natives of India, . . .	713,728
Sayyid, ...	11	Grand Total,	713,934

The foregoing table agrees in the total with the figures given in the Census Report, but differs somewhat in the details, owing to slight errors in the compilation of the original Report.

Hill Tribes and aboriginal Races.—(1) The Banjugis, according to the returns of the Census of 1872, numbered 291 in the District of Noákhálí; and of these, 285 were living in the police circle (*tháná*) of Begamganj, and 6 in the police circle of Hátiá. The police, however, report that there are at present (December 1875) no persons living in the *tháná* of Begamganj who go by the name of Banjugís.

(2) The Nats are scattered throughout the five police circles of Rámganj, Lakshmipur, Sudhárám, Begamganj, and Amírgáon; at the time of the Census they were 493 in number. They are a vagabond race, who seldom settle down, and in many points resemble closely the gypsies of Europe. Most of them are hard drinkers, and are averse to steady work of any kind. Dancing, tumbling, stealing, and jugglery are the chief employments of the tribe.

(3) The Tipperahs numbered at the time of the Census 232 members, of whom 192 were living in the police circle of Lakshmipur, and 40 in the police circle of Begamganj. They all came originally from the State of the Rájá of Hill Tipperah, and they state that they fled from their own country on account of the raids made upon their villages by Kukís or Lusháis. In Noákhálí, as in their own country, the Tipperahs practise the form of cultivation known as *júm*. They live by themselves, and do not mix with the other inhabitants of the District. For a full description of *júm* cul-

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tivation, see the Statistical Account of the Chittagong Hill Tracts, *ante*, pp. 72-74.

(4) THE RÁJBANSÍS in the District of Noákhálí numbered 43 at the time of the Census of 1872; of whom 34 were found in the police circle of Begamganj, and 9 in Sandwíp. They came originally from Koch (or Kuch) Behar, the home of the Koch tribe. Visu Sinh, the grandson of Hájo, the founder of the Koch kingdom, is said to have apostatised to Hinduism, when the converts took the name of Rájbansi. A full description of these people is given in the Statistical Account of the State of Kuch Behar, vol. x. pp. 346-358.

WANDERING TRIBES.—A few Bediyás, a wandering gypsy-like caste, are found in the District, some of whom profess Hinduism, and others the Muhammadan religion. They mostly wander about in boats, and subsist by jugglery and thieving, but some of them have now settled down as agriculturists. They speak a language of their own, which they are extremely unwilling to disclose, and only a few words of their vocabulary could be obtained with some difficulty by a native gentleman attached to the Courts of the District. These words were given at different times, by men from different parts of the country, who could have had no previous communication with each other on the subject. Those words which did not stand this test have been omitted, and the following may be regarded as correct:—Rupee, *dingá*, *monsil*; water, *re*; leg, *khurká*; cow, *lodh* or *hadlu*; gun, *mahátar*; sweetmeats, *madrial*; boat, *birki* or *barat*; light, *ingar*; milk, *lop*, *filking*; to eat, *fagun*; to sit, *táshá*; to steal, *gáimárí*; drinking, *paut*. The Báthániás, who have already been referred to as pasturing cattle on the new alluvial formations or *chars*, are a wild class of men, some of whom belong to the mainland of Noákhálí, and others to the District of Chittagong. A portion of them are Muhammadans, and others are Hindus of low caste. As a rule, they cross to the *chars* at the close of the rainy season, and live there until the beginning of the rains of the following year.

IMMIGRATION AND EMIGRATION.—No important case of immigration or emigration has occurred within recent years. An account of the settlement of the Portuguese in the District has already been given (*ante*, pp. 240-245). The presence of 232 Tipperahs shows that there was formerly immigration into Noákhálí from the State of Hill Tipperah. The Collector, in his Annual Report for 1874-75, states 'that a considerable number of people from Sandwíp, Hátiá, and Amírgáon emigrate to Arákán, Rangoon, and other parts of British Burmah, and to

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Calcutta, to serve as boatmen and lascars. From other parts of the District there is a good deal of temporary emigration, chiefly of day-labourers to the neighbouring Districts for a short time during the slack season. They only remain away a few months, and return when labour for cultivation is required again in the District. Of immigration there may be said to be none, unless the educated people, chiefly Hindus from Dacca, Bikrámpur, and other places, who come to Sudhárám in some numbers in search of employment in the Government offices, are to be considered as immigrants. The only approach to real immigration is to be found in the families of *deswálís*, or up-country money-lenders, who have settled down and acquired lands in the District. The internal movements of the people are limited to conveying their households from one village to another, from various causes (such as the exactions of a landlord or the encroachment of a river), and to visiting places of worship (during the *'Id* and *Bakrá 'Id* festivals, for instance), and attending small fairs at certain times of the year.'

HINDU CASTES.—The following is a list of the principal castes in the District, arranged according to the order in which they rank in local estimation. The numbers of each caste are taken from the Census Report:—(1) Bráhman—the caste highest in the social scale, the members of which form the priesthood, and are employed as ministerial officers and clerks in our Courts; they numbered, in 1872, 7622 persons. (2) Baidya—this caste ranks next to the Bráhmans. They are employed as physicians, ministerial officers, and landed proprietors; number, 833 persons. (3) Káyasth—most of this caste are either pleaders, accountants, writers, or treasurers to landed proprietors; number, 20,814. (4) Sunrí—distillers and venders of wine; they also lend money, and occupy in Noákhálí a social position far higher than in most other Districts of Bengal: 5837 in number. (5) Rájput—employed as police constables, messengers, and door-keepers; number, 350. (6) Khetrí or Kshattriya—this caste is, theoretically, the second in the Hindu social organisation, and is supposed to form the warrior class. It is, however, doubtful whether at the present day there are any pure Kshattriyas in Bengal. In the Census Report of 1872, the Kshattriyas are returned as a trading caste, numbering 68, who are probably to be identified with the Khetrís from the North-West. (7) Goálá—milkmen and cowkeepers; 1520 in number. (8) Sadgop—an agricultural caste, numbering only 25 members in Noákhálí. (9.)

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Súdra—the second largest agricultural caste in the District; 4292 in number. (10) Gandhabanik—spice-dealers and shopkeepers; 1316 in number. (11) Madak—confectioners; 616 in number. (12) Kámár—blacksmiths; 1350 in number. (13) Kánsárí—braziers and coppersmiths; 182 in number. (14) Sonár—goldsmiths; 144 in number. (15) Kumbhár—potters; 3518 in number. (16) Nápit or Hajjám—barbers and surgeons; 10,528 in number. (17) Sánkhárí—shell-cutters; 252 in number. (18) Telí—oil-pressers and oil-sellers; 2954 in number. (19) Láherí—makers of lac ornaments; 18 in number. (20) Tántí—weavers; 1273 in number. (21) Behárá—a caste engaged in personal service, and often as water-carriers; 3038 in number. (22) Agurí—an agricultural caste; 38 in number. (23) Báruí—growers and sellers of *pán* or betel-leaf; 3485 in number. (24) Támuli—a caste with the same occupation as the preceding; 29 in number. (25) Málí—an agricultural and gardening caste; 339 in number. (26) Subarnabanik—a trading caste; 1190 in number. (27) Koerí or Kurí—an agricultural caste; 402 in number. (28) Sutradhar—carpenters; 2768 in number. (29) Kurmí—an agricultural caste, numbering only 13 members in the whole District. (30) Jugí—the most numerous caste of weavers in the District; 32,991 in number. (31) Kotál—a caste of weavers, only 5 of whom are found in the District. (32) Kapálí—weavers of sackcloth and makers of rope and bags; 417 in number. (33) Chandál—a numerous caste, chiefly employed in cultivation; 12,947 in number. (34) Bágdí—cultivators and fishermen; 85 in number. (35) Beldár—a labouring caste; 66 in number. (36) Chunárí—preparers of shell-lime; 27 in number. (37) Kaibartta—by far the most numerous agricultural caste in the District; 20,263 in number. (38) Jaliá—the largest boating and fishing caste in Noákhálí, numbering 9823 persons. (39) Málá—a caste of fishermen; 120 in number. (40) Málá or Mánjhi—a boating caste; 110 in number. (41) Pátuni—ferrymen, and also fishermen and boatmen; 2419 in number. (42) Bálámi—boatmen; 69 in number. (43) Tior—fishermen and boatmen; 190 in number. (44) Kahár—a caste of palanquin-bearers; 1148 in number. (45) Dhobí—the washerman caste; 13,243 in number. (46) Báití—matmakers, musicians, and dancers; 196 in number. (47) Báridár—an agricultural caste, numbering only 9 members in the District. (48) Mál, snake-charmers; 8 in number. (49) Hárí—swineherds and sweepers; 419 in number. (50) and (51) Mihtar and Bhuimáli—sweeper castes, numbering respectively 151 and 1943 members.

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(52) Dom—buriers of the dead; they also keep pigs and make baskets; 793 in number. (53) Chámár and Muchí—workers in leather; 397 in number.

RELIGIOUS DIVISION OF THE PEOPLE.—Only two Districts in the whole of Bengal—namely, Bográ and Rájsháhí—contain a larger percentage of Muhammadans than the District of Noákhálí. Of the total population of the District, consisting of 713,934 inhabitants, 533,053 or 74·7 per cent. are Muhammadans; 180,253, or 25·2 per cent. are Hindus; while the remaining ·1 per cent is composed of 552 Christians, 61 Buddhists, and 15 of other religions.

The Muhammadans are most numerous in proportion to the total population in the *sadr* police circle (*tháná*) of Sudhárám, where they form 82·1 per cent. of the inhabitants. In this police circle, also, the Hindu population is at a minimum, forming only 17·4 per cent. of the inhabitants; the remaining ·5 per cent. consists of Europeans, Eurasians, and Native Christians. Out of a total of 61 Buddhists in the whole District, 60 live within the police circle (*tháná*) of Begamganj.

THE MUHAMMADAN COMMUNITY.—As has already been stated, the Muhammadans form by far the majority—viz., 74·7 per cent. of the total District population. In the District Census Compilation, they are divided into 11 Sayyids, 81 Patháns, 319 Shaikhs, and 532,642 unspecified. They all belong to the Suni sect. The Muhammadans of Noákhálí are, the Collector states, 'probably of very mixed origin. They consider themselves the descendants of immigrants from the west, and of converts made here; and there is evidence that they have constituted the great majority of the population in these parts for the last three hundred years. The Afgháns are believed to have fled to the frontier Districts after their defeat by Khán Azím in 1583. There must, however, be a large element of Hindu blood among them; as it is said that, besides the children whom the Muhammadans had by Hindu women, they used to purchase other children and educate them as Muhammadans, and these boys and all other converts took the title of Shaikh. There may be also a small infusion of Arab blood; and hence the various types of face observable among them.'

Conversions to the Muhammadan religion still take place, but they are of rare occurrence. The Muhammadans of the District are nearly all Faráizís, or observers of the strict commandments of the *Kurán*, as opposed to the sect called Riwází—the followers of

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traditional custom. A few of the latter sect are found, but the Collector thinks it doubtful whether they amount to so much as 5 per cent. of the whole Muhammadan population. The Faráizís, as a rule, are well off; and although they have all the zeal of a new sect, it does not show itself in Noákhálí in open violence towards the professors of a different faith. 'They never interfere with Hindu religious processions, nor do they annoy the Christian community. Their zeal appears to spend itself in talk, and in raising large subscriptions at the *'Id* and other festivals, in aid of the faithful who may be in trouble, and for the support of their law doctors (*maulvís*), the chief of whom goes about the country in great state. On points of law and speculative theology they are of the school of Abu Hanifá; although they reject many of the rites usually observed at births, funerals, &c., and also disbelieve in divination and the efficacy of talismans. The articles of faith most insisted on by them seem to be the heinous sinfulness of infidelity (*kufr*), of introducing rites and ceremonies into their worship (*bida't*), and of giving partners to the One God (*shírk*). These articles of faith, together with the virtues of *jihád* or Holy War, and their protest against all other religions, and even other branches of their own persuasion, form the main features of the Faráizí creed. Their difference from other Muhammadan sects is manifested by distinctions of dress, and by ostentatious public prayers and genuflexions peculiar to themselves. In a trading District like that of Noákhálí the commandment of the *Kurán* against taking usury is found irksome; and the orthodox Faráizís ingeniously evade the strict letter of their sacred law by advancing a sum of money, and taking repayment in double the value in betel-nuts, or some other article of commerce. The estimate of the proportion of Faráizís to the general Muhammadan population given above, is probably higher than in the jail and police returns, because the latter are generally drawn up from the statements of the men themselves; and the Faráizí Muhammadans of Eastern Bengal, knowing that they are not in very good odour with the authorities, when asked as to their religion, give all sorts of evasive answers, such as that they are Sunis (which is true both of themselves and of 90 per cent. of the Indian Musalmáns), or that they are of the Hanafi sect, or that they are of the religion of the Sultán of Rúm.'

The Collector reports that the Muhammadan cultivators are a thrifty class. They seldom spend money on passing enjoyments;

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and it is the chief ambition of a Muhammadan *rayat* to save enough to buy a small estate, which will give him independence and position among his neighbours. The Muhammadans of Noákhálí have no caste distinctions, properly so called; but in practice, different classes do not usually eat together. They will take any food, except meat and boiled rice, from the hands of Hindus; and they do not consider their food defiled if a Hindu touches it. As has already been stated, the Musalmáns of the District are very strict in their religious observances, and they pay great respect to their priests. 'On the 7th, 14th, or 21st day after the birth of a child, a present of from four to eight *ánnás* is made to the priest, who prays for its welfare. At marriages, the bridegroom pays from eight *ánnás* to one rupee to the priest for reading the service; at funerals, the priest reads prayer for the soul of the departed, and receives a present of from two to four *ánnás;* when a vow is made, the priest is paid from eight *ánnás* to one rupee. At the *Ramzán* and *'Id* festivals the priest receives three *ánnás;* and on offering prayer for deliverance from dangers, he receives from four to eight *ánnás.* Those who can repeat the *Kurán* by heart are called *háfiz.* There are very few—not more than twenty—in the District who can do this, and they are held in high respect. These priests enjoy the privilege of reading prayers at the *'Id* and *Ramzán*, and of appropriating all sums collected on those occasions. When engaged by a village to repeat the *Kurán*, they receive a gift of Rs. 20 or 25; and they are also supposed to possess influence in curing sickness, and are paid Rs. 2 to 4 for repeating the *Kurán* in such cases. Muhammadan priests visit their parishioners once a-year, and then receive a present of money from each, according to his means. They are not exacting, and are satisfied with very small gifts. They sometimes receive nothing at births; but it is the rule to sacrifice two she-goats on the birth of a boy, and one she-goat on the birth of a girl—and this practice is observed, except when the parents are poor. Guests are generally invited to a feast on the occasion; friends and relations are asked to bless the child, and usually make a present of from four *ánnás* to a rupee. These feasts, and those which take place at marriages and funerals, are often very expensive; 50 to 300 persons may be invited, and the cost may amount to Rs. 500. There is no music, dancing, or singing on such occasions. At funeral feasts alms are distributed to the poor.'

The Muhammadan women do all the household work, and gather the crops that grow close by the homestead. The Collector says

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that 'divorces are rare, especially when there are children. Sometimes a stipulation is entered in registered marriage deeds that the husband will pay a large sum of money if he divorces his wife, and this stipulation either checks or absolutely prevents divorce. When a divorce does take place, the woman retains the children, so long as they are of an age to require a mother's care; after which they return to their father, the father being bound to pay for their support so long as they remain with their mother.'

MARRIAGE CUSTOMS AMONG HINDUS AND MUHAMMADANS.—The following account of the marriage customs of the Hindus and Muhammadans of Noákhálí is taken from a report written in 1873 by Mr King, C.S., then Collector of the District :—

'Both among Muhammadans and Hindus, boys are generally married between the ages of 15 and 20; and unless they are married younger, which is sometimes the case, their wishes are consulted by their parents. Girls are usually married at 10, and have no choice. The parents arrange the marriage, if possible, within their own village; but if not, in the nearest village in which a match can be found. Among Muhammadans, the bridegroom's father gives the marriage present, which consists of clothes, ornaments, and a written agreement to pay a certain amount of money, usually from Rs. 50 to Rs. 500. Among Hindus, on the contrary, the wedding gift is presented to the parents either of the bride or bridegroom, whichever of the two has the higher social position.

'The marriage ceremony differs among the Muhammadans and Hindus. Among Muhammadans, the bridegroom, with his relatives, friends, and invited villagers, meet on the appointed day in the outer apartment of the bride's house. The guests take their seats on mats, and a *wakíl* and two witnesses are appointed. The wedding present is handed to the *wakíl*, who takes it into the inner apartment to the bride, and is thereupon empowered by her to intimate to the bridegroom her consent to the marriage. His announcement of this intimation is confirmed by the two witnesses. The *wakíl* takes his seat on the left of the bridegroom, and the *mullá* or priest reads the religious service. The guests are then feasted. The bridegroom is taken into the inner room, where the bride has remained, and partakes of a glass of *sharbat*, made of milk and sugar. After the ceremony the bride is conveyed to the bridegroom's house, remains there for a day, and then returns to her parents.

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'Among Hindus, the bride is taken in the first instance to the bridegroom's house. At the auspicious moment when the stars are pronounced favourable by the priest, the bridegroom takes his seat outside the house before the whole village assembly. The priest then reads a few sacred verses, after which four or five persons bring the bride from the house, raised aloft on a wooden chair. In this position she is taken seven times round the bridegroom, who is also lifted up. Her face is shown to him seven times, and she throws flowers to him. Both are then brought down and seated opposite to each other—the bridegroom facing the east, the bride the west; and the bride's father or nearest relative, seated with his face to the north, makes her over formally to the bridegroom, from whom a religious vow is then taken that he will henceforth protect and support his wife, conceal what is bad in her and proclaim what is good. The bridegroom then receives a ring; *pán*, and *chandan* (sandal wood) are distributed among the assembled crowd, and the ceremony closes for the day. On the next morning, at 8 or 9 A.M., the bride and bridegroom are placed standing together on a wooden seat outside the house, and their bodies rubbed with oil and turmeric. In the courtyard, four plantain-trees have been placed in a square, and a rope passed round them, with 22 earthen pots, called *muchhi*, strung on it. The couple enter the square at the west side, repeat there the same verses dictated by the priest, and make an offering of rice (*arghá*) to the sun. They then stand on a curry-stone at the opposite side facing the east, in front of which a small tank has been dug; a woman of the family takes the bridegroom's ring from his hand and hides it either in the tank or on her person, the bridegroom's business being to find it again. This sport is repeated seven times, after which a procession walks seven times around the square. In front, some one carries a winnowing basket (*kulá*), which contains a lamp, earthen pots (*muchhi*, *shará*, and *ghat*), *áman* rice, pulse, and jute leaves. The bridegroom and bride come next, and all who wish may follow. The basket may be carried by any one but a widow. The bridegroom and bride then enter the house, sit on a mat (*páti*), and receive the congratulations or blessings of their relatives and friends, in token of which *áman* rice and grass (*durba*) are sprinkled on their heads. The ceremony both on this and the preceding day is accompanied by much beating of tom-toms, but by no other music. The rite is not considered complete until

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the tenth day, when threads dyed with turmeric, which before the beginning of the ceremony had been tied round the bride's left arm and the bridegroom's right wrist, are taken off and thrown into the water. When the bride has arrived at the age of puberty, the ceremony of the second day is repeated, with the additional feature that the spectators are sprinkled with a mixture of lime-water and turmeric, and much amusement is then caused by their endeavouring to throw as much as possible of the coloured liquid on each other. Two or three days before a marriage, the women of the village between the ages of 12 and 60 assemble to sing together, the songs before the second wedding being obscene. Widow marriages take place among the Chandáls, barbers, washermen, fishermen, and shoemakers of the District. They are marriages of mutual inclination, and require no ceremony; but though excommunication is not incurred thereby, and the children are considered legitimate, such marriages are exceedingly rare. . . . Monogamy is the rule. Poverty acts as a check on polygamy, and the poor have rarely more than one wife.'

It is officially reported that sexual immorality prevails to a considerable extent in Noákhálí District. The Census of 1872 returned the number of professional prostitutes at only 35, and this has been explained by the domestic customs incident to a low caste community. Among the Muhammadans here, as throughout Eastern Bengal, a widely-spread system of *niká* marriage exists, according to which the woman is socially recognised as a wife, although the bond is of a looser character than the regular marriages above described. A custom still prevails of keeping girls in a capacity which in some respects resembles domestic bondage, and in others concubinage. The very low castes among the Hindus, who form a large proportion of the Hindu community of Noákhálí District, also form loose connections among themselves. In this District, as in many parts of Eastern Bengal, moreover, race feelings and prejudices have comparatively little hold on the popular mind, and clandestine intrigues take place between persons of different religions.

NATIVE CHRISTIANS.—The native Christian community consists of 346 members, of whom 312 live in the *sadr* police circle (*tháná*) of Sudhárám. They, together with the Eurasians, who are 191 in number, have a substantially-built brick church and a Roman Catholic priest, who reports that his flock is in a backward state as regards education. The origin of this community has been indicated in

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the section 'History' (*ante*, pp. 240-245); the Collector states that the faith does not appear to be making any further progress at present. The Native Christian community is chiefly employed in agriculture, and, as a class, is not well off.

THE BRÁHMA SAMÁJ.—The Bráhma Samáj, or theistic movement, does not flourish in Noákhálí. Of the fifteen or twenty members in the District, all, with the exception of a few boys who attend the District school, are natives of other parts of Bengal. The members of the Samáj meet for service every Sunday at 6 P.M., at the house of the head-master of the Government School; there is no building specially set apart for the purpose. They consist almost entirely of Government officers, clerks, and schoolmasters. No regular subscription is paid, but the members give small donations whenever any necessity arises.

TOWN POPULATION. — The population of Noákhálí is purely rural, and no towns worthy of the name are to be found. With the exception of one or two *bázárs* or rows of shops, there is no such thing as a street of houses in the District. Each homestead stands by itself, in the midst of a mass of betel-palms and jungle, and the people evince no disposition to gather into towns.

According to the Census of 1872, the total male adult population is 209,942; and of these, 127,780, or 60·9 per cent., are engaged in agriculture. The number of agriculturists is, however, probably far larger than this, as all, or nearly all, who do not derive their livelihood solely from the land were entered in the Census returns as non-agriculturists, and classed as followers of some other occupation.

The Census of the District of Noákhálí taken in 1872 was not a census of the population according to towns and villages, but according to the survey *mauzás*—small rural areas—each of which often includes several villages, in the sense of clusters of houses. No single town or village in the District contains a population of 5000 inhabitants, the population of the chief town, Sudhárám, being only 4752. Next to Sudhárám, the principal places of commerce are Lakshmipur, on the Lakshmipur *khál*; Ráipur, on the Dákáítiá; Bhawánígánj, on the river of the same name; Chaumahaní, on the Noákháli *khál*; Bosher Hát; Sílaniá, and Táltali, both on the Little Phení.

SUDHÁRÁM (NOÁKHÁLÍ) TOWN, the principal town and the Civil Station of the District, is situated on the right bank of the Noákhálí *khál*, in north latitude 22° 48′, and east longitude 91 06 . Sudhárám

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is now about ten miles inland, but the sea once extended as far as the town; during the rains the bore rushes up the Noákháli *khál*, as far as, and even farther than, Sudhárám. The town itself is little more than a large village. According to the Census of 1872, the number of houses is 1092; and the population 4752, thus classified according to religion and sex:—Hindus—males, 1517; females, 506: total, 2023. Muhammadans—males, 1586; females, 1086: total, 2672. Christians—males, 36; females, 21: total, 57. Grand total—males, 3139; females, 1613: total of both sexes, 4752.

The principal roads leading from Sudhárám to other parts of the District are metalled so far as they lie within the town, but not beyond; a list of roads is given (*post*, pp. 319, 320). The principal street, called Bará *bázár*, runs north and south, and is a continuation of the road to Begamganj; it is a wide road, with shops on both sides. There are numerous mosques and tanks in the town, but none of them are remarkable for their size. The Roman Catholic chapel is situated to the north-west of the town, on the north side of the road to Begamganj.

Sudhárám was formed into a 'town' under Act VI. of 1868 of the Bengal Legislative Council, on the 1st April 1869, and there is no other town or municipality in the District. The area of the 'town' is one square mile. The town revenue in the year 1870-71 was £217, 5s. 0¾d., and the expenditure £204, 13s. 9½d. In 1874-75 the revenue was £239, 3s. 1½d., and the expenditure £287, 11s. 1¼d.; average rate of taxation per head in 1874-75, 1s. 0$\frac{1}{15}$d.

VILLAGES.—The District Census compilation thus classifies the *mauzás* or village survey areas of the District:—There are 1209 villages containing less than two hundred inhabitants; 527 from two hundred to five hundred inhabitants; 165 from five hundred to one thousand; 77 from one thousand to two thousand; 24 from two thousand to three thousand; 13 from three thousand to four thousand; 8 from four thousand to five thousand; 4 from five thousand to six thousand; 4 from six thousand to ten thousand; and 3 from ten thousand to fifteen thousand inhabitants. This gives a total of fifty-six *mauzás* containing a population of upwards of two thousand inhabitants each, and comprising one or more villages. The local Census returns exhibit fifty-four of these *mauzás*, as follow:—

In the police circle of Sudhárám, nine *mauzás*.—(1) Sudhárámnagar, situated in N. latitude 22° 48′, and E. longitude 91° 06′; population, 4752. (2) Dharmapur, situated in N. latitude 22° 50′

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40″, and E. longitude 91° 10′ 30″; population, 3723. (3) Sallá, situated in N. latitude 22° 47′ 0″, and E. longitude 91° 8′ 45″; population, 5311. (4) Gataiáchar Uriá, situated in N. latitude 22° 46′ 50″, and E. longitude 91° 6′ 0″; population, 2866. (5) Eajbáliá, situated in N. latitude 22° 47′ 50″, and E. longitude 91° 6′ 0″; population, 4233. (6) Máijchar Matuá, situated in N. latitude 22° 48′ 0″, and E. longitude 90° 59′ 30″; population, 3181. (7) Jagadanandá, situated in N. latitude 22° 46′ 30″, and E. longitude 91° 11′ 30″; population, 4305. (8) Char Darvesh, situated in N. latitude 22° 43′ 20″, and E. longitude 91° 9′ 20″; population, 2967. (9) Naluá, population in 1872, 2136.

In the police circle of Bámní, five *mauzás.*—(10) Char Barádhálí; population, 3,674. (11) Madhupur; population, 10,543. (12) Rámpur, situated in N. latitude 22° 48′ 0″, and E. longitude 91° 20′ 20″; population, 6901. (13) Char Phakirá, situated in N. latitude 22° 47′ 30″, and E. longitude 91° 18′ 30″; population, 2909. (14) Char Kánkrá, situated in N. latitude 22° 50′ 15″, and E longitude 91° 20′ 15″; population, 7626.

In the police circle of Amírgáon, seven *mauzás.*—(15) Char Párbati, situated in N. latitude 22° 53′ 10″, and E. longitude 91° 23′ 0″; population, 5508. (16) Char Házári, situated in N. latitude 22° 52′ 0″, and E. longitude 91° 22′ 20″; population, 4005. (17) Char Sháháchi Ráo; population, 2778. (18) Char Chándiye; population, 4920. (19) Chhárat Kándi; population, 3487. (20) Sílaniá, situated in N. latitude 22° 58′ 15″, and E. longitude 91° 23′ 20″; population, 3679. (21) Síbpur; population, 2579.

In the police circle of Hátiá, eight *mauzás.*—(22) Sukchar, situated in N. latitude 20° 24′ 0″, and E. longitude 91° 7′ 50″; population, 2046. (23) Nálchirá, situated in N. latitude 22° 24′ 30″, and E. longitude 91° 11′ 0″; population, 10,919. (24) Ságardi, situated in N. latitude 22° 30′ 0″, and E. longitude 91° 10′ 0″; population, 4864. (25) Harani, situated in N. latitude 22° 28′ 0″, and E. longitude 91° 34′ 0″; population, 2506. (26) Bará Kheri, situated in N. latitude 22° 34′ 30″, and E. longitude 91° 1′ 20″; population, 2546. (27) Char Gáji, situated in N. latitude 22° 31′ 45″, and E. longitude 91° 0′ 40″; population, 4548. (28) Nílakshmi, including Kánjátali, situated in N. latitude 22° 28′ 0″, and E. longitude 91° 4′ 50″; population, 10,068. (29) Char Lakshmi, situated in N. latitude 22° 35′ 0″, and E. longitude 91° 2′ 30″; population, 3322.

In the police circle of Begamganj, three *mauzás.*—(30) Purbá-

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chandrapur; population, 3172. (31) Hájípur, including Sukurpur, situated in N. latitude 22° 55′ 0″, and E. longitude 91° 10′ 40″; population, 2621. (32) Ekláspur, situated in N. latitude 21° 54′ 45″, and E. longitude 91° 7′ 40″; population, 2472.

In the police circle of Lakshmipur, six *mauzás*.—(33) Kerwá Kismat and Kerwá Ladhuá, situated between 23° 2′ 55″ and 23° 3′ 0″ N. latitude, and between 90° 51′ 0″ and 90° 51′ 30″ E. longitude; population, 2555. (34) Pánchhánagar, situated in N. latitude 21° 55′ 45″, and E. longitude 90° 51′ 40″; population, 2656. (35) Char Mansá, situated in N. latitude 21° 51′ 30″, and E. longitude 90° 53′ 0″; population, 7079. (36) Túm Char; population, 2544. (37) Lakshmipur, situated in N. latitude 22° 56′ 5″, and E. longitude 90° 54′ 45″; population, 2401. (38) Char Buhetá, situated between 22° 53′ 0″ and 22° 55′ 0″ N. latitude, and between 90° 48′ 50″ and 90° 51′ 0″ E. longitude; population, 2042.

In the police circle of Sandwíp, sixteen *mauzás*.—(39) Sunya Char; population, 2466. (40) Páik-dogi; population, 2144. (41) Lakshmi, situated in N. latitude 22° 23′ 0″, and E. longitude 91° 31′ 0″; population, 4901. (42) Gáchhuá, situated in N. latitude 22° 32′ 30″, and E. longitude 91° 31′ 20″; population, 2238. (43) Báoriá, situated in N. latitude 22° 31′ 0″, and E. longitude 91° 30′ 25″; population, 3652. (44) Kálápániá, situated in N. latitude 22° 31′ 40″, and E. longitude 91° 28′ 45″; population, 3629. (45) Kátghar, situated in N. latitude 22° 33′ 0″, and E. longitude 91° 28′ 45″; population, 2149. (46) Harishpur, situated in N. latitude 22° 29′ 30″, and E. longitude 91° 29′ 50″; population, 3615. (47) Hárámiá, situated in N. latitude 22° 29′ 0″, and E. longítude 90° 34′ 30″; population, 2484. (48) Musápur, situated in N. latitude 22° 27′ 30″, and E. longitude 91° 32′ 0″; population, 7594. (49) Rahamatpur, situated in N. latitude 22° 28′ 20″, and E. longitude 91° 30′ 35″; population, 3030. (50) Azímpur, situated in N. latitude 22° 26′ 45″, and E. longitude 91° 29′ 15″; population, 2906. (51) Amirábád, situated in N. latitude 22° 26′ 30″, and E. longitude 91° 27′ 35″; population, 2795. (52) Neyámasti, situated in N. latitude 22° 24′ 40″, and E. longitude 91° 29′ 0″; population, 5374. (53) Máit Bhániá, situated in N. latitude 22° 26′ 10″, and E. longitude 91° 32′ 15″; population, 3833. (54) Sári Káit, situated in N. latitude 22° 25′ 0″, and E. longitude 91° 32′ 35″; population, 2077.

The latitudes and longitudes of the *mauzás*, or rural areas, men-

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tioned above, have been furnished by the Surveyor-General; their population, by the Census of 1872; each of the larger 'townships' contains two or more villages.

PLACES OF HISTORICAL INTEREST: SANDWÍP.—During the period when the island of Sandwíp was the scene and object of contests between the Arákánese, Muhammadans, and Portuguese, numerous forts were erected. In one of these the Muhammadan troops took refuge in March 1609, when the Portuguese landed on the island. The fort was besieged and captured, and the defenders put to the sword. In 1616, Sandwíp was taken from the Portuguese by the Arákánese. In 1666, Sháistá Khán, the Muhammadan Nawáb of Bengal, determined to reconquer the island. His successful invasion has been already described, pp. 243-246. Mr Duncan, in his Report on Sandwíp, dated September 1779, refers to a military *tháná*, or fortress, maintained in the island for the purpose of repelling the Maghs; and states that, long after the maintenance of this fort had been discontinued, the military that had belonged to it continued still to occupy and to hold rent-free the small spots on which they had erected huts to live in. The plot assigned to each family was scarcely large enough for a house and a small adjoining garden; but the occupants maintained their right to be exempted from paying revenue, on the ground that they held their lands by the same military tenure as formerly. 'They have now,' writes Mr Duncan, 'but few opportunities of being called to service, the last occasion on which they were summoned to act out of the *parganá* being during the war with Kásim Alí in 1760, when most or many of them, obeying his *parwáná*, repaired to his standard under the command of their Head or Chief, and served him during the hostilities.' There are several mosques in Sandwíp, which are said to be at least two or three hundred years old.

The formation of the Noákhálí *khál*, between the river highroads formed by the Bhawánípur *khál* and the river Phení, left the country beyond the military *tháná* of Bhuluá exposed to the invasions of the Arákánese and pirates. To remedy this evil, about the year 1620, in the reign of the Emperor Jahángír, a military *tháná* was placed to command the Noákhálí *khál*, and from that date it was held by a garrison, and formed the frontier *tháná* of the Mughul empire.

BHULUÁ, as has already been stated, was also one of the military outposts of the Mughul empire. In 1610, it was the scene of a battle between the Mughuls and the combined forces of the Portuguese and

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Arákánese, who had entered into a treaty to invade Bengal. At the same date, also, Lakshmipur was taken from the Muhammadans. Farhád Khán, *thánádár* of Bhuluá, was one of the principal officers engaged in the capture of Chittagong (1666 A.D.), and for his services he was made a commander of 1500 foot, with 350 horse.

COMPANY'S FACTORIES. — In 1756, the East India Company established an English cloth factory at Jugdiá, at the mouth of the Phení river. About the same time, or shortly afterwards, factories were also established at Kaliyándi in *tháná* Begamganj, at Kadbá (which is within the District of Tipperah, though its land revenue is paid into the Noákhálí Treasury), and at Lakshmipur. The ruins of some of these factories are still (1875) standing, and bear witness even now to the magnitude of the mercantile operations formerly carried on by the East India Company in this District. The English officials stationed at the factories used to make large money advances to the weavers, who worked up cotton brought from the Tipperah Hills into a description of strong cloth called *báftá* (from the Persian *báftan*, to weave); and the value of the trade carried on in this article is said to have amounted to £120,000 a-year. The manufacture was discontinued about the year 1827, owing to the competition of English piece-goods. At the end of the last century Kaliyándi must have been a place of considerable importance, as its name appears in all the old maps. At the present day, however, it has completely relapsed into jungle.

SALT FACTORIES.—The operations connected with the manufacture and sale of salt, which extended from 1790 till 1862, have been already noticed (pp. 247, 248). The chief places connected with the manufacture and agency were Sudhárám, Sandwíp, Hátiá, and Companyganj.

VILLAGE OFFICIALS.—The following account of the village officials of Noákhálí is compiled from a Report by the Collector (Mr R. Porch), dated January 1875. 'The village officials found in this District are the *mátabars*, known in *parganá* Sandwíp as *mahalládárs*, and the *patwárís* :—

The MÁTABARS or *mahalládárs* are village head-men. They are persons of some means, intelligence, good character, and activity, and are appointed without reference to their particular caste or family. In Sandwíp, when a vacancy occurs among the *mahalládárs*, a successor is selected from the same class; but the office is nowhere hereditary, and the selection is made by the villagers themselves.

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The post is an honorary one, and is held only by petty *tálukdárs*, *háwáladárs*, and *rayats* who are not actual cultivators. It would not be accepted by a *zamíndár* or a principal *tálukdár*, but is filled by respectable persons of the middle class. The head-men are the peace-makers in quarrels among the villagers; they settle social and caste disputes, report crimes to the police, and assist at police investigations. They select the village *chaukídárs*, and arrange for their wages; they relieve distress, and give information or advice to those requiring it; and they occasionally attend public officers when on duty in the interior. They have so much influence, that villagers who disregard their authority often find that they have done so to their own cost. Although, as has already been stated, they receive no regular remuneration, still they occasionally receive presents for acting as arbitrators and for the performance of other good offices. The number of head-men in a village varies at different times, and there is no fixed practice in the matter. The influence of the head-men appears to be steadily on the decline; and this fact is probably accounted for by the unwillingness of the people to have recourse for the settlement of their grievances to persons holding no well-defined or recognised position.

PATWÁRÍS.—There are numerous *patwárís* in the District, but they no longer act as village accountants, and, except in name, they have no connection with the ancient institution of the *patwárí*. They are now merely petty rent-collectors, employed by *zamíndárs* and *tálukdárs*. They are usually Muhammadans belonging to the poorer classes, and the occupation does not descend from father to son. Their qualifications are some knowledge of writing and accounts, and their pay is about 2 Rs. or 3 Rs. (4s. to 6s.) per month. A few of them own *táluks* or *háwálas*, and most of them have some land in cultivation. They are, of course, liable to be removed at the pleasure of their employer; but they retain the title of *patwárí* after they cease to be employed as such. This title is also given as a mark of respect to persons of the lower classes who can read and write; and this makes the number of *patwárís* appear to be greater than it really is.

MATERIAL CONDITION OF THE PEOPLE.—As in the other Districts of Eastern and South-Eastern Bengal, the people as a rule are extremely well off. They dress and live well, and their cattle also are in good condition. Each man has, the Collector states, his grove of betel-nut trees around his house, which yields him a good profit,

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without any labour; and every one, even the poorest, possesses a small plot of land. The signs of great material prosperity are unmistakable, and strike every new-comer to the District. The rates of rent are low; and the land, especially on the alluvial accretions in the rivers, very productive, yielding rich crops in return for a minimum of labour. The Collector adds that the condition of the people has certainly improved within the last few years. 'This improvement is seen both in their dress and in their dwellings. A peasant's dress formerly consisted of a piece of cloth round the loins, worth not more than six or eight *ánnás* (9d. or 1s.) He now spends four or five rupees (8s. or 10s.) on clothes every half-year, and wears a *dhutí*, *chádar*, and a cap. The introduction of English piece-goods has made these articles cheaper, and he is better able to pay for them. Houses, which used to be built of straw, bamboos, and reeds, on low marshy land, are now constructed on well-raised lands, and of better and more durable materials. Each homestead is surrounded by a grove, which gives it a pleasing appearance, but interferes with ventilation. The number of utensils in domestic use is much larger than formerly, and there is much more comfort. The cost of living has increased—say, for a cultivator, from six *pies* (three-farthings) to an *ánná* (three-halfpence) per day.'

DRESS.—The dress of a well-to-do shopkeeper consists of a cloth wrapped round the waist and falling over the thighs to the knee (*dhutí*), a cotton shawl (*chádar*), and a cotton skull-cap (*topí*). An ordinary husbandman's dress consists of a piece of blue linen, from two to two and a half yards long, wound round the waist, and a skull-cap. A woman's dress (*sárí*) covers her whole body; and she has two dresses, which she wears alternately. The ornaments worn by the women are, among the poorer classes, wax bracelets (*lák churi*), a silver necklace (*hásuli*), and a gold nose-ring (*nath*). The rich women have silver bracelets, silver anklets (*kháru*), gold ear-rings, and a gold locket (*ta'wiz*). The peasantry, when engaged in field labour during the hot and rainy seasons, wear a large and strange kind of basket-work or mat hat, shaped like a tortoise-shell, which completely protects the head and spine, and appears from behind to cover the whole body, except the arms and legs.

DWELLINGS.—'The homestead of the poorest cultivators,' wrote the Collector in 1873, 'consists of a single hut, with a compartment for cooking, and a cattle-shed. Those in better circumstances have three or four huts, raised above the surrounding swamp by a

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foundation about a foot high. There are no openings to admit air or light. In the neighbourhood is stagnant water, which collects on the spot from which the earth to form the foundation was taken; and the whole is surrounded by trees and undergrowth. Appearances are better inside, as the rooms are generally neat, clean, and comfortable. . . . Sanitation is not attempted; the houses are badly ventilated; light and fresh air are shut out by clumps of bamboos and groves of betel-nut and cocoa-nut trees, which surround every homestead. Cow-dung is heaped near the houses, and is used as manure; when dried, it also serves as fuel. The ditches around are reservoirs of putrid water.' The ordinary building materials are,—bamboo, and occasionally, wooden posts for the uprights; bamboo-mats for the walls; and straw for the roofs—the whole being fastened together by split canes and string.

FURNITURE.—The household furniture of the poor consists of a brass *lotá* or small water-pot, one or two large earthen water-pots or *kalsis*, a *kánsá thál* or plate, a *badná* or copper water-pot, a *kánsá báti* or brass cup, a mat or two (*hoglá*), a pillow (*bálish*), a quilt (*lep*), a cloth rug (*pátinchá*), a quilt made of rags (*káthá*), and a mosquito curtain (*musári*). The rich have, in addition, a few earthenware plates and dishes, a few glass tumblers, wooden platforms, bedsteads, wooden chests, chairs, and stools.

FOOD.—An ordinary peasant eats coarse rice, split-peas, chillies, and fish, all of which are to be obtained in abundance. The average cost of living is about Rs. 2 or 4s. a-month per head. A shopkeeper uses rice of better quality than the peasant; and the average cost of his food is about Rs. 3 or 6s. a-month per head. These estimates are, however, both based on the supposition that the peasant and the shopkeeper have to buy their food in the *bázár*. In reality, nearly every family in the District grows either the whole or a very large proportion of the agricultural produce that it consumes. Many men, and some women and children, smoke; but the habit is not universal in the District. The stimulants, betel-leaf (*pán*) and betel-nut (*supári*), are in common use.

AGRICULTURE.—The following account of agriculture in Noákhálí is based upon the returns specially furnished by the Collector. The principal cereal grown in the District is rice, of which there are two crops—the *áus* or early crop, and the *áman* or winter crop. The most important pulses cultivated are *mug* (Phaseolus mungo), *máskalái* (Phaseolus radiatus), and *khesárí* (Lathyrus sativus). The

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oil-seeds are *sarishá* (mustard, Sinapis alba and S. nigra), *tisi* or linseed (Linum usitatissimum), and *til* (Sesamum orientale). The miscellaneous crops, fruits, and vegetables consist of chilies or *marich* (Capsicum annuum), coriander seed or *dhaniyá* (Coriandrum sativum), onions or *piyáj* (Allium cepa), garlic or *rasun* (Allium sativum), turmeric or *haldí* (Curcuma longa), cocoa-nut or *nárikel* (Cocos nucifera), jack-fruit or *kátál* (Artocarpus integrifolia), mango or *ám* (Mangifera Indica), orange or *kamalá* (Citrus aurantium), lime or *nebu* (Citrus acida), plantain or *kalá* (Musa sapientum), tamarind or *tetul* (Tamarindus Indica), betel-nut or *supárí* (Areca catechu), radish or *mulá* (Raphanus sativus), cucumber or *sasá* (Cucumis sativus), pumpkin or *kadu* (Benincasa cerifera), *kumrá* (Cucurbita pepo), brinjal or *báigun* (Solanum melongena), yams (Dioscorea), *ol* (Arum campanulatum), sugar-cane or *ikshu* (Saccharum officinarum), betel or *pán*, Piper betel).

Jute is grown in Noákhálí, but not to a great extent. According to 'the Report on the cultivation of jute in Bengal,' only 105 *maunds* (3 tons, 17 hundredweights) are consumed in manufactures in the District, and 6817 *maunds* (250 tons) are exported.

Rice Cultivation.—In Noákhálí, as throughout the whole of Eastern Bengal, rice forms the staple cultivation. It consists of two great crops, the *áus* and *áman*, each of which is divided into two classes, and again subdivided into many varieties. The following account of the rice crops of the Districts is taken from the special report furnished by the Collector in 1871 :—

The first class of *áus* rice is sown on high and dry lands in March and April, and reaped in July and August. The following ten varieties are grown in this District :—(1) *bálám*, (2) *sáil*, (3) *chuchuá*, (4) *irá*, (5) *sathiá*, (6) *kaiábháduli*, (7) *kálábatí*, (8) *meri*, (9) *soluí*, and (10) *sáithiá*. The second description of *áus* rice is sown during the rainy season in June and July, and reaped in October and November; it consists of the following four varieties :—(1) *keorá*, (2) *sarolí*, (3) *rájá-sáil*, (4) *lemburí*.

The first of the two divisions of *áman* rice is sown in low and marshy land in March and April, transplanted in June and July, and reaped in November and December. Its six varieties are as follows :—(1) *jáorá*, (2) *manahará*, (3) *kálámánik*, (4) *piprálait*, (5) *ludhibájál*, and (6) *gaochá*. In the second division, which is sown in July and August, afterwards transplanted, and cut in November and December, the following varieties are grown :—

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(1) *cháplás*, (2) *rúpsáil*, (3) *bhushí*, (4) *betí*, (5) *chirálí*, (6) *sáil chiklán*, (7) *soná-mukhí*, (8) *methichurá*, (9) *sakkar-khorá*, (10) *bálu-pramán*, (11) *ghiáz*, (12) *birmálí*, (13) *dudh-kalam*, (14) *gandhasáil*, (15) *báiganbechí*, (16) *nalbájál*, (17) *nárikelpír*, (18) *goyáchur*, (19) *choái*, (20) *son mukhtá*, (21) *maisámirá*, (22) *singhálí*, (23) *kájal sáil*, (24) *khonjí*, (25) *murábájál*, (26) *pánkáij*, (27) *tilak kasturí*, (28) *binní*, (29) *bánsbíl*, (30) *kalái*, (31) *nunásáil*, (32) *garkoch*, (33) *gopálbhog*.

No improvement in the quality of the rice grown has been effected of late; but the area under cultivation has been extended considerably within the past twenty years, a great many new *chars* or alluvial islands having been brought under the plough.

The names by which the rice is known during the different stages of cultivation are as follows:—The seedlings are called *jáolá;* the same when transplanted, *hálí;* the ears, when they make their appearance, are called *thor;* when the plant flowers, it is called *phul;* when the grains are just becoming full, they are called *dudh*, and when ready for reaping, *dhán* or paddy.

The different preparations made from rice are,—(1) boiled rice, called *bhát;* (2) cakes of rice-flour, called *pithá;* (3) rice boiled and afterwards parched and husked, called *chirá*, and sold at 1 *ánná* a *ser*, or three-farthings per pound; (4) fried paddy or *khai*, sold at 2 *ánnás* a *ser*, or three-halfpence per pound; (5) parched rice, called *murí;* (6) rice-water or *kánjí;* (7) spirits distilled from rice—the wine thus made is called *desi saráp*, and is sold at from 1s. 5d. to 1s. 11d. per quart.

GREEN CROPS.—Of the pulses, nearly all the produce is kept for local consumption, and only a very small quantity is exported to other Districts. Some pulses, such as *masurí*, *bút*, and *arhar*, are imported from the Districts of Dacca and Tipperah. *Múg* is sown in January and February, and reaped in March and April; *máskalái* and *khesárí* are both sown in October and cut in January. 'Mustard or *sarishá* is sown on high lands in October, and reaped in January or February. There are three varieties—the white, the red, and the rye, all of which are eaten as vegetables by the natives. The mustard of the District is not strong. *Kásundi*—a preparation of mustard mixed in hot water with salt and turmeric, and exposed for some days to the sun—is made only of imported mustard.

Til (Sesamum) is sown on high land in March and April, and reaped in May and June; the seed is used medicinally, and also in

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sweetmeats. Linseed or *tisi* is sown in November, and reaped in February and March. Oil is extracted from the seed.

MISCELLANEOUS CROPS.—Cocoa-nuts and betel-nuts are both exported from the District in large quantities. The following account of their cultivation is taken from the Collector's Annual Administration Report for 1872-73.

'COCOA-NUTS or *nárikel* are sown in high lands at the commencement of the rains, during the months of April and July. The land is manured with the *cheti dhán*, or ears of rice without grain. The cocoa-nut tree is very extensively grown in the District, more particularly in the island of Sandwíp, and within the limits of Lakshmipur, Rámganj, and Begamganj *thánás*. The fruit is obtained in the fifth year of growth, and is largely exported by the Muhammadans. It is consumed both in a ripe and unripe state, more by Hindus than by Muhammadans. Sweetmeats and oil for burning are prepared from the fruit; pipes, [*hukás*], from the shell; ropes, mattrasses, and foot-rugs from the fibre; side beams and rafters from the stalk; and broom-sticks from the leaves. Fifty cocoa-nuts sell for a rupee, or 25 for 1s.

'BETEL-NUT or *supári* is sown on high lands in the months of July and August, near the *mándár* tree, which prevents the growth of jungle and shelters the young plants from the rays of the sun. The leaves of the *mándár* also serve as manure. The tree yields fruit in the sixth year, and continues bearing for 25 years, after which time it decays. The fruit appears in May, ripens in December, and is gathered in during January and February. Three kinds of betel-nuts are sold—viz., *álá*, *táti*, and *khári*. The fruit in its ripened, dried, and shelled state is called *álá* or *táti*, and is largely exported to the surrounding Districts. It is called *khári* when, after being plucked from the tree, it is steeped in water for a week, shelled, and the nuts dried in the sun. The price of the *álá* and *táti* betel-nuts is Rs. 3 to Rs. 4 per *maund* (8s. 2d. to 10s. 11d. per cwt.), and of the *khári* Rs. 2/8 to Rs. 3 per *maund* (6s. 10d. to 8s. 2d. per cwt.) The latter are purchased by the Maghs.'

TURMERIC or *haldi* is sown on high lands in April, and reaped in February. In its raw state, eighty-two pounds can be bought for a shilling, or 1 *maund* for 8 *ánnás*; and when dried, the price is Rs. 10 a *maund*, or threepence per pound. Five pounds of raw turmeric yield, when dried, only one pound weight.

PÁN or BETEL-LEAF is planted in July on high land, and is well

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protected from the sun by a covering made of mats and reed. The plant produces leaf after the sixth or seventh month, and continues to yield a fresh supply for four or five years. It is only cultivated by Báruís, who are Hindus of the Súdra caste.

SUGAR-CANE or *ikshu* is sown in March, and reaped in December and January. It is largely cultivated in the island of Sandwíp, and a kind of molasses called *rábgur* is manufactured from it.

Coriander or *dhaniyá*, onions or *piyáj*, garlic or *rasun*, and chilies or *marich*, are sown in December and January, and reaped in February, March, and April. The little jute that is grown in the District is sown in April and cut in August.

AREA UNDER CULTIVATION.—OUT-TURN OF CROPS.—The total area of the District, excluding the additions made in the years 1875 and 1876, was 996,480 acres. Of this area, 747,360 acres are, according to the Commissioner's Annual Report for 1873-74, devoted to the cultivation of rice and pulses. The Commissioner, in his Report for 1874-75, states that about 700,000 acres are sown with rice; and that, according to the latest return, the average produce of rice in Noákhálí District is 19 *maunds*, 17 *sers*, 12 *chhatáks*, or 1600 pounds, per acre. Taking the average yield, however, to be only 16 *maunds*, the total rice produce of the District would be 11,200,000 *maunds* (410,000 tons); from which five per cent. being deducted for wastage and seed-grain, there remain 10,640,000 *maunds* (389,500 tons) of rice for consumption and export. The population of the District is 713,934, who, at the ordinary rate of six *maunds* per head per annum, consume 4,283,604 *maunds*, leaving a large balance of 6,356,396 *maunds* (232,689 tons) for storage and export.

In the above estimate, the Commissioner has taken the average yield per acre to be 1600 pounds, or approximately fourteen and a quarter hundredweights. According, however, to a Report by the Collector in 1871, a fair out-turn from an acre of land, paying a rent of Rs. 1/8 per *bighá*, or nine shillings an acre, is about seventeen and a half hundredweights of unhusked paddy, or about half that quantity of husked rice. The value varies according to the quality of the crops grown,—the best description of *áman* paddy being worth on an average from two shillings to two shillings and eightpence per hundredweight; inferior paddy of the same description, from one shilling and eightpence to two shillings and fourpence per hundredweight; and *áus* paddy, from one shilling and fourpence to two shillings per hundredweight. A second crop can be obtained

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from nearly all good land; and the Collector estimates that a second crop of paddy is obtained on one fourth of the total area cultivated with rice, and a second crop of pulses, chilies, &c. on about one-sixteenth of the area under rice. The average out-turn of an acre of good land growing two crops of rice (one of *áman*, and the other of *áus*) would be about thirty-five hundredweights of paddy; and this, supposing one half to be sold for one shilling and fourpence a hundredweight, and the other half for two shillings and eightpence, would yield £3, 10s. an acre. In good land, growing one crop of paddy and one of pulse, the average out-turn would be worth about £3 an acre.

According to the estimate of the Commissioner, about 47,360 acres in Noákhálí are devoted to the cultivation of food grains other than rice.

Position of the Cultivators.—A farm of one *dron*, equal to twenty-five acres, is considered a large holding; a farm of one *kání*, or about one and three-fifth acres, is a very small holding; a moderate-sized holding is from thirty to forty *bighás*, or from ten to sixteen acres in extent. A single pair of oxen can cultivate a holding of between twenty *bighás*, or about six acres; a farm of only fifteen *bighás* or five acres does not make a peasant so well off as an ordinary retail shopkeeper, nor as a man with fixed wages of Rs. 8 or 16s. a-month. Judging by their dress, their houses, and the condition of their cattle, the husbandmen of Noákháli are generally well off. The Magistrate states that the Muhammadan cultivators often employ their savings in trade, or lend them out at interest. A *rayat's* chief ambition is to save enough to buy a small *táluk*, which will give him position among his neighbours, and independence. Agricultural produce of all kinds has, during recent years, risen in price, and the means of communication are better than they were. As a consequence, the condition of the cultivators has improved, although their rents have materially increased.

The following description of the life of a Noákhálí peasant is taken from a Report by the Collector: 'The *rayat* works in his field in all weathers, generally from 8 to 12 o'clock in the morning, and from 2 to 5 o'clock or from 3 to 6 o'clock in the afternoon. He has a meal before he goes to work, takes his mid-day meal and 'siesta' from 12 to 2 o'clock, and his evening meal from 6 to 7 o'clock, after which he retires for the night. His employment consist in sowing the rice-seed, ploughing, transplanting the young plants, weeding

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the field, and other farm work. Agricultural improvements are not practised, except manuring to some extent. The flooded state of the country in the rains gives great opportunity for fishing, and a large part of the population gain part of their subsistence in this way. Road-making is looked upon as very laudable, and the *rayat* spends much of his spare time in this work. The poorest cultivator tries to have a raised path connecting his homestead with the public road, or a branch road, unless the surrounding soil is too swampy for this to be possible. Boys begin to tend cattle at the age of six or eight, after which they help their fathers at their work in the fields. When there are more than three or four boys in a family, one or two are kept at home, and the rest sent out as servants. The wife does all kinds of work within the homestead, except feeding the cattle; and she gathers chillies and *múg* from the fields close to the house. Cultivators are too hard-worked to have time for education, however much they might desire it; but many boys between the ages of eight and twelve take lessons in writing on palm-leaves from the village teacher after their day's work. The women are in general quite illiterate; instances of any of them learning the *Kurán* are rare. In general, the cultivator seems contented; he sings aloud as he works, tills his own land, and in good years lives within his income. Unless his landlord is extortionate, he is pretty well off; and if otherwise, he has no objection to emigrating to some other village where he can find a better. The standard of living is low among all classes in the District, but on the whole the peasantry are fairly comfortable.' They are, the Collector states in another Report, far better off than the same class in the western Districts of Bengal. The household expenses for the family of an ordinary husbandman amount to about Rs. 8 or 16s. a-month; and for the larger cultivators, to about Rs. 15 or 30s. a-month.

Rights of Occupancy.—Enhancement of Rents.—Rights of occupancy are said to have been secured by about seven-eighths of the *rayats*, only the remaining one-eighth being tenants-at-will. The Collector, however, writes that he is 'inclined to doubt this statement, unless the word "*rayat*" be taken as including *háwáladárs*, *ábádkáridárs*, *tálukdárs*, *patnídárs*, *tappádárs*, and similar tenants; and the words "right of occupancy" be taken to include all such rights enjoyed in virtue of leases, or according to the custom of the District, as well as the peculiar "right of occupancy" recognised in Act X. of 1859.' If the word '*rayat*' is limited to the actual culti-

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vator, and 'rights of occupancy' to the right acquired by twelve years' possession, then the Collector is of opinion that the lands are not chiefly held by husbandmen with such rights; and that most of the under-tenants of the *háwáladárs*, and other holders mentioned above, merely hold their farms from year to year.

The Collector reports that even taking the word '*rayat*' to include the whole agricultural class, the proportion of *rayats* who hold their farms absolutely exempt from enhancement of rent is not very considerable. The rents of the tenants, of whatever denomination, holding immediately from the superior landlords, in all the chief Fiscal Divisions (*parganás*), have been enhanced more or less of late years. This has been especially the case in the Fiscal Divisions of Jugdiá, Amírábád, Bidrábad, Bhuluá, and Amrábád, and in those Government *chars* which have been sold. The Collector adds that 'this enhancement has been effected in most cases that have come into Court, by assessing at the original rate lands brought into cultivation since the creation of the tenures, and in other cases by raising the original rate all round. Enhancement by the latter method has been most often effected without recourse to the Court. The *patní* and the *káimi háwála* leases usually contain a condition for enhancement, in the event of excess lands being discovered afterwards; so that, in the cases of these holdings, the tenant is exempt from enhancement as regards the original area of his holding, but at the same time liable to enhancement for any excess lands. Similarly, in *parganá* Sandwip the original areas of holdings, as ascertained at the Permanent Settlement, have continued to be held at the rents then fixed up to present time; whilst the excess lands discovered at the measurement in 1837 were then assessed with additional rents. The original areas of such holdings are apparently now protected from enhancement by Sections 15, 16, Act X., 1859, and their number is considerable.' Taking the word '*rayat*' to mean the actual cultivator of the soil, then the Collector is of opinion that the proportion of *rayats* not liable to enhancement under Act X. of 1859 is very small; and 'that they are for the most part to be found only in the *khudkásht* or *sír* land of the *zamíndárs*, and not amongst the under-tenants of middlemen.'

There are a few proprietors who cultivate their own lands without either a superior landlord above or a sub-tenant below them. They are chiefly the owners of small plots of resumed military tenures

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(*jágírs*), and the *tálukdárs* of a portion of the Fiscal Division of Amrábád.

THE DOMESTIC ANIMALS.—The domestic animals of the District consist of oxen and buffaloes used for ploughing; cows, goats, horses, elephants, sheep, and pigs, used for food or trading purposes. An ordinary cow can be bought for about Rs. 16, or £1, 12s.; a pair of oxen for about Rs. 50, or £5; a pair of buffaloes for about Rs. 80, or £8; a score of sheep for about Rs. 60, or £6; and a score of kids six months old for about Rs. 30, or £3.

AGRICULTURAL IMPLEMENTS.—The agricultural implements in use consist of a plough (*nángal*), a harrow (*mái*), a *kodálí* and *khantá* for digging, a ploughshare (*joyál*), a weeder (*chang*), a grass-cutter (*khurpá*), and a reaping-hook (*káchi*). The preceding implements and a pair of oxen are required to cultivate what is technically termed 'a plough' of land, equivalent to about twenty *bighás*, or six acres. If, however, a pair of buffaloes be substituted for the oxen, from thirty to thirty-six *bighás*, or from ten to twelve acres, can be cultivated with the same implements. The cost of the cattle and necessary articles varies from about Rs. 65 to Rs. 105, or from £6, 10s. to £10, 10s., according to the nature of the cattle used.

WAGES.—Wages have doubled within the past twenty years. Agricultural day-labourers now receive 4 *ánnás* (6d.) a-day, whereas formerly they were paid 2 *ánnás* (3d.) Smiths and carpenters earn 8 *ánnás* (1s.) a-day at present; twenty years ago they received only 4 *ánnás* (6d.) All the carpenters are, the Collector states, natives of Chittagong. Bricklayers get from 3 to 5 *ánnás* (4½d. to 7½d.) a-day, whilst they formerly received from 2 to 3 *ánnás* (3d. to 4½d.) The hire of a bullock-cart with its driver is from R. 1 to R. 1/4 (2s. to 2s. 6d.) per day; of a *kundá* boat (dug-out), 12 *ánnás* (1s. 6d.) per day; and of a small planked boat, from R. 1/8 to R. 1/12 (3s. to 3s. 6d.) per day. The wages of the boatmen are included in the hire of the boat.

PRICES.—The prices of food-stuffs have undoubtedly risen of late years; but there is no evidence to show whether this rise has kept pace with the increase in the rate of wages which has just been noticed. The table on the following page shows the average prices of the principal articles of food in 1866-67 (the year of the Orissa famine), and in the three years 1870-73. The figures for the years 1866-67 and 1870-71 have been supplied in a special report by the Collector; those for 1871-72 and 1872-73 have been taken from

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the Annual Administrative Reports of the Commissioner of the Chittagong Division :—

PRICES OF FOOD-STUFFS IN NOÁKHÁLÍ DISTRICT IN 1866-67, 1870-71, 1871-72, AND 1872-73.

	1866-67.		1870-71.		1871-72.		1872-73.	
	Per *md.*	Per cwt.	Per *md.*	Per cwt.	Per *md.*	Per cwt.	Per *md.*	Per cwt.
	Rs. a.	*s. d.*	*Rs. a.*	*s. d.*	*Rs. a.*	*s. d.*	*Rs. a.*	*s. d.*
Best Rice, cleaned, .	7 4	19 9	2 4	6 2	not	given	2 4	6 2
Best Rice, unhusked (paddy), . . .	4 0	10 10	1 4	3 5	not	given	not	given
Common Rice, cleaned,	4 12	12 11	1 8	4 1	1 2 to 2 0	3 1 to 5 5	1 4 to 1 8	3 5 to 4 1
Common Rice, unhusked (paddy), . . .	2 8	6 10	0 10	1 8	0 7 to 1 0	1 2 to 2 8	not	given

The prices of other articles of food and agricultural produce were thus returned by the Collector for the year 1870-71 :—Sugar-cane, R. 0/8 per *maund*, or 1s. 4d. a cwt.; country spirit, 25 degrees below London proof, R. 0/14 per *ser*, or about 1s. 3¾d. a quart; country spirit, 10 degrees below proof, R. 1 per *ser*, or about 1s. 6d. a quart; linseed, Rs. 3 per *maund*, or 8s. 2d. a cwt.; jute, Rs. 1/14 per *maund*, or 5s. 1d. a cwt.; cotton, Rs. 20 per *maund*, or £2, 14s. 6d. a cwt. The Annual Administration Report of the Commissioner for 1872-73 enables me to supplement the preceding list with the following additional prices :—Salt (*pangá*), Rs. 5 per *maund*, or 13s. 3d. a cwt.; fish, from Rs. 4 to Rs. 5/8 per *maund*, or from 10s. 10d. to 15s. a cwt.; vegetables, R. 0/15 per *maund*, or 2s. 6d. a cwt.; pulses—*múg*, Rs. 2/8 per *maund*, or 6s. 10d. a cwt., *kalái*, Rs. 1/8 per *maund*, or 4s. 1d. a cwt., *khesárí*, Rs. 2 per *maund*, or 5s. 5d. a cwt.; oilseeds—mustard, Rs. 6 per *maund*, or 16s. 4d. a cwt., *til* (Sesamum) Rs. 4/8 per *maund*, or 12s. 4d. a cwt., chilli (dried) and turmeric (dried), each Rs. 10 per *maund*, or £1, 7s. 4d. a cwt.; coriander seed, Rs. 2/8 per *maund*, or 6s. 10d. a cwt.; betel-nuts, from Rs. 2 to Rs. 4 per *maund*, or from 5s. 5d. to 10s. 10d. a cwt.; cocoa-nuts, 50 for the rupee, or 25 for 1s. Linseed and jute were at the same price in 1872-73 as in 1870-71.

WEIGHTS AND MEASURES.—Time is measured as follows :—60 *anupal* = 1 *pal*; 60 *pal* = 1 *danda*; 7½ *danda* = 1 *prahar*, or 3 hours;

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8 *prahar* = 1 *dibás*, or a day and night; 7 *dibás* or days = 1 *saptáha;* 15 days = 1 *paksha;* 365 days = 1 year. Measures of quantity and weight are as follows:—4 *kánchá* = 1 *chhaták;* 4 *chhaták* = 1 *poyá;* 4 *poyá* = 1 *sc:*; 5 *ser* = 1 *pasuri;* 8 *pasuri* or 40 *ser* = 1 *man* or *maund* of 82 pounds; 3½ *man* = 1 *kánwá.* The measures of length used in the District are as follows:—the *háth*, varying from 18 to 20¾ inches; the *nal*, varying from 14 to 16 *háths;* the *danda*, equal to an English mile. The following measures of distance and area are also in use:—20 *til* = 1 *kág;* 4 *kág* = 1 *kauri;* 4 *kauri* = 1 *gandá;* 20 *gandá* = 1 *káni;* 16 *káni* = 1 *dron.* On this subject the Collector wrote in 1872:—'The measure by which the rent is paid is always the *káni*, though in Government estates the measurement is shown also in *bighás* and *káthás.* The *káni* is 10 rods (*nal*) by 12, but varies in size, according to the number of cubits (*háth*) in the rod and the number of inches in the cubit. Most usually the *nal* contains 14 cubits, and the cubit 18 inches. In Sandwíp, the cubit is equal to 20¾ inches, and a *káni* to 6 *bighás*, 7 *káthás*, 9 *chhaták.* In Sháistánagar *parganá*, the rod is 22 cubits in length, and the *káni* is equal to 9 *bighás*, 1 *káthá*, 8 *chhaták.* On Government estates the length of the rod used is 16 cubits of 18 inches, and a *káni* contains 4 *bighás*, 16 *káthás.*'

LANDLESS LABOURING CLASSES.—There appears to be no tendency towards the growth of any distinct class of landless day-labourers in the District. With few exceptions, every man possesses or rents some land, which he cultivates. Arrangements are sometimes made by which one man supplies the seed and cattle, or the labour required for cultivating land rented by another, in consideration of receiving a share of the crop. When he supplies the seed and cattle, he is called *bargádár;* when he supplies the labour, he is called *páti bargádár.* This is, however, only a particular form of land tenure, and does not seem to be any indication of the growth of a class of day-labourers proper. Many of the poorer cultivators occasionally hire themselves out to work for the richer landholders.

WASTE LAND.—A good deal of waste land is found in the District, especially on the *chars;* but there is very little of it fit for cultivation which has not already been brought under the plough. Tenures for bringing waste lands into cultivation, called *ábádkári háwálas* and *ábádkári táluks*, are common; at the present time, however, they are usually held by men of wealth, who underlet them to the actual cultivators. The general condition upon which such tenures are granted

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is, that rent is to be paid at first only upon so much of the area as is actually under cultivation. The remainder is held rent-free for a term of years, the tenant agreeing to cultivate and to pay rent on increased portions of the area of his holding year by year, till the entire cultivable area is brought under tillage. The land is measured with a longer rod than that used in measurements of cultivated holdings, and the tenant is allowed a deduction (*mathan*) of one-fifth of the area of the rent-paying lands. These tenures are generally admitted to be hereditary, and to convey (according to the custom of the District) a right of occupancy in so much of the lands covered by them as has been actually brought into cultivation by the holders. In some instances, however, purchasers of estates have succeeded in cancelling these tenures, and reducing the holders to the status of *jotdárs*, or cultivators liable to enhancement of rent. The Collector states that there is nothing but the custom of the District to protect these tenure-holders from having their leases cancelled by auction purchasers.

LAND TENURES.—The following paragraphs are chiefly based upon a special Report by the Collector, on the Land Tenures of Noákhálí District, dated 8th January 1875; and the inverted commas invariably refer to that Report, unless where otherwise stated. The land settlements and tenures of the District of Noákhálí have developed gradually, as elsewhere in Bengal, under the Muhammadan and English administrations; customary claims growing into legal rights. The Fiscal Divisions (*parganás*) of the District form *zamíndáris*, which are sublet in the usual way to a great extent; and exhibit under a variety of names numerous permanent or temporary interests in land, from the hereditary (*maurúsí*) holder of a definite area at a fixed rate (*mukararrí satya*), down to the mere tenant-at-will. These tenures, however, in no way show the character of the original Settlements, which were the natural result of the mode in which the District was formed, and is still being formed, by fluvial and tidal action. The following account of the process is given by the Collector:—'New *char* and island formations appear, called *degichar*—land which is under water at full tide and is visible during the ebb. These accretions and island formations gradually emerge from the water; and as soon as they cease to be overflowed by the tide, an engagement for the land at a nominal rent is entered into as a venture. When the grass and bush spring up, roving herdsmen (*báthániá*) come down to pasture large herds of cattle on the young herbage, putting

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up sheds for the beasts, while they themselves bivouac in the open. The person who has made his venture on the land now compels the cattle-owners to pay a grazing rent, at so much a-head per year for their cattle, and a rent for cutting fuel is also taken. In course of time, as the land becomes fit for the plough, the person settling for the land will get a man of energy, if not of substance, called the *háwáladár*, to take charge, and cultivate as much land as possible, and will give him a lease of the land for a term of years. The *háwáladár*, who is a pioneer of cultivation, and afterwards often a leader of a colony of resident cultivators, will induce non-resident (*páikásht*) *rayats* at first, from the neighbouring places, to plough and sow the lands; the crops will be watched from temporary huts, reaped, gathered, threshed, and then carted away to the fixed (*khudkásht*) holdings of the cultivators. As time progresses and the land improves, the cultivation is permanently extended, and *rayats* are induced to settle on the land and become residents. They dig large tanks in order to procure a supply of fresh water, and to raise high banks for foundations for their homesteads in the swamps, which are intersected by rivers and numerous watercourses. Around these tanks they plant betel, cocoanut, and date palms, plantains, *mándár*, and other trees; they dig drains, throwing up the earth to form pathways among their scattered homesteads, so as to combine the making of footpaths with some slight drainage; and thus they settle with their families. Their children and herds increase, *háts* or local markets are established, and in a generation or so the new formation has become like the rest of the District. Noákhálí has been formed and settled in this way, apparently from one end to the other.'

The entire District may be divided into three classes of estates: —First, those estates of which Government has retained the full proprietary right, and which form the Government *khás mahál;* secondly, those of which Government has relinquished the proprietary right, reserving to itself only a fixed revenue; thirdly, those in which Government has neither the proprietary right nor a claim to receive revenue. Each of these great classes may be again subdivided.

I. Government Khás Maháls.—This class of estates, in which Government has retained the full proprietary right, consists of:—(1) Purchased estates and their accretions—*i.e.*, estates which Government has purchased from the proprietor, together with any alluvial accretions that have since been formed. These estates are 18 in number. (2) Unclaimed *lákhiráj*—*i.e.*, land which was formerly rev-

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enue-free, but has reverted to Government owing to there being no claimant for the ownership. There are two such estates in Noákhálí District. (3) Unclaimed *jimbá*—*i.e.*, an estate which was sublet as a *jimbá*, but of which the proprietary right has reverted to Government, owing to there being no owner. There is only one such estate in the District. (4) Resumed estates—*i.e.*, lands formerly in the possession of private persons, but resumed by Government, and assessed under Regulation II. of 1819, on the ground that the holders had no valid title. These estates are 24 in number. (5) Resumed shares—*i.e.*, lands resumed and assessed under Regulation II. of 1819; but as they were situated in a *parganá* of which Government was only the proprietor of a specific share, only the same proportion of the resumed estate became Government property. These estates are 3 in number. (6) Alluvial formations, called *jazirás*; 65 in number.

II. Lands of which Government has only a Right to a fixed Revenue.—These consist of two subdivisions: (1) *zamíndárís*; (2) *kháriją*, or independent *táluks*.

Zamíndárís.—Until 1790 a *zamíndár* was in reality merely a head-receiver or collector of the Government land revenue from the under-tenantry and *rayats*. 'He was allowed to succeed to his *zamíndárí* by inheritance, yet was generally required to take out a renewal of his title from the ruling power. The Settlement, occasionally quinquennial, but generally annual, was made sometimes with the *zamíndárs*, but not unfrequently with strangers. In the latter case, the *zamíndár* received the profits of his *nánkár*, *khámár*, and *níj-jot*—viz., his demesne or home-farm lands. The *zamíndárs* were never at any time the absolute proprietors of the estates held by them. There was no fixed principle governing the rate of rent, or the mode of its recovery from the under-tenantry and the *rayats*. This want of settled rules and practice led to extortion, fraud, and concealment; and to remedy this unsatisfactory state of land management, the Decennial Settlement was determined on, and was eventually made perpetual as the "Permanent Settlement." The object of this Settlement was to fix the Government land revenue; to limit the demand which the *zamíndár* could make on his tenants; and to guarantee to the *zamíndár* the profits arising from his bringing waste lands into cultivation, and inducing the *rayats* to cultivate the more valuable staples of produce. By this Settlement the demand of the State

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was fixed for ever; and the *zamíndárs*, whatever they may have been originally, and however liable before to be displaced from their estates with the bare pittance of *nánkár* or other petty allowances, were then declared actual proprietors of the soil. As an implied consequence, they were no longer liable to be ejected from their estates; but on failure to pay the revenue assessed, their estates, or portions of them sufficient to meet the Government demand, were directed to be brought to public sale. Government, moreover, expressed a hope that, sensible of the benefit thus conferred on them, the *zamíndárs* would exert themselves in the cultivation of their lands, under the certainty that they would enjoy exclusively the fruits of their good management and industry. The Government reserved to itself the power of enacting, whenever it might deem it proper, such regulations as it might think necessary for the protection and welfare of the dependant *tálukdárs*, *rayats*, and other actual cultivators of the soil. The *zamíndárs* were, however, allowed to let their lands in any way they might think conducive to their own interests; and they were further privileged to transfer their estates, by sale, gift, or otherwise, without the sanction of Government, provided that the transfer be not repugnant to the Hindu or Muhammadan law, or to the Regulations of Government. Of such tenures—viz., estates permanently settled—there are altogether 57 undivided and 11 divided properties in Noákhálí District.'

KHÁRIJÁ OR INDEPENDENT TÁLUKS.—Before the time of the Permanent Settlement, the *zamíndárs* had already granted away considerable portions of land, called *táluks*, at almost nominal rents. 'These are,' the Collector reports, 'of two kinds—*páttái* (founded upon a lease) and *kharijá* (purchased). They were created by the *zamíndárs*, who, on receiving a *salámí* (premium), granted away almost all the rights enjoyed by themselves, subject to a payment of a fixed annual rent. Many of these holders, being people of substance, were constantly subject to the extortion of the *zamíndárs*. In consequence of the ill-treatment they received, the Government ordered that their properties should be separated—that is, instead of paying their revenue to the *zamíndár* to be included in the assets of his estate, they should pay it direct to Government. Thus originated independent *táluks*, of which there are 740 undivided and 714 divided properties in Noákhálí District.'

III. ESTATES IN WHICH GOVERNMENT HAS NEITHER THE PRO-

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PRIETARY RIGHT NOR A CLAIM TO RECEIVE REVENUE.—There are four classes of revenue-free holdings in this District, which are thus described by the Collector:—'(1) Government grant or *lákhiráj*, granted by the British Government after its assumption of the *díwání*, or financial administration of Bengal. There is only one such holding in the District. (2) *Bádsháhi lákhiráj*, in which are included *áimá* and *madad-másh* grants. They were granted by the rulers of the Muhammadan dynasty. Four of these holdings exist in the District.' These two tenures are thus defined by Professor H. H. Wilson in his *Glossary of Judicial and Revenue Terms*:—'*Áimá*—land granted by the Mughul Government, either rent-free or subject to a small quit-rent, to learned and religious persons of the Muhammadan faith, or for religious and charitable uses in relation to Muhammadanism. Such tenures were recognised by the British Government as hereditary and transferable.' '*Madad-másh*—an assignment of revenue by the Government for the support of learned or religious Muhammadans, or of benevolent institutions.' (3) 'Valid *lákhiráj*—holdings granted by the *zamíndárs*, before the time of the Permanent Settlement, to their spiritual guides and for the maintenance of mosques. Of these there are fifteen in the District. (4) *Khushbásh lákhiráj*.—In the time of the Muhammadan rule, a detachment of 1400 men was sent to this part of the country to check the oppressions of the Maghs. The men at first received cash payments from the *áhad-dárs* (revenue officers under the Mughul Government) of Bhuluá; but afterwards, having obtained a rent-free grant of 40 *drons* from the Nawáb, they purchased additional lands and built a fort and homesteads around it. When the incursions of the Maghs had been suppressed, they were left in possession of the lands, under the designation of *khushbásh*; and the grant and purchase were subsequently confirmed by a *sanad* of the Nawáb. In the Decennial Settlement, these lands were left unassessed; but under the orders of the Board of Revenue, they were at length resumed by the Collector in the year 1830.' In the year 1843 the lands were measured and reassessed, as the service for which the grant was made had long since been discontinued and was no longer required, while the grant itself had been made by persons who had no right to alienate the state interest. Thirty-six tenures were, however, granted revenue-free to the proprietors on their paying ten times the rental, or, in other words, at ten years' purchase.

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INTERMEDIATE TENURES.—As has already been stated, all the estates in the District belong to one of the three classes described above; but besides these superior tenures (held by Government or by individuals above whom there is no proprietor), there are also the following subordinate tenures found in the District :—(*a*) Dependent *táluks* in existence before the time of the Permanent Settlement. 'There were,' writes the Collector in his Land Tenure Report, 'a number of *táluks*, the holders of which were bound by their engagements to pay their rent through the *zamíndárs* only, and were not entitled to separation. These tenures are now regulated by the engagements entered into, and also by the provisions of Regulation I. of 1801, and continue dependent on the parent estate.' The rents of these *táluks* were fixed in perpetuity, and the holders thereof are entitled to sublet them, on terms precisely similar to those on which they themselves hold their own tenures. They can give leases of their lands for any term of years, however long; and can transfer them, or any portion of them, by sale, gift, or otherwise. These *táluks* are not numerous in Noákhálí District, being only about 500 in number.

(*b*) Dependent *táluks* or *patnís*, created after the Permanent Settlement. '*Patnídárs* have almost all the rights enjoyed by the holders of dependent *táluks* created before the time of the Permanent Settlement, but there are certain peculiarities in this tenure. The *patnídárs* are, if the *zamíndárs* so require, called upon to furnish collateral security for the rents due from them, and security for their good conduct generally. By the terms, also, of the engagements interchanged, it is provided, among other stipulations, that in case of arrears occurring, the tenure may be brought to summary sale by the *zamíndár*. The tenure is sold free of all encumbrances created by the defaulting *patnídár* and his representatives or assignees, unless the right of making such encumbrances shall have been expressly vested in the holders thereof, by a stipulation to that effect in the written engagement under which the *táluk* is held. The total rent of such a *táluk* may be increased under the terms of the agreement, if more land than that specified is found on measurement in the possession of the *patnídár*. Although several of these *táluks* in the Bhuluá estate [which covers nearly one-fourth of the District area] date from a time before the Permanent Settlement, the present incumbents have lost the privileges enjoyed by other holders of *táluks* in existence before that date. After the purchase of the Bhuluá

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estate by the ancestors of the present family, these *tálukdárs* entered into fresh engagements at progressive *jamás* or rates of rent. The Bhuluá *táluks*, as they are called, are numerous in Noákhálí District; the lands are measured with a longer standard pole than is used in measuring the holdings of other inferior tenants, such as *háwáladárs*, *rayats*, &c. The holders also get an allowance of a certain quantity of land, about one-fifth more or less on every *kání*, as *jibiká* and *mathan*, for which no rent is paid.'

(*c*) *Tapá.*—These tenures are in every respect similar to dependent *táluks* held immediately from *zamíndárs*, and most of them have been in existence from before the Permanent Settlement. There are only a few in Noákhálí District, probably not more than 25 or 30.

(*d*) *Nambarián.*—Found chiefly in the resumed estates of the Government *khás maháls*. 'The holders of these properties had received *tálukdári* rights from the *zamíndár*, before the *zamíndári* was resumed by Government, and had brought the lands under cultivation at their own expense. Subsequently, at the time of the Permanent Settlement, they were classed according to certain numbers, in consideration of the hereditary character of their tenures. They are permanent holders, whose rent cannot be raised. The numbers were given at the time of the measurement made by the Collector under Regulation VII. of 1822. There are about 25 of these properties.'

(*e*) *Darpatní táluks.*—'These tenures have been created by the *patnídárs* by means of sub-infeudation subsequent to the Permanent Settlement, and the *darpatnídárs* possess almost the same rights as the *patnídárs*. They number very few in Noákhálí District.'

(*f*) *Osat táluks.*—'These *táluks* have been created by both dependent and independent *tálukdárs*, after the time of the Permanent Settlement. They are mostly granted to actual cultivators in small holdings. The *osat tálukdárs* have permanent rights, nearly equal to those of the *tálukdárs*. There is this peculiarity in the *osat táluks* granted by the independent *tálukdárs*—that they may, under the terms of the written agreement, be brought to summary sale like other *patní táluks* under Regulation VIII. of 1819. There are many such properties in Noákhálí District.' Their total number is estimated at 1,000.

(*g*) *Shikmí táluks* are 'the same as *osat táluks*, the difference being generally only in name; but in a few cases, *osat tálukdárs* have given the name of *shikmí táluks* to the sub-infeudations of the *táluks* under

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them. They are very numerous in Noákhálí District'—their number being estimated at about 3,000.

(*h*) *Dar-shikmí táluks.*—'These tenures have been created by the *shikmí tálukdárs* since the Permanent Settlement, and the holders possess hereditary and transferable rights.'

(*i*) *Jangalburí ábádkárí táluks.*—'These tenures are few in number. They are to be found mostly on *char* lands, and were granted on a *rasadí* or progressive rent, for the purpose of bringing waste-lands into cultivation. A nominal rent, or no rent at all, was payable for the first year; as cultivation progressed, the demand increased in proportion, till the entire cultivable area was brought under actual cultivation. The rents of these *táluks* were generally liable to enhancement; but the holders have now been protected from ejectment, even in those cases where such leases were granted expressly for a term of years only.'

(*j*) *Háwálas.*—'The following appears to be the origin of this tenure: A landlord, having newly-formed land to cultivate, gives a *háwála* or commission to a man of energy or capital on favourable terms, to bring the land into cultivation. The *háwáladár*, or holder of the *háwála*, would cultivate the soil with the help of the neighbouring *rayats*, and would perhaps eventually get a colony of *rayats* to settle on the land as it improved. Although his occupation as *háwáladár* was originally, and by custom, of a temporary character, it has been the practice among ordinary proprietors to perpetuate in him, in his descendants, or in others, a tenure on some such favourable terms as are found in other hereditary holdings of permanent areas at fixed rates. Thus, the temporary commission or *háwála* has been used to name an hereditary holding of a permanent area at a fixed rate of rent; and where a portion of an estate has been granted out under a tenure of that name, subinfeudations bear the corresponding name—*nim-háwála*, *osat-háwála*, &c. The name of the original temporary contract, under which newly-formed lands have been cultivated, has been adopted as the name for the tenure, when such lands have subsequently been granted out with full *táluki* rights under a written title to the *háwáladár* or any other person. The name *háwála* having thus become familiar throughout the District, is now in general use to designate what are really *táluks* with written titles for hereditary permanent holdings, at fixed rates, on the mainland or old part of the District. A *háwála* holding gives no such permanent rights in the absence of proof of legal title by grant. It is a reminiscence

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of the alluvial origin of the District, and of the earliest method of its cultivation. . . . On the mainland of the District, the *háwálas* are most frequently granted on premiums, as in the case of other hereditary holdings at fixed rates. In *char* lands the *háwáladár* is a privileged tenant, commissioned on favourable temporary terms to bring waste-lands into cultivation. The rents of these *háwáladárs* can be enhanced on the expiry of their lease or commission (*háwála*), and also under the terms of any written engagements interchanged between them and their landlord. This tenure is very common in Noákhálí District. The holders are frequently allowed *mathan* and *jibiká* (certain portions of land rent-free); and their lands are usually measured with a longer rod than that allowed to *rayats*, but not so long as the privileged rod used in measuring the lands of the Bhuluá *tálukdárs*. There are about ten thousand such holdings in Noákhálí.' The *háwála* tenures have grown up under the Government, and under *zamíndárs*, *tálukdárs*, and *ijárádárs* of *char* lands, since the time of the Permanent Settlement, and a considerable number (probably a thousand or more) are held direct from Government. Only a very small proportion, however, pay their rents direct to the Collector, the majority paying through farmers who have taken leases from Government.

The origin of this tenure may be contrasted with the growth of the *noábád táluks*, which have been described in the 'Statistical Account of Chittagong District' (*ante*, pp. 169-173). The *háwáladárs* of Noákhálí are men appointed by the original landholder to procure the cultivation of newly-formed and usually barren lands, and their origin, as well as their name, implies the temporary character of their holdings. The original representatives of the *noábád tálukdárs* in Chittagong, either with or without the consent of their landlords, covertly annexed to their settled estates lands which they knew were not their own, and to which they had no title; while the *háwáladárs*, on the contrary, were the legitimate pioneers of cultivation, employed either by the proprietors or farmers of the newly-formed soil. The terms on which they agreed to introduce cultivation on lands only recently formed, and liable to inundations of salt water, were necessarily very favourable to themselves; but it was never contemplated that when the new formations became fixed portions of the mainland, the *háwáladárs* should continue to hold their original position of middlemen, paying almost a nominal rent. This has, however, been the case. The

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tenure of the *háwáladár* has, either intentionally or through carelessness, been perpetuated by the original proprietor or leaseholder; and the *háwála* has been sold, resold, and transmitted by descent, in the same way as hereditary and permanent holdings at a fixed rent on the mainland of the District. The *háwáladár*, therefore, now urges that he cannot be ousted from the land which he has so long held, and on which he has in many cases expended both labour and capital; while, so long as his claim to hold at a fixed rent is admitted, Government derives a wholly inadequate revenue from the additional land brought under cultivation. It is, however, clear, that when neither Government nor its officers have, expressly or by implication, acknowledged the right of the *háwáladár*, he can derive no valid claim from the farmer of the lands who was himself only a temporary holder, liable to have his rent enhanced at the expiration of his lease. Where a *háwáladár* has purchased his tenure in ignorance of its real character, or in consequence of any false representation of the original holder, the assertion of the Government right will not bar his claim to compensation and recovery of the purchase-money; nor has the Government any concern with the claim of the *háwáladár* when the *háwála* is situated in a permanently settled estate.

(*k*) *Jimbá.*—'These tenures are not often met with in Noákhálí District. They are temporary and provisional, as the term implies. Intermediate tenants or middlemen sometimes sublet the lands comprised in their tenures to sub-tenants and to *rayats* under this vague name. Sometimes, too, an auction-purchaser, at the time of receiving rents from his various tenantry, describes them as *jimbás* in his rent receipts, so that, in case of dispute with regard to their relative rights and status, no designation of title in the receipt may be produced in Court, to be used against himself as an admission or recognition of any adverse claim.'

(*l*) *Mushkusi rayatí.*—'These tenures have been created by *tálukdárs* and other middlemen. They are held mostly by persons of the cultivating class, under a transferable and hereditary title. Sometimes the lands are again sublet by the holders to actual cultivators and other *rayats*. They are not numerous.'

(*m*) *Rayatí.*—'*Khudkásht rayats* are resident and hereditary cultivators, whose holdings were granted by *zamíndárs*, *tálukdárs*, and other actual proprietors of the soil. Several of these have been in existence from before the time of the Permanent Settlement; and,

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therefore, their rents are under no circumstances, not even on a sale for arrears of revenue, liable to enhancement; nor are the holders liable to eviction, so long as they pay the rents which they have always paid. *Rayatís* created at or after the date of the Permanent Settlement are not protected from enhancement, if under the existing laws there are grounds for raising the rent. *Rayatí* holdings are of almost endless number. The holders of these *rayatís* have rights of occupancy in the lands (under recognised possession for 12 years) so long as they pay their rents. There are also *rayatís* in Noákhálí given for terms of years. There is this peculiarity in all the *rayatís* of Noákhálí District, that unless the custom be expressly barred, they are, by the custom of the country, transferable by sale, gift, &c., and are also hereditary.'

(*n*) *Osat rayatí.*—'These are granted by *rayats* generally, to persons who live on their lands. The holders possess the same rights and privileges as those enjoyed by the superior *rayat.* These holdings are numerous in Noákhálí District.'

(*o*) *Nim osat rayatí.*—'Sub-holdings granted by *osat rayats;* they are few in number.'

(*p*) *Chándiá rayatí.*—'These are held by persons who have shops and dwellings for carrying on their professions and trades at the Head-quarters Station, and in the village *háts* and *bázárs.* Like other similar tenures, they are transferable by sale, unless specially barred. The rents are generally fixed, not upon the quantity of land held by each *rayat*, but in proportion to the length of each *bhiti*, or frontage facing the public road passing between the rows of houses.'

(*q*) *Osat chándiá rayatí.*—'Sub-lettings of *chándiá rayats.*'

(*r*) *Jots.*—'Properly speaking, these tenures are held by actual cultivators, who have in some cases acquired rights of occupancy; but in many instances they have temporary leases in accordance with a *páttá* (lease) or *kabuliyat* (agreement). There are certain *jots* in Noákhálí District of the nature of intermediate tenures, held by persons who sublet them to *rayats* or other actual cultivators of the soil. They are transferable by sale, and are hereditary. There are some *jotdárs* in the Government *khás mahál* who, for distinction, are habitually designated *krishikárak*—viz., cultivating *jotdárs.*'

(*s*) *Ijárás* or farms.—'These are granted by Government, by *zamíndárs*, *tálukdárs*, and other superior landholders, to persons for terms of years, for the purpose of collecting rents from the under-tenants and *rayats*, and exercising other acts of ownership as

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far as allowed. While the *ijárá* is in force, the grantors have no direct control over their sub-tenants, save that they receive the rents stipulated between them and the *ijárádárs*. In some cases *ijárás* are granted in consideration of money already lent or advanced to the superior holder, either by the *ijárádár* himself, or by some of his friends or relations. In Government estates, *ijárádárs* resemble *tahsíldárs*, being allowed to retain a percentage on the gross collections they make during the continuance of their leases.'

(*t*) *Gorkátí or pasture leases*—'When grass grows on a *char* before it is fit for actual cultivation, it is let out by the proprietor for grazing purposes on a certain rental, calculated at so much per head of cattle per annum.'

The Collector states that, with the exception of the *zamíndárs*, nearly all the tenure-holders above described—from the independent *tálukdárs* down to the tenant-at-will—cultivate their own lands, or at least some portion of their lands.

RENT-FREE TENURES.—Five classes of rent-free holdings, granted by *zamíndárs*, independent *tálukdárs*, and dependent *tálukdárs*, are found in the District. These are:—'(1) *Debottar*—lands granted rent-free for the purpose of defraying the expenses of idols kept by Hindu grantors. (2) *Bráhmottar* — lands granted rent-free to Bráhmans, who acted the part of *gurus* and priests for the grantors; and also to helpless Bráhmans for their homesteads and maintenance. (3) *Khairáti*—lands held rent-free to *fakírs* (religious Muhammadan mendicants) in charge of *masjids* (mosques). These are of two kinds—*wakfi* and *chirági*. (4) *Maháttrán*—lands granted for the support of relatives and others of respectable family who were of limited means. (5) *Chákrán*—lands granted to persons for service or other duties, in lieu of wages.'

RATES OF RENT.—The classification of lands for purposes of assessment in Noákhálí District is of a very general character. Three classes of land are commonly distinguished:—(1) *Bágichá* or garden land, yielding cocoa-nuts, betel-nuts, plantains, mangoes, &c. (2) *Bhiti* or *bástu*, homestead land, such as the sites of dwelling-houses, shops, *pán* gardens, &c., paying, according to the Collector's Report in 1871, from five shillings to twelve shillings and sixpence an acre. In large markets, such as that at Sudhárám, this species of land has been let as high as £2, 10s. an acre; but this, of course, is an exceptional case. The average *bhiti* lands in the Civil Station do not fetch more than from twelve shillings

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and sixpence to eighteen shillings and ninepence per acre. (3) *Nál*, arable land, growing paddy, pulses, sugar-cane, &c. The Collector stated, in 1871, that ten shillings an acre is the utmost that is ever decreed by the Courts for this description of land, although a shilling or so more per acre may be paid for specially good fields in some cases by under-tenants of *tálukdárs*. No records exist showing the rates of rent for various descriptions of land in the several *parganás;* but the rent-roll of *parganá* Sandwíp shows that the average rent of land paid by *tálukdárs* in that island was 2s. 9¾d. an acre in 1794, and 3s. 9d. an acre in 1837. These rates have, according to the Collector's Report in 1871, remained unchanged since 1837. The rates for cultivators' holdings in *parganá* Bhuluá thirty years ago, the earliest period for which information is obtainable, were from 4s. 8¼d. to 9s. an acre. They now vary from 7s. 6d. to 11s. 3d. an acre. Holders of *háwála* tenures pay rather less than these rates, and get, besides, the *mathan* allowance and the benefit of a larger measuring rod. In *parganá* Amrábád, at the earliest time for which information is procurable, about thirty years back, cultivator's rents were 3s. 9d. an acre; they now vary from 3s. 9d. to 10s. an acre.

The following table, prepared by the Collector in 1872, shows the rates of rent paid by cultivators in the District of Noákhálí for rice and garden lands, and also the rates paid by cultivators for rice land in the Government *chars*. The land of the *chars* being of recent formation, is of inferior quality, and the cultivators hold at favourable rates :—

Description or Situation of Land.	Rate per standard *bighá*.		Rate per Acre.	
	Max.	Min.	Max.	Min.
	Rs. a. p.	*Rs. a. p.*	*£. s. d.*	*£. s. d.*
Rice land, . . .	1 14 5	1 5 9	0 11 6	0 8 2
Garden land, . . .	2 11 6	2 2 9	0 16 5¼	0 13 0½
	Average Rate per standard *bighá*.		Average Rate per Acre.	
	Rs. a. p.		*£ s. d.*	
Char Bádu (rice land), .	0 14 0		0 5 3	
,, Lakshmi, do., . .	0 14 0		0 5 3	
,, Rahim, do., . .	0 12 0		0 4 6	
,, Maulavi, do., . .	0 7 3		0 2 8	
,, Mehár, do., . .	1 0 8		0 6 3	
,, Gájímáy Shusilá, do.,	0 13 4		0 5 0	

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Pulses, or food grains other than rice, are not extensively grown; the principal are *múg*, *kalái*, and *khesárí*, which are grown on the same lands as are used for rice. Land for sugar-cane pays similar rates to garden land. Betel-leaf is grown on homestead land. Of garden produce, cocoa-nuts and betel-nuts are grown abundantly; but very few vegetables are produced. The rents of arable land vary in different parts of the District; and the Collector states that, 'of the eight *thánás* of the District, the highest rents for rice land are obtained in Sudhárám, especially in the eastern part; the lowest in Rámganj, where the land is not fertile; and in parts of Begamganj and Lakshmipur, where the land is low. In Bámní, the rates are below the average, owing to that part of the District being peculiarly liable to salt-water inundation. In Sandwíp the rates are rather above the average.'

ENHANCEMENT OF RENTS.—The Collector reports that the operation of the Rent Law (Act X. of 1859) has not had any direct effect in stimulating enhancement of rents. Those landlords who have raised their rents the most, have done so without any recourse to the Revenue Courts. The majority of rent cases brought into the Courts are for assessment of excess lands at the original rate. After 1866, owing to the high prices obtained for rice, several landlords instituted actions for a general enhancement of the rates all round; but the Collector states it as his opinion that these suits were not generally successful. A large landholder in *parganá* Bhuluá sued his cultivators in order to increase their rents to fifteen shillings an acre, and he obtained a judgment for ten shillings. The case was, however, thrown out by the High Court on appeal. The landlord of *parganá* Jugdiá sued his intermediate tenure holders for enhancement of rent, but his claim was rejected in the District Court. The suits for enhancement in *parganá* Gopálpur also broke down in the High Court.

ABWÁBS OR CUSTOMARY CESSES.—The following list of illegal cesses levied by landholders and their agents in the District of Noákhálí is taken from a Report written by the Collector in May 1872.

(1) *Punyá*, present made on the first day of the *zamíndárí* year; (2) *Dasahará parbbá*, present made at the time of the *Durgá pujá* festival; (3) *Sáliáná*, present made on taking a receipt for the whole year's rent; (4) *Poddár*, present paid to the man who counts the money on behalf of the *zamíndár* at the time of paying rent; (5) *Dák*, payment on account of *zamíndárí dak* or post fees; (6)

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Jagadhátri, payment on account of the worship of the goddess Jagadhátri; (7) *Piyádá*, payment on account of the *zamíndári* peon; (8) *Kátibandhan*, payment on account of embankments; (9) *Sámá-pujá*, payment for the worship of the goddess Sámá; (10) *Márchá*, fee when a *rayat's* son or daughter is married; (11) *Tahsíl kharchú*, payment on account of collection expenses; (12) *Salámí*, present to the *zamíndár* or his agents; (13) *Piyádá's roz* or *tahsildár's tahárí*, payment on account of the *zamíndár's* servants; (14) *Nazar*, present to the *zamíndár* or his *náib*; (15) *Amlá*, present to the *zamíndár's* servants. 'The above illegal cesses vary in amount in different estates, and they are never all exacted by one *zamíndár*. The most objectionable appears to be the tax paid by tenants on the marriage of their sons and daughters, as this savours of serfdom. As a general rule, however, the Collector reports that cesses mentioned above are willingly paid by the *rayats*, and are very rarely taken by force.'

MANURE, IRRIGATION, &c. Manures are not generally used. Cow dung, however, is employed for *pán* gardens and sugar-cane fields, about eleven hundredweights being required for each acre. Paddy fields are also sometimes manured by burning the stubble. There are no wells in the District; and as the greater portion of the country is under water during the rains, no artificial irrigation is required. The smaller streams are, however, sometimes dammed up so as to retain a supply of water in the cold season. It is not customary to allow lands to lie fallow, nor is any system of rotation of crops practised.

NATURAL CALAMITIES. BLIGHTS have never occurred on a scale large enough to affect the general harvest, but the crops in particular localities are sometimes attacked and injured by insects.

'There are,' the Collector reports, 'two species of these insects: one, the *meuá*, which resembles a large gnat, half an inch long, with green wings, inserts its proboscis into the green paddy, and sucks out the white milky juce. It appears some years in large numbers; in other years in small numbers, chiefly on low lands when the crop begins to ripen. The cultivators sometimes try to drive the insects off by lighting large fires near their fields. The injured plants still look well outside; the ear apparently ripens, but when pressed between the fingers, it is found to be without substance. The other insect, the *chheni*, so called from the instrument used in tapping date-trees, is about an inch long, with minute legs and black mouth. The insects crawl up the rice stalks, eat the tender shoots, and thus destroy the plant. In some years they are produced in vast num-

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bers, and destroy the produce of whole fields. Heavy rain kills them; bright sunshine hinders, and cloudy weather favours their development.'

FLOODS are the calamities to which the District is most subject, especially on the islands along the banks of the Meghná. The worst floods on record have been caused by southerly gales or cyclones, occurring at the time when the river is swollen by heavy rains, and when the tides are highest—viz., at new or full moon, about the time of either equinox. It is not so much the mere inundation, but the salt water, which damages the crops. The flood raised by a storm wave subsides almost directly, and pools of salt water are left in every field, which, when evaporation sets in, soon becomes salter than the Meghná itself, and this kills the paddy. The crops were destroyed generally in 1822 and 1825 by heavy floods. In 1848, and again in November 1867 and November 1876, the crops on the islands and along the river banks were destroyed from the same cause. Floods also sometimes occur in the north and east of the District, caused by excessive rain in the Tipperah hills. Embankments have been constructed on the *chars* most liable to inundation—viz., Sílukiá, Darvesh, and Jagadananda, to the south of the civil Station; and there is also an embankment round the estate of Nílakshmi, in the island of Hátiá, which is said to have preserved the crops enclosed within it from the effects of the inundation of 1867. The numerous small water-courses (*kháls*) and other drainage channels form the best defence against floods. With regard to the question as to whether there is any demand for the construction of further embankments, the Collector states that 'it would be absurd to line the Meghná with embankments close to the river, like those on the Gandak in Sáran or on the Dámodar in Húglí District, as no work could be constructed strong enough to withstand the force of the tides, and it would be certain to be broken by the first strong high tide which reached it.' The Collector also added as his opinion that it would be useless to make embankments near the Meghná, unless a broad margin of one or two miles was left between the embankments and the river, so as to break the force of a very high tide before the flood reaches the embankment. The tides, however, do not penetrate inland far beyond this distance, except on such unusual and extraordinary occasions as in the four years above-mentioned; and it does not appear to the Collector to be worth while to go to the enormous expense of constructing a regular

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system of embankments merely to avoid a loss of crops occurring so rarely. In the case of permanently settled estates, which are mostly held by subordinate *tálukdárs* on permanent tenures at comparatively low rents, it would not pay the superior landlord to spend money on embankments, as he could not generally recompense himself by an equivalent enhancement of rents. The Collector is of opinion that it is only in special cases of newly-formed estates that the construction of embankments would be remunerative.

An account of the cyclone and storm-wave of 1876 in Noákhálí will be found in the Appendix at the end of this volume.

DROUGHT.—Drought seldom or never occurs, and no irrigation works are needed. The whole traffic of Noákhálí is carried on by water, and one or two of the water-courses on the chief routes might be deepened and straightened with advantage. Besides facilitating the ordinary traffic of the District, they would also be a means of transport for grain in time of scarcity. This work would, the Collector stated in 1871, be of more real use than road-making.

FAMINE WARNINGS.—The highest prices reached for food grains during the famine of 1866 were as follow :—Best husked rice, Rs. 7/4 per *maund*, or 19s. 9d. a hundredweight; common husked rice, Rs. 4/12 per *maund*, or 12s. 10d. a hundredweight; best unhusked rice or paddy, Rs. 5/6 per *maund*, or 14s. 7d. a hundredweight; common unhusked rice, Rs. 3/9 per *maund*, or 9s. 9d. a hundredweight. No record exists showing the prices of grain in previous years of scarcity. The Collector reported in 1871 that prices had not sunk to their usual rate before 1866. No instance, however, is known of the District ever having been afflicted by actual famine. In ordinary years it produces much larger quantities of rice than are required for the support of the local population, and it is also bounded on three sides by other Districts which produce rice in abundance. In 1866, it was not any deficiency in the yield that caused the high prices, but merely the great demand for grain for exportation to other Districts. Nearly every man cultivates his own little plot of land, and has it in his power to retain as much rice as he requires for the consumption of himself and his family, no matter how high may be the prices ruling in the market. High prices of food grain, therefore, in Noákhálí, far from being any indication of local scarcity, may be a proof that the cultivators are making large profits, as they certainly did in 1866. The local calamity which chiefly affects the crops is, as has already been stated, salt-

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water inundation; and this only extends to the crops on the islands and along the banks of the Meghná, and does not produce anything like a general scarcity, even though it may somewhat affect prices in the District. It does not, however, always do even this; for example, the Collector reports that in December 1867, just after the inundation of that year, the price of rice was as low as from Rs. 1/6 to Rs. 1/10 per *maund*, or 3s. 9d. to 4s. 5d. per cwt., in the islands which had suffered most severely from the flood, whereas prices had been much higher the previous autumn. The whole District is intersected by a perfect network of streams and water-courses, which irrigate, drain, and give access to every part of it. Drought, therefore, on any considerable scale is unknown, and would appear to be almost impossible. When inundations occur, remissions of revenue are usually allowed in Government estates; and this is stated to be all that is necessary, no other aid having ever been given. In the permanently settled estates no remission whatever was granted in 1867.

Court of Wards Estates.—There are two estates at present (1875) under the management of the Court of Wards, which constitute together nearly seven-eighths of the total area of the District. The more important is the property of the infant sons of the late Rájás Prataáp Chandra Sinh and Iswar Chandra Sinh; the other, of the late Mr Courjon. The first-mentioned property, which forms the larger portion of the mainland of the District, is a part of the Páikpárá Estate in the District of the 24 Parganás, and the local management is entrusted to native officers. The gross annual collection made in Noákhálí is £36,736, and the net profit £19,243, 4s. The heirs to the estate are being educated in Calcutta.

Foreign and Absentee Proprietors.—The Collector reported in 1871 that seven European gentlemen then possessed estates in the District, paying an aggregate land revenue of £9751. The number of Muhammadan landlords was 2286, who paid a total land revenue to Government of £13,406. Most of the large landlords are absentees.

Roads and other Means of Communication.—The only imperial road in Noákhálí District under the management of the Public Works Department is a portion of the Trunk Road, twelve miles in length, from Díwánganj to the Big Phení River. The principal roads under the charge of the local authorities are the following:—(1.) Chittagong Road, called also the Robertganj Road, 25 miles

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in length, extending from Sudhárám (Noákhálí town) to the river Phení. It is not much used, owing to the difficulty of crossing the Little and Big Phení rivers. It has twelve bridges. (2.) Lakshmipur Road, from Sudhárám to Ráipur on the Dákátiá river; its length is 36 miles, and it passes through Bhawániganj and Lakshmipur. This road was made many years ago by the landholders who held the adjoining property, but it has since been widened and much improved by the local authorities. (3.) Begamganj Road, running northward from Sudhárám to Begamganj, a distance of twelve miles, and thence twelve miles further to Berulá on the boundary of the District, where it joins the Lákshám Road in Tipperah. The latter half of the road is not yet (1875) bridged. (4.) Old Lakshmipur Road, running westward from near the bank of the Meghná to Begamganj, and thence *via* Fázil *ghát* and Bhurbhuriá *ghát* to the Chittagong Road. The total length of this road is 54 miles. Although it passes through the centre of the District, it has for many years been much neglected, and jungle has sprung up all along it. The Collector reports that it is now (1875) being put in order. (5.) Takhtákhálí Road, from Sáhibghátá to Takhtákhálí, a distance of six miles. Takhtákhálí was at one time a river port for Sudhárám, but the road is at present (1875) not much used. (6.) Chariákhálí Road, from Sahibghátá to Silukiá *char*, a distance of five miles. Chariákhálí was formerly, like Takhtákhálí, a river port for Sudhárám, but it has not been much used since the cutting off of the bends of the Noákhálí *khál*. (7.) Gullákhálí Road, running to the Meghná at Silukiá *char;* length 7 miles. (8.) Rámganj Road, from the Lakshmipur Road at Dalál Bázár to Rámganj, and from Rámganj to Chitosi in Tipperah District; length 18 miles. The average annual cost for the maintenance and repair of local roads during the three years ending 1869 amounted to £1,591, 12s.; in the year 1874-75 the outlay on roads and bridges was £1,555, 19s. 6¼d., and the cost of the District Road Fund Establishment was £145, 6s. 4½d. There is only one toll-bar in the District, over the Noákhálí *khál* on the road from Sudhárám to Chittagong; the receipts for 1872-73 amounted to £47, 9s. 6d.

According to the Commissioner's Annual Report for 1872-73, 'the extent of water-way in Noákhálí District is 340 miles, of which 299 miles are rivers and *kháls*, and 41 canals; the land communications extend to 226 miles, of which 15 miles are of 1st class, 82 of 2d class, and 129 of 3d class roads. There are six large and ten petty ferries in the District.' A list of ferries is given on p. 254.

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MANUFACTURES.—At the present time no manufactures worthy of the name are carried on in the District, and there is no manufacturing class, properly so called. The whole population, with very few exceptions, is engaged in agriculture, and connected with the soil, either as landlords or as tenants. A little country cloth is woven by the Jugís in their own houses; and a little cocoa-nut-oil, molasses, and some common reed-mats are also made. Even the common earthen vessels used for cooking purposes are imported from Dacca and other Districts, as the workmen of Noákhálí do not understand the manufacture, and the soil is not suited to it. Formerly a large amount of cloth was manufactured here, and the East India Company established several large factories in the District; but this trade died out when brought into competition with imported Manchester goods. Salt was also manufactured to a great extent in former years; but this also has now ceased, hardly any but Liverpool salt being consumed.

When Government formerly traded in cloth, and afterwards in salt, in the District of Noákhálí, the people were, the Collector reports, more prosperous than they now are. 'Those who then made money, have gradually lost much of it since. When Government relinquished the trade in cloth, it was taken up by a large number of Jugís, who for some time wove cloth, and supplied the local markets. Gradually, however, English thread, being cheaper, supplanted that made locally, and the native women left off spinning. English clothes were found to be cheaper than clothes made on the spot from English thread, and the business done by the Jugís declined. They have now betaken themselves to cultivating the soil and other callings. The class formerly employed in salt manufacture also make their livelihood at present by cultivation.'

TRADE AND COMMERCE.—The District of Noákhálí possesses an extensive river-coast, extending from Ráipur to the mouth of the Big Phení, a distance of about 200 miles. It is, therefore, favourably situated for the growth of commerce; but yet the trade of the District is not extensive, and little enterprise is shown in extending it. The traders in the town and other parts of the District are reported by the Magistrate to be nearly all foreigners, chiefly from Dacca, Tipperah, Sylhet, Bákarganj, and Farídpur. There is a great disinclination among the local population to joint trading. Each man prefers doing business singly on his own account, and, as a necessary result, the transactions are chiefly of a petty character.

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The danger of navigating the large rivers, and the drying-up of the streams in the cold weather, are also great hindrances to trade. Owing to the *chars* and bores in the large rivers in the south-east and west of the District, wrecks are of frequent occurrence, and traders rarely venture to navigate them in the rains. The small *kháls* on the north of the District are open in the rains, but only for a few months of each year.

EXPORTS.—The principal articles of export are rice and betel-nuts, which are consigned to Chittagong, Calcutta, and other places. 'In the rains,' writes the Commissioner in his Annual Report for 1872-73, 'when the low lands in the northern part of the District of Noákhálí are inundated, petty traders carry small boat-loads of rice and betel-nuts from one local market to another. The produce is bought up by traders on a larger scale, who export and sell it at a profit.' According to the latest returns it is estimated by the Commissioner that, out of a total produce of 11,200,000 *maunds* of rice, 6,356,396 *maunds*, or 232,689 tons, are available for storage and export. The trade in betel-nuts is also very extensive. 'Those intended for Calcutta are differently prepared from those exported for consumption by the Maghs in Chittagong, Sylhet, and that neighbourhood. For the former market the nuts are merely dried in the sun; while for the latter they are first steeped in water, and they thus become more expensive.' Cocoa-nuts are produced in less abundance than betel-nuts, but still a considerable number are exported. 'The greatest number are grown in Sandwíp, in the southern part of the District; in some parts of *parganá* Bhuluá, and in *parganá* Kánchanpur. The cocoa-nuts of Sandwíp are chiefly exported to Chittagong and Akyáb; those of *parganás* Bhuluá and Kánchanpur to Maimansinh, Sylhet, and Dacca. Cocoa-nut-oil is not manufactured to any great extent in the District. . . . Some trade is carried on by Muhammadans in cow and buffalo hides, which are collected and sent to Calcutta and Dacca; and in their place are imported shoes, &c. Chámárs from up country also do some business in hides; they are supposed to be employed by *mahájans* of Calcutta. . . . *Ghí* (butter boiled, and the lighter portion then removed) is exported in considerable quantities to Calcutta. Nearly all the *khesárí*, *múg*, *kalái*, and linseed grown in the District is consumed locally, and very little is exported. Neither cotton, nor jute of any kind, nor hemp is much cultivated, and no trade is done in these articles.'

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The IMPORTS of the District are reported by the Commissioner to be 'earthenware, cotton, and hill-bamboos, from Chittagong; iron-plates, copper, bell-metal, brass, cloth, English umbrellas, white and coloured thread, salt, and crystallised sugar from Calcutta; molasses, sugar, oil, tobacco, grain, *musúrí* from Dacca, Tipperah, and Bákarganj. During the rains, also, dried fish is brought from Sylhet, and salted fish from Dacca and other places, and sold to vendors, who retail it throughout the District. A shop for the sale of this article is to be seen at every port and market, and the trade is undoubtedly profitable to those who carry it on. *Shurángá* and *kundá* boats, 'dug-outs' made in the Chittagong Hills and imported, are used for traffic within the District. They are hewn out of large trees, and carry from 10 to 30 *maunds*, but are not suited to the larger rivers. The boats used for trade to other Districts are the *báláms* and *kosh* boats, which carry from 200 to 800 *maunds* (7⅓ tons to 29⅓ tons). Lime is not to be had in the District, and is all imported from Sylhet. As the passage from that District through the large rivers is considered exceedingly dangerous, the journey is made in the rains, when all the small rivers and canals are open. Lime, therefore, is only imported in the rainy season, and at other times it often commands fancy prices. It occasionally happens that the construction of a building has to be stopped for want of this substance, as, when the supply has run short, none can be obtained till the next rains. No local business is done in beams and rafters for buildings, which are imported by those who want them from Dacca. There are a few carpenters and masons in the District of Noákhálí, but they dislike going to a distance from their homes for work.' The import trade in petroleum oil is considerable; it is used extensively throughout the District for burning in lamps, as it is comparatively cheaper than any other kind of oil. A barrel contains five *maunds*, and the price is only Rs. 25.

Nearly all the trade of Noákhálí is carried on by means of permanent markets, and there are no fairs of any importance. The value of the exports is considerably greater than the imports, and the Collector is of opinion that coin is being accumulated in the District.

The list of the principal markets, on the following page, in the District has been furnished by the Collector (Mr R. Porch) :—

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LIST OF IMPORTANT HÁTS (MARKETS) IN THE DISTRICT OF NOÁKHÁLÍ.

Thánd or Outpost.	Name of *Hát* or Market.	Remarks.
AMÍRGÁON, .	1. Muhammad Áli's *hát*,	On Trunk Road between Dacca and Chittagong.
	2. Díwánganj, . .	Do. do.
	3. Pánch Gáchhiá *hát*. .	On the Díwánganj Road.
	4. Sílaniá *hát*, . .	On the Díwánganj Road, and on the bank of the Little Phení.
	5. Gopíganj *hát*, . .	On the Díwánganj Road. The *hát* is used for rice traffic.
	6. Dudh Mukhár *hát*, .	On the Díwánganj Road.
	7. Kutir *hát*, . . .	On the Little Phení, where formerly the *thánd* of Amírgáon was situated. Great rice traffic. There was a cloth factory here belonging to the East India Company.
	8. Kázir *hát*, . . .	This *hát* is of recent formation, and is on the Little Phení; there is a considerable rice traffic here.
	9. Lenuár *hát*, . .	A mile off the Trunk Road near Kálijurá.
	10. Krishna Mazumdárs *hát*,	There is great rice traffic here.
	11. Rám Lochan Mazumdárs *hát*,	Do.
	12. Muhammad Husáin Cháprasi's *hát*,	On the Chittagong Road. A *hát* for rice traffic.
BEGAMGANJ, .	1. Chaumahani *hát*, .	Large mart for rice and cocoa-nuts.
	2. Naodoná, . .	Do. do.
	3. Satar Peiyá, . .	Rice traffic.
	4. Begamganj, . .	There is a *Munsif's* Court and Police Station here.
RÁMGANJ, .	1. Sonápur *hát*, . .	Great traffic in cocoa-nuts.
	2. Pállá, . . .	Do.
	3. Dharmagang, . .	Do.
	4. Kori Háti, . .	Do.
LAKSHMIPUR, .	1. Lakshmipur *bandar*, .	A mart for betel-nuts on the Lakshmipur Road and *khál*. There was formerly a cloth factory of the East India Company here.
	2. Dalál Bázár *bandar*, .	On the Lakshmipur Road. It was established by a cloth factory *dalál*.
	3. Ráipur *bandar*, . .	A river port.
	4. Bhawáníganj, . .	On Bhawáníganj *khál*. A mart for rice and betel-nuts.
	5. Tero Benki *hát*, .	On Lakshmipur *khál*. A *hát* for rice traffic.
	6. Chengá Chetal *hát*, .	Do. do.
FARÁSGANJ, .	1. Rahim-ud-din Pátwari's *hát*.	
SUDHÁRÁM, .	1. Town of Sudhárám.	
	2. Soná Gházi Cháprasi's *hát*,	On the Chittagong Road. Rice traffic is carried on here.
	3. Santá Sitá, . .	On the Lakshmipur Road.
	4. Rám Sankar's *hát*, .	On the Begamganj Road.
	5. Kálitárá *hát*, . .	In the town of Sudhárám.
	6. Sáhibghátá or Maulvi's *hát*,	On the Noákhálí *khál*. A *hát* for rice traffic.
	7. Iswarganj, . .	On the Díwánganj Road.
BÁMNI, . .	1. Bose's *hát*, . .	Great mart for rice.
HÁTIÁ, . .	1. Amanullá Chaudhari's *hát*,	On Bátás *khál*. A rice market.
	2. Sami Gumashtá's *hát*,	On Chápká *khál*.
	3. Ságardi *hát*, . .	On Noálam *khál*.
	4. Díwán Gumashtá's *hát*,	On Chápká *khál*. A *hát* for rice traffic.
	5. Sámi Munshí's *hát*, .	On Gázir Doná.
SANDWÍP,	1. Chár Anir *hát*.	

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STATISTICS OF RIVER TRAFFIC.—Since 1st September 1875 a new system of registration has been established, by which the boat-traffic on all the great water-ways of Bengal is accurately ascertained. The figures are published monthly in the *Statistical Reporter*, from which source the two following tables have been compiled. Table I. shows the exports from Noákhálí District, month by month, for the half-year ending February 1876; Table II. shows the imports during the same period. For the first two months, September and October 1876, however, these statistics are imperfect, as the registration station at Chittagong, where a large proportion of the Noákhálí exports falls to be registered, was not then open; and the traffic thus lost could not, from the nature of the case, be caught at any other station.

STATISTICS OF THE RIVER TRAFFIC OF NOÁKHÁLÍ DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE I.—EXPORTS.)

Description of Goods.	September.*	October.*	November.	December.	January.	February.	Total.
CLASS I.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Cotton,	72	..	..	..	550	200	822
Betel-nuts,	7,104	3,540	4,898	7,872	11,269	20,009	54,692
Fuel and firewood,	..	..	50	..	..	..	50
Fruits (dried),	..	50	..	..	70	..	120
Do. (fresh and vegetables),	..	96	..	10	..	375	481
Pulses and gram,	685	..	238	159	..	18	1,100
Rice,	42,100	31,205	48,935	95,341	133,455	51,447	402,483
Paddy,	..	1,470	4,175	23,461	42,819	11,731	83,656
Other cereals,	..	..	548	..	..	..	548
Jute and other raw fibres,	2,200	150	500	500	..	675	4,025
Hides,	300	..	166	125	162	50	803
Copper, brass, and their manufactures,	..	..	..	7	..	..	7
Other metals and their manufactures,	..	..	..	14	..	..	14
Lime and limestone,	..	..	300	..	..	..	300
Oil,	..	..	1	..	34	..	35
Linseed,	3,573	365	..	550	..	..	4,488
Til,	450	..	..	..	50	..	500
Mustard,	725	..	..	..	..	..	725
Spices and condiments,	335	189	215	..	..	..	739
Total,	57,544	37,065	60,026	128,039	188,409	84,505	555,588
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Bamboos,	..	13,000	..	150	2,000	26,500	41,650
Cocoanuts,	220 965	70,800	118,700	30,750	98,900	2,000	542,115
Planks,	..	..	..	..	600	..	600
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Miscellaneous (native) goods,	50	200	85	773	4,489	725	6,322
Miscellaneous goods,	10	..	..	..	..	..	10
Total,	60	200	85	773	4,489	725	6,332

* During these two months the registration station at Chittagong was not open.

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STATISTICS OF THE RIVER TRAFFIC OF NOÁKHÁLÍ DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876. (TABLE II.—IMPORTS.)

DESCRIPTION OF GOODS.	September.*	October.*	November.	December.	January.	February.	Total.
CLASS I.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.	Mds.
Coal and coke,	..	10	10	..	..	..	20
Cotton,	..	..	112	..	32	..	144
Do. twist (European),	31	8	..	53	75	81	248
Fuel and Firewood,	6	..	..	..	..	..	6
Fruits (dried),	..	..	..	..	..	1	1
Do. fresh and vegetables,	45	30	38	1	270	587	971
Pulses and gram,	..	209	125	23	..	..	357
Paddy,	900	..	..	154	60	..	1,114
Other cereals,	..	..	..	..	4	..	4
Jute and other raw fibres,	..	..	..	2	..	..	2
Iron and its manufactures,	813	159	100	110	36	25	1,243
Copper, brass, and their manufactures,	18	25	1	84	10	..	138
Other metals and their manufactures,	..	..	..	27	..	..	27
Lime and limestone,	1,100	..	..	..	1,200	6	2,306
Stone,	75	25	..	..	50	115	265
Ghí,	..	..	15	..	2	..	17
Oil,	434	143	107	317	276	67	1,344
Mustard,	..	500	..	..	225	281	1,006
Salt,	9,695	5,110	5,591	4,398	7,280	4,950	37,024
Saltpetre,	..	140	..	..	..	..	140
Other saline substances,	83	80	38	..	35	100	336
Spices and condiments,	45	42	39	258	28	2	414
Sugar, refined,	72	53	24	118	186	197	650
Do. unrefined,	350	150	1,309	690	818	790	4,107
Tobacco,	742	690	687	469	342	419	3,349
Liquor,	..	..	..	..	..	20	20
Miscellaneous,	..	..	46	5	50	240	341
Total,	14,409	7,374	8,242	6,709	10,979	7,881	55,594
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Timber,	42	..	252	..	16	50	360
Bamboos,	..	..	2,950	169,225	166,500	..	338,675
Planks,	..	..	80	1,003	..	..	1,083
Canes,	..	..	15	..	..	..	15
Miscellaneous,	1,000	..	..	..	..	..	1,000
CLASS III.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Leather and its manufactures,	..	..	..	700	..	400	1,100
Woollen manufactures,	..	..	..	100	..	..	100
Silk do.	8,260	..	..	..	..	..	8,260
Cotton (European) manufactures,	43,358	23,232	35,240	26,237	34,655	9,380	172,102
Do. (native) do.	..	580	..	50	..	660	1,290
Miscellaneous (native) goods,	4,380	325	987	2,256	24,355	..	32,303
Cotton manufactures,	..	28,000	..	..	..	..	28,000
Miscellaneous goods,	150	..	..	..	..	..	150
Total,	56,148	52,137	36,227	29,343	59,010	10,440	243,305

* During these two months the registration station at Chittagong was not open.

From these tables it appears that, during the six months referred to, the total of the exports under Class I. (articles registered by

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weight only) amounted to 555,588 *maunds* or 20,426 tons; while the total of the imports in the same period under Class I. amounted to only 55,594 or 2044 tons, being just one-tenth of the exports. This difference is, of course to be attributed to the large export from Noákhálí of the surplus rice harvest, which is mostly destined for Chittagong. Of the total of the exports, no less than seven-eighths were rice and paddy; of the imports, two-thirds were salt. Under Class II. (articles registered by number only) the most noteworthy items are—542,115 cocoa-nuts among the exports, and 338,675 bamboos among the imports. In Class III. (articles registered by value only) the exports amount in value to Rs. 6332 or £633, 4s., almost wholly made up of miscellaneous native goods; while the imports are forty times as valuable, reaching the considerable total of Rs. 243,305 or £24,330, 10s., towards which European cotton manufactures contribute nearly three-fourths.

With regard to the destination of the exports and the origin of the imports, full information can only be given concerning the two great heads of rice and European cotton goods; and these two items, as has been already mentioned, are the two chief staples of the District trade. As for the rest, it can only be said that a great portion was registered at Chittagong and a considerable portion at Khulná, which lies on the direct route to Calcutta.

The amount of rice exported during the four months, from November 1875 to February 1876, for which period alone is accurate information available, reached a total of 329,178 *maunds;* while the imports during the same time are absolutely blank. The exports of paddy were 82,186 *maunds*, from which perhaps there ought to be deducted an exceptional importation of 214 *maunds*. Taking the rice by itself—no less than 270,821 *maunds* of the exports, or 82 per cent of the whole, were consigned to Chittagong, thence to be re-exported by sea; while 45,091 *maunds* were despatched direct to Calcutta. The following details are given to show the comparative briskness of the several rice-exporting marts. During the four months there were exported from Hátiá, 37,621 *maunds;* Bose's *hát*, 33,751; Noákhálí and Sudhárám, 28,331; Táltalá *ghát*, 24,762; Cháprásí's *hát*, 22,098; Bhawáníganj, 20,848; Máindà *hát*, 19,880; Chhotá Phení, 19,139; Char Siddhí, 13,341; Abutáráp's *hát*, 11,007; Taktákhálí *ghát*, 8370; Mutíganj, 7914; Báman, 7308; Farásganj, 6402; Bará Phení, 4332; Bádu, 3496; Gandhárbápur, 3113; Chaumahaní *hát*, 2940; Mabárgolá, 2794; Lálganj, 2617;

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Sonádiá, 2448; Khán Bahádur's *hát*, 2305; Chándpur, 2258; Sandwíp, 1925; Nálchirá, 1879; Jhárâganj, 1734; Bámní, 1726; Mubarakgoná, 1628; Kowádwíp, 1343; Hájíganj, 1289; Gangápur, 1050; Char Bádha, 800; Santa-sitta, 664; Bánu Bibí's *hát*, 239; Ráiganj, 100 *maunds*.

The trade in European cotton goods may be thus analysed:—During the four months ending February 1876, the following were the principal importing marts: Noákhálí and Sudhárám, with a value of Rs. 18,515; Lakshmípur, Rs. 16,000; Bhawáníganj, Rs. 14,400; Hátiá, Rs. 11,452; Bámní, Rs. 5000; Chaumahaní, Rs. 3200; Bose's *hát*, Rs. 3000; Sandwíp, Rs. 2675; Chorádhikárí, Rs. 1900; Damshard, Rs. 1400; Chardhuní, Rs. 1250; Farásganj, Rs. 1000. These imports appear to have been entirely derived either direct from Calcutta or its suburbs.

Amongst other items, the large export of betelnuts and cocoanuts is worthy of notice. During the half-year, 54,692 *maunds* of betelnuts were exported; which, at the average price of Rs. 3 per *máund*, would be worth as much as Rs. 164,076. In the same time 542,115 cocoanut were exported, worth, at the average price of 50 for the rupee, Rs. 10,842.

CAPITAL.—The accumulations of coin in the District appear to be employed in the purchase of land, or boats, and also used to a smaller extent for purposes of trade. Considerable sums are also spent in excavating tanks, or in other improvements of the land, and a great deal also in litigation. Some is hoarded, or melted down into ornaments. The Collector reported in 1871 that the current rate of interest in small transactions, where the borrower pawns some article such as ornaments or household vessels as security for the amount lent, is from two to three per cent per mensem; in large transactions, when a mortgage is given upon movable property, the same amount of interest is charged; in large transactions, when a mortgage is given upon houses or land, interest at from three to four per cent per mensem is charged; in petty agricultural advances to the cultivators, upon the personal security of the borrower or with a lien upon the crops, interest is charged at from three to six per cent per mensem according to the nature of the loan. Ten per cent per annum is stated to be considered a fair return for money invested in the purchase of an estate; but the Collector is of opinion that this estimate is a very low one, and considers that the ordinary return for such investments amounts to about twenty per cent. Some exceptional cases are

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known in which purchasers of Government estates have made enormous profits.

There are no regular banking establishments in the District. The larger money-lenders in the Civil Station are mostly men from the Upper Provinces of India, who have settled in the District. The money-lenders in the rural parts are Baniás or shopkeepers, who combine trade with money-lending.

IMPORTED CAPITAL.—Since the cessation of the cloth and salt manufactures, no industries in the District have been conducted by means of imported capital. There are no indigo factories, tea gardens, silk filatures, or mines.

INSTITUTIONS.—Besides the usual Government schools and dispensary, the only institutions are a few religious foundations, which have been established by private persons for the relief of beggars. None of these foundations are of any great size or importance. No newspapers are published, nor is there any printing-press in the District; but newspapers published and printed elsewhere are, the Collector states, widely circulated in Noákhálí among the educated classes. The District school library, containing 814 volumes, is the only library in the District. It is accessible without charge to the masters and boys, and to the public on payment of a monthly subscription.

INCOME TAX.—The estimated income of Noákhálí District, as ascertained for the purposes of the Income-tax Act of 1870—viz., the total amount of incomes exceeding £50 per annum each, was £141,000. The amount of income tax realised in 1870-71, with the average rate of assessment at 3⅛ per cent., was £4255, 14s. In the following year, the rate of the tax was reduced to 1¼ per cent., and the minimum of incomes liable to assessment raised to £75 per annum. The amount of tax realised in 1871-72, under these conditions, was £999, 6s. In 1870, there were 1694 incomes assessed as exceeding £50 per annum each.

ADMINISTRATIVE HISTORY OF THE DISTRICT.—The following paragraphs are mainly derived from a Report on the District of Tipperah by Mr J. F. Browne, C.S. (1866). In 1588, the country forming the present Districts of Tipperah and Noákhálí was included in the *sarkár* of Sonárgáon, one of the nineteen divisions made by the Mughul administrator, Todar Mall. Sonárgáon, which at that time included a small portion of Dacca, contained fifty-two *parganás*, and the amount of its revenue was Rs. 258,283. 'In 1722 the original *sarkár* of Todar Mall, together with the subsequent annexations by

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Sultán Shujá in 1658, was formed into thirteen *chaklás* or military jurisdictions, one of which, that of Jahángírnagar (Dacca), included both Tipperah and Noákhálí. This extensive circle was subdivided into a number of *zamíndáris*, which were classed under the principal one of Jalálpur. It contained two hundred and thirty-six *parganás*, and was assessed at Rs. 19,28,294. In 1728, Shujá-ud-Daulá formed a corrected rent-roll by which the Province of Bengal was divided into twenty-five *ihtimáms* or *zamíndárí* trusts; Tipperah and Noákhálí were then included in the *ihtimám* of Jalálpur.

'From 1728 to 1765 no alteration seems to have been made; and when at the latter date the Company assumed the powers of the Díwání, Tipperah and Noákhálí were under the charge of the Náib of Dacca, the capital of Jalálpur. From 1765 to 1769 the administration of Jalálpur was entrusted to two native officers, Rájá Heymat Sinh and Jasserat Khán. From 1769 to 1772 the country was under the charge of European Supervisors, Messrs Kelsal, Harris, and Lambert.' In 1772 an officer with the title of Collector was appointed, and conducted both the revenue and general administration until the Provincial Council was established in 1774; from which date until 1780 the revenue was collected by *náibs*, and the general business of the country was transacted by Covenanted Assistants.

In 1781 Tipperah and Noákhálí were constituted into a separate revenue division. The first officer in charge, Mr Leake, had no magisterial powers; and the state of the District was consequently as bad as could be. Bands of robbers and armed ruffians infested the whole country; and the burning, not only of villages, but of human beings, in open daylight, is mentioned in the office records, as a circumstance of constant occurrence, so far down as the year 1789. From that date the condition of the country began steadily to improve, and the general peace and tranquillity has never been materially disturbed since the beginning of the present century.

The formation of alluvial accretions tended materially to increase the size of the District; and owing to the prevalence of robberies and *dákáitís* in these new formations and in the adjoining country, a Joint-Magistrate was appointed in 1822 to have charge of the new District of Noákhálí, which until then had formed one District with Tipperah. The charge of the newly-appointed officer consisted of the five *thánás* of Sudhárám, Lakshmipur, Rámganj, Begamganj, and Amírgáon, of the outpost of Bámní, formerly belonging to the District of Tipperah; of the islands of Sandwíp and Hátiá, transferred

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from Chittagong; and of Dakshin Sháhbázpur, including *tháná* Chandiá and the outpost of Dhaniá maniá from Bákarganj.

Noákhálí was not, prior to 1876, subdivided for administrative purposes; but from the 1st January of that year, it was split into two subdivisions—the *sadr* or Headquarters Subdivision, in direct charge of the Magistrate and Collector; and the Phení Subdivision, in charge of a native Deputy-Magistrate.

REVENUE AND EXPENDITURE.—Noákhálí was first formed into a separate District in the year 1822. In 1824-25, the first year for which records are available, the gross revenue of the District amounted to £51,828, 10s. 9d., and the gross expenditure to £6979, 3s. 1d. In 1850-51, the gross revenue amounted to £115,408, 6s. 11d., and the expenditure to £18,321, 10s. 6d.; so that in the twenty-six years between 1824 and 1850, both the revenue and expenditure had more than doubled. In 1870-71, the gross revenue amounted to £96,955, 5s. 9d., and the expenditure to £23,096, 2s. 3d.

The following balance-sheets show the detailed net revenue and expenditure of the District for the years 1850-51 and 1870-71:—

BALANCE-SHEET OF NOÁKHÁLÍ DISTRICT FOR 1850-51.

REVENUE.				EXPENDITURE.			
Land Revenue,	£65,900	19	7¼	Judicial Department,	£6,338	3	5½
Stamps,	3,190	9	0¼	Collectorate Establishment and Expenditure,	3,823	6	2¼
Profit and Loss,	1,801	14	5¾	Law Charges,	233	4	9½
Abkárí,	376	6	7	Education,	30	0	0
Post-Office,	100	13	9¾	Pensions and Charitable Allowances,	29	1	6¼
Salt Department,	36,174	10	6	Military Department,	25	1	7½
Fines and Forfeitures,	21	1	3¾	Government Lithographic Press,	0	1	3
Total,	£107,565	15	3¾	Total,	£10,478	18	10

BALANCE-SHEET OF NOÁKHÁLÍ DISTRICT FOR 1870-71.

REVENUE.				EXPENDITURE.			
Land Revenue,	£48,135	6	0	Judicial Department,	£2,119	10	0
Sale of *Khás Mahál*s,	19,550	0	0	Share of Commissioner's Pay and Establishment,	1,056	7	2
Fisheries,	35	14	0	Post-Office,	67	7	11¼
Stamps,	10,067	4	0	Pensions and Charitable Allowances,	235	0	0
Abkárí,	633	16	0	Police,	5,117	18	0
Income Tax,	4,085	14	0	Jail,	1,255	12	0
Registration,	461	14	1	Medical,	73	16	0
Salt Department,	9	4	0	Municipality,	119	2	0
Sale of Miscellaneous Articles,	15	14	0	Public Works,	200	0	0
Sale of Telegraph Stamps,	0	14	0	Education,	443	15	9
Local Funds,	3,298	7	3¼	Charges on Remittance of Treasure,	99	10	0
Miscellaneous,	2,061	1	11	Works Paid from Local Funds,	3,707	6	11
Total,	£88,354	9	3¾	Total,	£14,495	5	9¾

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LAND-TAX.—The land revenue of Noákhálí amounted to £53,177, 10s. in 1842-43; to £64,857, 6s. in 1850-51; and to £55,024, 6s. in 1870-71, having thus remained almost stationary during the thirty years preceding 1870. In 1842-43, Noákhálí contained 1378 estates, held by 2018 registered proprietors or co-parceners, paying a total land-tax of £53,177, 10s.; the average amount paid by each estate being £38, 11s. 10d., and that by each proprietor or co-parcener £26, 7s. In 1850-51, the number of estates had increased to 1530 (including 25 unassessed), and the number of registered proprietors or co-parceners to £2985. The total amount of land revenue paid amounted to £64,857, 6s., or an average payment of £42, 7s. 10d. by each estate, or £21, 13s. 3d. by each individual. By 1870-71, the number of estates had still further increased, and amounted to 1634; the number of proprietors had also increased to 4330. The total amount of land revenue was £55,024, 6s., or an average of £33, 13s. 6d. paid by each estate, or £12, 14s. 2d. by each proprietor or co-parcener.

MAGISTERIAL, CIVIL, AND REVENUE COURTS.—In 1844, the average number of magisterial courts sitting throughout the year was 4, and the number of civil and revenue courts 7. In 1850, the number of magisterial courts was 4, and the number of civil and revenue courts 8. By 1860-61, the number of magisterial courts had increased to 5, and the number of civil and revenue courts to 9. In 1870-71, there were 5 magisterial and 8 civil and revenue courts. There was one covenanted officer in the District in 1844, and two in 1850; there was again only one in each of the years 1860-61 and 1870-71.

RENT SUITS.—The number of cases instituted under Act X. of 1859, or under laws based on it, are as follows:—In 1861-62, the number of original suits instituted under this law amounted to 4059; in 1862-63, to 4684; in 1866-67, to 4843; and to 5600 in 1868-69. The number of miscellaneous applications under this Act, exclusive of the original suits in the corresponding years, amounted to 1523, 3379, 3705, and 5062 respectively.

POLICE STATISTICS.—According to a return by the Collector, the police force of Noákhálí District consisted in 1840 of 192 men and 36 officers, and in 1860 of 164 men and 37 officers. Besides these, there were in each of these years about 1,760 *chaukídárs* or village watchmen. The cost of officering the police force in 1840 amounted to £572, 10s.; by 1860 this cost had more than doubled, having risen to £1,158.

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For police purposes the District of Noákhálí was, up to 1876, divided into the eight following police circles or *thánás*:—(1) Sudhárám, (2) Bámní, (3) Amírgáon, (4) Sandwíp, (5) Hátiá, (6) Lakshmipur, (7) Begamganj, (8) Rámganj. Subordinate to these *thánás* are the five following police outposts:—(1) Farásganj, (2) Ráipur, (3) Siddhi, (4) Nálchirá, (5) Bálámmárá, which last is also a Salt Pass Station. Since the 1st January 1876, the two additional *thánás* of Chhágalnáiyá and Mirkásaráí have been included within the police jurisdiction of the District.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—1 European Officer, or District Superintendent, maintained at a salary of Rs. 800 a month, or £960 a year; 3 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 43 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1555 a month, or £1866 a year, equal to an average pay of Rs. 33/12/10 a month, or £40, 11s. 3d. a year for each subordinate officer; and 238 foot police constables, and 2 water police constables, total 240, maintained at a total cost of Rs. 1553 a month, or £1863, 12s. a year, equal to an average pay of Rs. 6/8/5 a month, or £7, 16s. 7½d. a year, for each constable. The other expenses connected with the Regular Police are—an average of Rs. 108/5/4 a month, or £130 a year, as travelling expenses for the District Superintendent; Rs. 184/10 a month, or £221, 12s. a year, for pay and travelling allowances for his office establishment; and an average of Rs. 799/4 a month, or £959, 2s. a year, for contingencies and all other expenses,—bringing up the total cost of the Regular Police of Noákhálí District to Rs. 5000/4 a month, or £6000, 6s. a year. The total strength of the force is 287 men of all ranks. The area of the District returned in the Census is 1557 square miles, and the population, as ascertained by the Census of 1872, is 713,934. According to these figures, there is one policeman to every 5·43 square miles of the District area, and one to every 2487 of the District population. The annual cost of maintenance of the force is equal to Rs. 38/8/7, or £3, 17s. 1d., per square mile of area, and R. 0/1/4, or 2d., per head of the population.

THE MUNICIPAL POLICE is a small force which consisted at the end of 1872 of 1 native officer and 14 men, maintained at a total cost of Rs. 110 a month, or £132 a year. This force is for the protection of the municipal town of Sudhárám, or Noákháli, which

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contains a total population of 4752 souls; its cost is defrayed by means of a house-rate levied upon the householders and shopkeepers carrying on business within municipal limits. The cost of the municipal police in 1872, as compared with the town population, amounted to Rs. 0/4/5, or 6⅝d., per head.

THE VILLAGE WATCH, or rural police, numbered 1477 in 1872, maintained either by the *zamíndárs*, or by service lands held rent-free, at an estimated total cost of Rs. 52,064, or £5206, 8s. Compared with the area and population, there is 1 village watchman to every 1·05 of a square mile of the District area, or 1 to every 483 of the population; maintained at an estimated cost of Rs. 33/7, or £3, 6s. 10½d., per square mile of area, or R. 0/1/2, or 1¾d., per head of the population. Each village watchman has charge of 96 houses on an average, and receives an average pay in money and lands of Rs. 2/15 a month, or £3, 10s. 6d. a-year. In the year 1873-74, the strength of the village watch was raised to 2172 men. This increase, the Commissioner states, was found necessary, as the number of far-scattered homesteads in each *chaukídár's* beat was too large for efficient watch and ward to be hoped for. Under the present arrangement, each *chaukídár* has from 25 to 30 homesteads, with an average of about 330 inhabitants, within his beat.

Including, therefore, the regular police, the municipal police, and the village watch, the machinery for protecting person and property in Noákhálí District consisted at the end of 1872 of a total force of 1777 officers and men, equal to 1 man to every ·86 of a square mile of area, or 1 man to every 407 souls as compared with the population. The estimated aggregate cost of maintaining this force, both Government and local, including the value of the rent-free lands held by the *chaukídárs*, amounted in 1872 to Rs. 9448/14/8 a month, or a total for the year of £11,338, 14s.; equal to a charge of Rs. 72/13/2, or £7, 5s. 8d., per square mile of the District area, or Rs. 0/2/6, or 3¾d., per head of the District population.

CRIMINAL STATISTICS.—During the year 1872, 884 'cognisable' cases were reported to the police, of which 265 were ascertained to be false, and 46 were not inquired into under section 137 Criminal Procedure Code. Convictions were obtained in 163 cases, or 28·44 per cent. of the 'true' cases; the number of persons actually brought to trial was 923, of whom 496, or 53·73 per cent., were finally convicted. In the same year the number of 'non-cognisable' cases was 2781; the number of persons who actually appeared before the

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court was 1424, of whom 719, or 50·49 per cent., were convicted. The total number, therefore, of both 'cognisable' and 'non-cognisable' cases in 1872 was 3665; and the total number of persons convicted of an offence under either of these heads was 1215, or ·17 per cent. of the District population.

CRIMINAL CLASSES.—The Magistrate, in his Annual Report for the year 1871-72, states that the character of the people on the islands and on the mainland differs considerably—lawlessness and crimes of violence being more frequent among the former, and crimes of fraud among the latter. This is accounted for by the fact that the islands are cut off for the greater part of the year, by the dangerous navigation of the rivers that divide them from the mainland; and the people are, therefore, left a great deal to themselves. Any cases of robbery and *dákáití* which occur, are generally the work of the turbulent and independent Muhammadans, living on the numerous *chars* in the Meghná. But *dákáitís* by professional gangs, which were frequent about ten years ago in Noákhálí District, are now of very rare occurrence.

JAIL STATISTICS.—The tabular statement on the following page shows, for the years 1857-58, 1860-61, and 1870, the daily average number of prisoners in the Noákhálí jail, the total number of prisoners admitted and discharged, the ratio of sick and of deaths to the mean population, and the cost per prisoner:—

[JAIL STATISTICS.

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JAIL STATISTICS OF NOÁKHÁLÍ DISTRICT.

YEARS.	Daily average number of Prisoners.	Number admitted into Jail.	Number Discharged from the Jail.						Ratio per cent. of mean population.		Gross cost per prisoner in Rupees.	Cost of police guard per prisoner in Rupees.
			Transferred.	Released.	Escaped.	Died.	Executed.	Total Discharged.	Of Admission into Hospitals.	Of Deaths.		
1857-58	259	525	49	438	...	6	...	493	129·04	2·31	49 6 1	...
1860-61	295	766	330	553	2	4	1	890	183·05	1·36	41 4 0	...
1870	212	437	4	451	1	4	1	461	118·39	1·89	41 4 2	11 8 3

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JAIL MANUFACTURES have been carried on in Noákhálí jail since the year 1843. The prisoners are employed on gunny weaving, gardening; making thread, cloth, brick, and oil; bamboo, rattan, and reed work; carpentry; flour-grinding; pottery; iron-work; husking paddy; and on other minor occupations. According to the Inspector-General's Report for 1870, the total estimated earnings in that year of the prisoners sentenced to labour was £448, 1s. 11d., the average estimated earning per head, £2, 13s. 4d. The average number of prisoners employed on manufactures was 53, and the total estimated profits of the year £40, 3s. 10d., or an average profit of 15s. 2d. per head of those so employed.

The sanitary condition of the Noákhálí jail is remarkably good, and deaths are of very rare occurrence. The death-rate for the fifteen years ending 1871 was lower than in any other jail in Bengal. The highest rate per cent. of the mean population for any one year was 3·46 in 1864, the lowest rate was ·56 in 1871; and the average of the fifteen years was 2·15 per cent. of the mean jail population.

EDUCATIONAL STATISTICS.—The table on the two following pages, compiled from the Annual Reports of the Director of Public Instruction, exhibits the educational statistics of Noákhálí District for the three years 1856-57, 1860-61, and 1870-71. It appears that in 1856-57, there was in the District only one Government school, attended by a total of 69 pupils. In 1860-61 the number of pupils had only risen to 71, and no other Government school had been opened. But by 1870-71 the number of Government and aided schools had increased to 26, and these schools were attended by a total of 596 pupils in the same period. The cost to Government has not much increased; it was £303, 6s. 1d. in 1856-57, £254, 5s. 5d. in 1860-61, and £445, 1s. 3d. in 1870-71. On the other hand, the amount derived from fees, subscriptions, and other private sources, has risen from £74, 15s. in 1856-57, and £86, 6s. 9d. in 1860-61, to £397, 6s. 9d. in 1870-71. The total expenditure on Government and aided schools was £378, 1s. 1d. in 1856-57, £340, 12s. 2d. in 1860-61, and £830, 2s. 6d. in 1870-71. In attendance at the Government and aided schools, the Muhammadans are far behind the Hindus. Although, according to the Census of 1872, the Muhammadans form 74·7 per cent. of the population, still of the pupils attending Government and aided schools in 1870-71, only 27 per cent. were Muhammadans. During recent years, however, they

[*Sentence continued on page* 340.

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN NOÁKHÁLÍ DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

CLASSIFICATION OF SCHOOLS.	Number.			Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
1. Government English School,*	1	1	1	58	54	109	7	12	14	4	5	7	69	71	130
2. Government Vernacular Schools,	...	...	2	...	...	26	...	...	24	...	...	...	...	...	50
3. Aided English Schools,	...	...	8	...	...	78	...	...	58	...	...	2	...	...	138
4. Aided Vernacular Schools of the Middle Class,	...	...	11	...	...	164	...	...	59	...	...	...	...	...	223
5. Aided Vernacular Schools of the Lower Class,	...	...	3	...	...	41	...	...	6	...	...	...	...	...	47
6. Aided Girls' School,	...	...	1	...	...	6	...	...	...	...	...	2	...	...	8
Total,	1	1	26	58	54	424	7	12	161	4	5	11	69	71	596

* Established in 1853. Fee for attendance, R. 1 per month, or £1, 4s. a-year.

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN NOÁKHÁLÍ DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71.—*Continued.*

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Fees, Subscriptions, &c.			Charges incurred during the Year.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Government English School,*	303 6 1	254 5 5	200 11 5	74 15 0	86 6 9	170 17 0	378 1 1	340 12 2	371 8 5
2. Government Vernacular Schools, . . .	...	...	49 16 10	...	...	10 8 0	...	...	60 4 10
3. Aided English Schools, . .	...	...	104 7 6	...	...	157 1 6	...	...	252 7 7
4. Aided Vernacular Schools of the Middle Class, .	...	...	54 4 5	...	...	32 17 1	...	...	87 1 7
5. Aided Vernacular Schools of the Lower Class, .	...	...	25 10 4	...	...	12 18 1	...	...	38 8 5
6. Aided Girls' School, . .	...	...	10 10 9	...	...	13 5 1	...	...	20 11 8
Total, . . .	303 6 1	254 5 5	445 1 3	74 15 0	86 6 9	397 6 9	378 1 1	340 12 2	830 2 6

* Established in 1853. Fee for attendance, R. 1 per month, or £1, 4s. a-year.

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Sentence continued from page 337.]
have availed themselves to a much greater extent of the education offered to them. In the year 1873-74, 51 per cent. of the pupils in Government and aided schools were Muhammadans; and in 1874-75 the percentage of Musalmán pupils was 46.

SIR G. CAMPBELL'S EDUCATIONAL REFORMS.—Since the year 1870-71, there has been a great increase in the number of schools under Government inspection and receiving Government aid. In the year ending March 1872, the number of such schools was 30, attended by 936 pupils; but by the same date of the following year, the number of schools had increased to 135, and the number of pupils to 3,824, while the cost to Government had only risen from £533, 4s. to £586, 14s. The table on the opposite page, extracted from the Report of the Director of Public Instruction for 1872-73, exhibits the general condition of education in Noákhálí District during that year, where the new grant-in-aid rules had come fully into operation.

According to the statistics given by the Deputy-Inspector in his Annual Report for 1874-75, there were then altogether 187 Government and aided schools in the District, attended by 6,629 boys and 69 girls. Of this total of 6698 pupils, 3595 were Hindus, 3074 Muhammadans, and 29 Christians. Taking the area of the District at 1557 square miles, and the population at 713,934 souls (according to the Census of 1872), there was thus one Government or aided school for every 8.33 square miles, and for every 3818 of the population. The number of unaided *páthsálás* (vernacular schools) is very small; but there are a large number of Muhammadan *maktabs*, where the pupils learn to recite portions of the Kurán by rote.

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STATISTICAL RETURN OF THE SCHOOLS IN NOÁKHÁLÍ DISTRICT FOR THE YEAR ENDING 31ST MARCH 1873.

Classification of Schools.	Number of Schools.	No. of Pupils on Rolls. On 31st March.	No. of Pupils on Rolls. Monthly Average.	Average Age of Pupils on 31st March.	Pupils Learning English.	Pupils Learning Bengali.	Pupils Learning Sanskrit.	Pupils Learning Hindí.	Pupils Learning Urdu.	Pupils Learning Persian.	Pupils Learning Arabic.	Receipts Government. £ s. d.	Receipts Fees and Fines. £ s. d.	Receipts Other Sources. £ s. d.	Receipts Total. £ s. d.	Expenditure. £ s. d.
GOVERNMENT SCHOOLS—																
Higher,	1	103	102	14	103	103	29	..	..	..	..	221 0 0	123 3 6	2 9 11	346 13 5	328 14 7
Middle Vernacular,	2	56	46	12	..	56	..	..	..	..	..	46 10 7	10 5 11	..	56 16 6	56 16 6
Total,	3	159	148	..	103	159	29	..	..	..	..	267 10 7	133 9 5	2 9 11	403 9 11	385 11 1
AIDED SCHOOLS—																
Middle English,	5	185	154	10	92	169	..	..	..	35	..	86 8 11	40 18 3	131 2 7	258 9 9	243 8 2
Middle Vernacular,	5	242	230	10	..	236	..	..	..	23	..	70 16 10	58 15 9	57 14 11	187 7 6	187 7 6
Girls' School,	1	8	6	8	..	8	..	..	..	..	..	16 6 4	..	25 9 8	41 16 0	40 16 10
Total,	11	435	390	..	92	443	..	..	..	58	..	173 12 1	99 14 0	214 7 2	487 13 3	471 12 6
CIRCLE SCHOOL—																
Middle Vernacular,	10	239	210	8	..	239	..	..	..	..	..	64 12 3	24 1 7	8 3 4	96 17 2	96 17 2
OLD PÁTHSÁLÁS,	3	54	61	9	..	54	..	..	..	..	..	13 10 0	9 3 11	4 2 0	26 15 11	26 15 11
*NEW PÁTHSÁLÁS,	94	2,548	2,269	9	..	2,548	..	14	15	83	160	57 5 11	24 2 2	55 16 3	137 4 4	137 4 4
ABOLISHED SCHOOLS,	..	..	..	..	..	..	..	..	..	..	..	10 3 9	6 1 9	..	16 5 6	16 5 6
UNAIDED SCHOOLS,	14	389	262	10	94	389	..	..	..	..	..	..	41 2 1	85 8 6	126 10 7	126 10 7
Grand Total,	135	3,824	3,340	..	289	3,832	29	14	15	141	160	586 14 7	337 14 11	370 7 2	1,294 16 8	1,260 17 1

* Among the pupils of these schools are included 14 girls.

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POSTAL STATISTICS.—The following tabular statement shows, for the years 1861-62, 1865-66, and 1870-71, the number of letters newspapers, &c., received at and despatched from the post-offices in Noákhálí District, and also the income and expenditure of the Postal Department :—

POSTAL STATISTICS OF NOÁKHÁLÍ DISTRICT.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Private Letters, .	26,133	27,769	29,402	59,222	77,196	Information not available.
Service Letters, .	9,099	8,021	11,360	6,729	...	
Total letters, .	35,232	35,790	40,762	65,951	77,196	
Newspapers, .	1,603	195	3,904	1,217	9,586	
Parcels, . .	1,931	423	1,155	545	620	
Books, . . .	70	...	...	...	788	
Grand Total, .	38,836	36,408	45,821	67,713	88,190	
	£ s. d.		£ s. d.		£ s. d.	
Receipts from Cash Collections, . .	142 5 3½		166 17 6		225 16 5¾	
Receipts from sale of Postage Stamps, . .	153 0 0		242 8 0		317 0 0	
Total Receipts, .	295 5 3½		409 5 6		542 16 5¾	
Total Charges, .	225 3 10		266 7 6		610 4 5	

ADMINISTRATIVE DIVISIONS.—The whole administration of the District of Noákhálí was, up to the close of the year 1875, conducted from the Headquarters Station of Sudhárám. From 1st January 1876, however, the District has been divided into two Subdivisions :—The *sadr* or headquarters Subdivision still has its headquarters at Sudhárám, and consists of the seven following police circles (*thánás*): (1) Sudhárám, (2) Bámní, (3) Sandwíp, (4) Hátiá, (5) Lakshmipur, (6) Begamganj, (7) Rámganj. According to the Census of 1872, it contains 1,698 villages, 129,850 houses, and a population of 580,591 inhabitants.

The new Subdivision, called the Phení Subdivision, has its Headquarters at Farádnagar, adjoining the Trunk Road, two miles north of the Big Phení *ghát* at Bhurbhuriá. This Subdivision consists of the three entire *thánás* of Amírgáon, Chhágalnáiyá, and Mirká-

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sarái—the last two, which were previously within the Districts of Tipperah and Chittagong respectively, having been transferred to Noákhálí from the 1st January 1876. The police station of Amírgáon, formerly situated at Silaniá, has been removed to Farádnagar, the Headquarters of the new Subdivision, and is now called the Phení *tháná*; while at Silaniá there remains only an outpost, known as the Silaniá outpost. According to the Census Returns of 1872, the Phení Subdivision contains 688 villages, 49,951 houses, and a total population of 369,025 inhabitants.

FISCAL DIVISIONS.—In 1868, there were 30 Fiscal Divisions or *parganás* in Noákhálí District, reckoning the minor *chars* or alluvial islands as one *parganá*. The following list, taken from Statistics published by the Board of Revenue, shows the name of each *parganá*, its area in acres and square miles, the number of estates comprised in it, and the amount of Government Revenue which it pays :—

(1) ABDULLÁPUR : area 386 acres, or 0.60 square miles; comprises 1 estate; pays a Government land revenue of £43, 18s. Now (1875) attached to the District of Bákarganj.

(2) ÁLÍNAGAR : area 3,784 acres, or 5·91 square miles ; 1 estate ; land revenue £157, 16s. Now (1875) attached to Bákarganj.

(3) ALLÁHÁBÁD or NOÁKHÁLÍ : area 5,230 acres, or 8·17 square miles ; 2 estates ; land revenue £208, 4s.

(4) AMÍRÁBÁD : area 28,460 acres, or 44·46 square miles; 9 estates; land revenue £732.

(5) ASWÁDIÁ *chaklá* or SUDHÁRÁM ; area 4,664 acres, or 7·28 square miles ; 106 estates ; land revenue £300, 16s.

(6) BÁBUPUR : area 24,899 acres, or 38·90 square miles ; 9 estates ; land revenue £1,477, 14s.

(7) BAIKUNTHPUR : area 10,131 acres, or 15·83 square miles ; 11 estates ; land revenue, £1,253, 14s. Now (1875) attached to Bákarganj.

(8) BÁNCHHÁNAGAR : area 2,231 acres, or 3·48 square miles ; 3 estates ; land revenue £243, 4s.

(9) BHULUÁ ; area 157,142 acres, or 245·53 square miles ; 181 estates ; land revenue £11,545, 16s.

(10) DAKSHIN SHÁHBÁZPUR : area 216,460 acres, or 338·21 square miles ; 27 estates ; land revenue £7,520, 8s. Now (1875) attached to Bákarganj.

(11) DÁNDRÁ : area 25,250 acres, or 39·45 square miles ; 19 estates ; land revenue £2,083, 8s.

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(12) DIGALDÍ: area 8,975 acres, or 14·02 square miles; 2 estates; land revenue £1394, 12s. Now (1875) attached to Bákarganj.

(13) GHOSÁ BÁGH *chaklá:* area 1,961 acres, or 3·06 square miles; 18 estates; land revenue £151, 16s.

(14) GOPÁLPUR MÍRZANAGAR: area 27,263 acres, or 42·59 square miles; 6 estates; land revenue £2752, 2s.

(15) JAYNAGAR *tappá:* area 31,176 acres, or 48·71 square miles; 2 estates; land revenue £1015, 8s.

(16) JUGDIÁ: area 39,876 acres, or 62·29 square miles; 2 estates; land revenue £2480, 4s.

(17) KÁDBÁ BEDRÁBAD: area 119,855 acres, or 187·27 square miles; 4 estates; land revenue £4618, 16s.

(18) KÁNCHANPUR: area 9504 acres, or 14·85 square miles; 93 estates; land revenue £636, 6s.

(19) KRISHNADEOPUR: area 28,992 acres, or 45·30 square miles; 1 estate; land revenue £81, 12s. Now (1875) attached to Bákarganj.

(20) LAKSHMIPUR *mauzá:* area 14,004 acres, or 21·88 square miles; 4 estates; land revenue £1246, 18s.

(21) NÁZIRPUR: area 244 acres, or 0.38 square miles; 1 estate; land revenue £33, 12s. Now (1875) attached to Bákarganj.

(22) OMRÁBÁD or AMRÁBÁD: area 79,617 acres, or 124·40 square miles; 964 estates; land revenue £7912.

(23) RAMCHANDRAPUR *tappá*: area 4,836 acres, or 7·55 square miles; 45 estates; land revenue £482, 4s.

(24) RATANDIHI KABKÁPUR: area 2,238 acres, or 3·49 square miles; 1 estate; land revenue £124, 18s. Now (1875) attached to Bákarganj.

(25) SAGALDIG: area 11,807 acres, or 18·44 square miles; 1 estate; land revenue £604, 10s. Now (1875) attached to Bákarganj.

(26) SANDWÍP: area 268,412 acres, or 419·39 square miles; 86 estates; land revenue £10,641.

(27) SHÁISTÁNAGAR: area 35,876 acres, or 56·05 square miles; 4 estates; land revenue £437, 16s.

(28) SHAMSHERÁBÁD *mauzá:* area 606 acres, or 0·94 square miles; 4 estates; land revenue £51, 14s.

(29) UTTAR SHAHBÁZPUR: area 1,614 acres, or 2·52 square miles; 2 estates; land revenue £269, 18s. Now (1875) attached to Bákarganj.

(30) ISLANDS (Government property): area 275,022 acres, or 429·72 square miles; 146 estates; land revenue £9,542, 10s.

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The greater part of the estates in these *parganás* are permanently settled. The longest temporary lease will expire in 1888 A.D.

The following are the totals yielded by the preceding list—number of *parganás*, 30, with an area of 1,440,515 acres, or 2250·80 square miles; number of estates, 1755; amount of land revenue, £70,024, 14s. Since the year 1868, to which this list refers, 10 *parganás* have been transferred from Noákhálí to the neighbouring District of Bákarganj. In correction of the above figures, it may be mentioned that the Census Report of 1872 returns the area of Noákhálí, after the removal of Dakshin, Sháhbázpur, and other transferences, at 1557 square miles; but the District has been increased in size since that date by the transfer in 1876 of two entire *thánás* or police circles, one each from the Districts of Chittagong and Tipperah. In 1870-71 the total number of estates on the rent-roll of the District was 1,634; and the gross amount of land revenue paid was £55,024, 6s.

CLIMATE.—The climate of Noákhálí is damp, and the seasons irregular. The rains begin about May or June, and last till about the middle of October. The cold weather then sets in, and lasts till the middle of February; from which time till the setting in of the rains the weather is warm, although there is usually a sea-breeze from the south, which makes the heat less oppressive. The average annual rainfall at Noákhálí is for the sixteen years ending 1873, 101·70 inches, of which 16·30 inches fall between the months of January and May inclusive; 75·36 inches from June to September; and 10·04 inches from October to December. The following table shows the monthly rainfall, and the number of days on which rain fell at Noákhálí, during each month in 1873:—

RAINFALL OF THE DISTRICT OF NOÁKHÁLÍ FOR THE YEAR 1873.

	January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
Rainfall, .	0·01	..	4·83	8·95	9·00	19·30	28·39	26·84	11·61	7·38	1·25	1·34	118·90
No. of days on which rain fell, .	1	..	4	10	9	21	30	26	21	10	3	4	139

According to a return by the Civil Surgeon, the average daily temperature during the year is as follows—maximum, 88·916 Fahr.;

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minimum, 70·833 Fahr.; mean, 79·580 Fahr.; highest maximum of the year, 96° Fahr.; lowest minimum, 52° Fahr.

VITAL STATISTICS.—The general mortuary returns for the Districts of Bengal are as yet wholly unsatisfactory, and no inference can be drawn from them as to the comparative healthiness of the several Districts. More careful statistics have, however, recently been collected in certain selected town and rural areas. The town area selected in Noákhálí extends over three square miles, and contains a total population of 10,063 souls; the rural area is 24 square miles in extent, and contains a population of 10,528. According to the Report of the Sanitary Commissioner for 1873, the death-rate per thousand in that year in the selected town area was 28·71; in the rural area, 36·47; and in the combined areas, 32·68 per thousand. As determining the actual death-rate, these figures are probably not entirely trustworthy; but they will serve for the purpose of comparison with statistics similarly obtained in other Districts. It appears that during the period to which the figures relate, there were only 13 Districts in Bengal more unhealthy than Noákhálí. The statistics of mortality among the police and among the prisoners in jail afford, also, some means of comparing the healthiness of Noákhálí with that of other Districts. During the four years 1870-73, the average annual mortality among the police was 7·5 per thousand; among the prisoners in jail the average annual mortality during the fifteen years ending 1871 was 2·15 per cent. of the mean jail population. These figures, when compared with the corresponding statistics relating to the other Districts of Bengal, show that the death-rate among the police is far below the average death-rate among the whole police force, which was 19·75 per thousand during the same period; while the death-rate among the prisoners in jail is less than in any other Bengal District. The jail death-rate is, however, rather a test of the sanitary condition of the jail, and of the extent of medical supervision, than of the general healthiness of the District.

ENDEMIC DISEASES.—The endemic diseases of the District are fevers (remittent and intermittent), diarrhœa, dysentery, rheumatism, and a great variety of cutaneous affections. The Civil Surgeon states that the chief exciting cause of fever is malaria, caused by the moisture of the soil, the numerous swamps, and dense low jungle. The District having increased by alluvial formations in the south and west, the Station of Noákhálí is not thought by the people to

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be so healthy now as when it was nearer the Meghná. The low-lying marshy character of the country, and the rank decaying vegetation stirred up at the commencement of the rains, are causes of disease which scarcely admit of remedy. The jungle near Lakshmipur, and the tanks and marshes about Rámganj, make those parts of the District particularly unhealthy. From the Sanitary Commissioner's Report for 1873, it appears that in the selected town area, out of a total death-rate of 28·71 per thousand, 19·57 per thousand were ascribed to fever; in the selected rural area, out of a death-rate of 36·47 per thousand, 28·97 were attributed to this one disease.

EPIDEMICS.—A few sporadic cases of cholera are occasionally met with during the cold season, but the disease seldom assumes an epidemic form. Smallpox is annually prevalent to some extent at the beginning of the hot season. The Collector states that inoculation is largely practised in the interior by men of the barber caste, and the vaccinators have often to work side by side with them. As yet the people have no confidence in vaccination. They still doubt, and think that the protection afforded by this process is not sufficiently permanent, and that it is not superior to inoculation. The orthodox Muhammadans do not allow either vaccination or inoculation in their families.

CATTLE DISEASE.—The epidemic disease called by the natives *guti* or cattle smallpox, causes much mortality among cattle, and is sometimes prevalent during the greater part of the year, and throughout the whole District. The following are some of the symptoms, as described by the natives. The animal is first observed to be dull; it then refuses food, and suffers at the same time from heating of the skin, ears, and horns. The skin is rough to the touch, the hair erect, and ears drooping. The following symptoms are also observable—hurried breathing, intense thirst, absence of rumination, the eyes watery and inflamed, coughing, discharge of watery matter from the nostrils and mouth, swollen tongue, and diarrhœa. About the fourth or fifth day of the disease, vesicular eruptions appear all over the body, and the animal generally sinks from prostration about the tenth or twelfth day. The mortality is very great, the disease proving fatal in about seventy per cent. of the cattle attacked. In 1874-75 the cattle diseases of *guti* or *bará pirá*), *phashiárá*, *damká*, and *khurá pirá* were all prevalent in the District, and all kinds of cattle suffered, goats even in some

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cases being attacked. Out of 20,522 head of cattle attacked, only about 3,409 recovered. The following account of the remedies used in the several diseases is given by the Magistrate in his Annual Report for 1874-75:—'In *bará pirá* or small-pox, three remedies are used—viz., (1) juice of the *ákan*-tree and mustard oil are rubbed into the neck and throat; onions, plantains, and soaked rice are given as diet, with hot-water fomentation and bathing. (2) A mixture of alligator's flesh, honey, and night-soil. (3) Juice of *bishkátáli* and *bará pánkhá* are mixed together and poured down the throat, nose, and ears. In *phashiárá*, the bark of the *bel*-tree, *bhuimkumrá*, and *banmendi*, are given as medicine; the juice of the *siga* is applied to the neck. In *damká*, salt, garlic, and leaves of the *nishindá* are given as medicine; roots of the *potká* and *nishindá*, pepper, and the bark of the *phatikkhirá* or *átkhirá* trees are all mixed together, and the juice is extracted from the mixture and poured down the throat, mouth, nose, and ears. In *khurá pirá* or foot-disease, the animal is generally made to stand in clay or mud, is bathed with hot water, and fed with onions.'

INDIGENOUS MEDICAL DRUGS.—The following is a list of the principal medical drugs found in the District:—(1) *Anantamul* (Hemidesmus Indicus); (2) *Apáng* (Achyranthes aspera); (3) *Aparájitá* (Clitorea ternatea); (4) *Amlaki* (Emblica officinalis); (5) *Bishmatá* (aconite, Aconitum napellus and A. ferox); (6) *Anár* (pomegranate, Punica granatum); (7) *Ámrul* (Oxalis corniculata); (8) *Ádrakh* (ginger, Zingiber officinale); (9) *Bel* (Ægle marmelos); (10) *Bhánt* (Clerodendron infortunatum); (11) *Banhaldi* (Curcuma zedoaria); (12) *Bichuti* (Tragia involucrata); (13) *Bhuikumrá* (Trichosanthes tuberosa); (14) *Bákul* (Mimusops elengi); (15) *Bálá* (Pavonia odorata); (16) *Bhikapurní* (Hydrocotyle Asiatica); (17) *Bherendá* (castor-oil plant, Ricinus communis); (18) *Báblá* (Acacia Arabica); (19) *Bábui tulsi* (Ocimum basilicum); (20) *Birangá* (Embelia ribes); (21) *Bistárak* (Tiaridum Indicum); (22) *Chháttain* (Alstonia scholaris); (23) *Cháulmugrá* (Gynocardia odorata); (24) *Jaipál* (croton-oil plant, Croton tiglium); (25) *Chitá* or *lál chitra* (Plumbago rosea); (26) *Champak* or *chánpá* (Michelia champaca); (27) *Chhágaládi* (Sphæranthus mollis); (28) *Chául* (Oryza sativa); (29) *Dhuturá sádá* (Datura alba); (30) *Dhaniyá* (Coriandrum sativum); (31) *Debdáru* (Pinus deodara); (32) *Dádmárdan* (Cassia alata); (33) *Ghunchi* (Abrus precatorius); (34) *Gáb* (Diospyros embryopteris); (35) *Ghritakumári* (Aloe perfoliata); (36) *Gandha-*

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bhádáli (Pæderia fœtida); (37) *Hinchá* (Enhydra hingcha); (38) *Haritaki* (Terminalia chebula); (39) *Sájiná* (Horse-radish, Hyperanthera moringa); (40) *Hálim* (Lepidium sativum); (41) *Haldi* (turmeric, Curcuma longa); (42) *Jayanti* or *jait* (Æschynomene Ægyptiaca); (43) *Jabá* (Hibiscus rosa-sinensis); (44) *Jhampí* (Abutilon Asiaticum); (45) *Kuchilá* (Strychnos nux-vomica); (46) *Kálá-dhuturá* (Datura fastuosa); (47) *Kálá jám* (Eugenia jambolana); (48) *Kath bel* (Feronia elephantum); (49) *Kanalla* (Gynandropsis pentaphylla); (50) *Kálá kálkásandá* (Cassia sophera); (51) *Kadamba* (Nauclea cadamba); (52) *Khetpáprá* (Oldenlandia biflora); (53) *Kalajirá* (Nigella sativa); (54) *Kurchi* (Wrightia antidysenterica); (55) *Lanká* or *gáchh marich* (chilli, Capsicum annuum); (56) *Mádár* (Calotropis gigantea); (57) *Muthá* (Cyperus rotundus); (58) *Mendhi* (Indian myrtle, Lawsonia alba); (59) Mustard (Sinapis alba); (60) *Maturá* (Callicarpa incana); (61) *Masiná* (Linum usitatissimum); (62) *Methi* (Trigonella fœnum græcum); (63) *Nim* (Azadirachta Indica); (64) *Nageswar* (Mesua ferrea); (65) *Nishinda* (Vitex negundo); (66) *Nágphani* (Opuntia Dillenii); (67) *Nágarmuthá* (Cyperus pertenuis); (68) *Palás* (Butea frondosa); (69) *Páti nebu* (Citrus limonum); (70) *Bágh bherendá* (Jatropha curcas); (71) *Punar-nabá* (Boerhaavia procumbens); (72) *Pálitá-mándár* (Erythrina Indica); (73) *Pán* (Piper betle); (74) *Pipul* (Piper longum); (75) *Pudiná* (Mentha sativa); (76) *Pániphal* (Trapa bispinosa); (77) *Raktakamal* (Nymphaea rubra); (78) *Siálkántá* (Argemone Mexicana); (79) *Sij* (Euphorbia nereifolia); (80) *Sríphal* (Ægle marmelos); (81) *Sonáli* or *amaltás* (Cassia fistula); (82) *Syamlatá* (Ichnocarpus frutescens); (83) *Sankhi* (Achyranthes aspera); (84) *Simul* (Bombax Malabaricum); (85) *Sepháliká* (Nyctanthes arbor-tristis); (86) *Sundhi* (Nymphaea stellata); (87) *Supári* (Areca catechu); (88) *Swet kharabi* (Nerium odorum); (89) *Sasá* (Cucumis sativus); (90) *Sáluk* (root of Nymphæa lotus); (91) *Tetul* (Tamarindus Indica); (92) *Tulsi* (Ocimum sanctum); (93) *Támáku* (tobacco, Nicotiana tabacum); (94) *Til* (Sesamum orientale); (95) *Tagar* (Valeriana Wallichii).

NATIVE DOCTORS. — There are very few native practitioners in Noákhálí. They principally live and practise in the villages distant from Sudhárám, the headquarters of the District. Stimulants form their principal mode of treatment. They administer their medicines in the shape of decoctions, powders, pills, oils, and confections, which are made of both vegetable and mineral substances.

MEDICAL CHARITIES.—There is only one dispensary in the Dis-

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trict, at Sudhárám, the Headquarters Station. The Dispensary and the Hospital were established in 1860, and occupy a single building. There is at present no separate house for accommodating patients suffering from infectious diseases, nor is there an isolation ward for important surgical and other cases. The Dispensary is chiefly maintained by the Bhuluá Rájá's estate and by the municipality. The former contributes £5 per month, and the latter £1, 10s. The total monthly income from subscriptions amounts (1875) to £10, 12s., and this is sufficient to meet all the current charges. During the five years ending December 31, 1874, the average annual number of out-door patients was 3028, and the average annual number of in-door patients 117. The number of out-door patients has increased from 2267 in 1870 to 4277 in 1874. The daily average number of sick attending the Dispensary in 1870 was 21·53; in 1874 it was 29·45. During the year 1871 the total income of the Dispensary was £192, 19s. 1½d.: its cost to Government was, in cash, £84; on account of European medicines, £11, 13s. 8¼d.—total, £95, 13s. 8¼d.; its income from subscriptions, £94, 6s.; and its expenditure, excluding European medicines supplied by Government free of charge, £162, 13s. 11d. During the same year (1871) the total number of in-door patients treated amounted to 97; of whom 81 were relieved or recovered, and 4 died; the percentage of deaths to total treated was 4·12, and the daily average number of sick was 4·64. The total number of out-door patients was 2512; and the average daily attendance, 17.45. The number of capital and minor operations performed was 3 each.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF TIPPERAH.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF TIPPERAH.[1]

THE DISTRICT OF TIPPERAH (a corruption of Tripurá) is situated between 23° 0′ and 24° 16′ north latitude, and between 90° 36′ and 91° 39′ east longitude. It contained, at the time of the Census of 1872, an area of 2655 square miles, and a total population of 1,533,931 souls. Since the date of the Census, seventy-eight villages have been transferred from the jurisdiction of the Collector of Tipperah

[1] The principal materials from which this Statistical Account has been compiled are :—(1.) Five series of special returns furnished by the Collector in 1870 and 1871. (2.) A special medical return by the Civil Surgeon, dated 16th January 1870. (3.) Report on the Land Tenures of Tipperah, dated 30th April 1875, by the Collector Mr. N. S. Alexander, C.S. (4.) Report on the Census of Bengal, 1872, and the District Census Compilation. (5.) Report on the District of Tipperah, by Mr. J. F. Browne, C.S. (1866.) (6.) Geographical and Statistical Report on the District of Tipperah, by Mr. R. B. Smart, Revenue Surveyor (1866). (7.) 'The Hill Tracts of Chittagong and the Dwellers therein,' by Captain T. H. Lewin (Calcutta, 1869). (8.) A Memorandum on the North-East Frontier of Bengal, by Mr. Alexander Mackenzie, C.S. (9.) A Statement by the Surveyor-General of India, giving the latitudes and longitudes of the principal towns and villages in the District. (10.) The Income-tax Reports for 1870-71 and 1871-72. (11.) The Annual Reports of the Inspector-General of Police, the Inspector-General of Jails, the Director-General of Telegraphs in India, and the Director of Public Instruction. (12.) Annual Reports on the Charitable Dispensaries of the Lower Provinces. (13.) Bengal Meteorological Report for 1873. (14.) Postal Statistics, furnished by the Director-General of Post-Offices. (15.) Parganá Statistics and other Printed Reports of the Board of Revenue. (16.) The Annual General Administration Reports of the Collectors of Tipperah, for the years 1871-75 inclusive. (17.) The Annual General Administration Reports of the Commissioner of the Chittagong Division, for the years 1871-75 inclusive. (18.) MS. Records, Reports and Correspondence in the Offices of the Magistrate and Collector of Tipperah. (19.) A Statement relating to the Hill Tribes found in the District, by Mr. G. G. M. Ridsdale, District Superintendent of Police. (20.) A Statement giving the botanical names of the indigenous medicinal drugs, and of other plants mentioned in the Statistical Account, by Dr. King, Superintendent of the Botanical Gardens, Calcutta. (21.) *The Statistical Reporter*, November 1875 to August 1876.

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to that of Noákhálí by a Government notification dated the 31st May 1875; and twenty-two villages have been transferred from Noákhálí to Tipperah. The villages removed from Tipperah comprise altogether an area of 43 square miles 38 acres, with a population of 16,789 souls; while the villages added to Tipperah District cover an area of 12 square miles 587 acres, and contain a population of 5086 souls. The District of Tipperah, therefore, contains at present (October 1875), a total area of 2624 square miles 549 acres, and a population of 1,522,228 souls. This statement is not perfectly accurate, as it does not include one estate in the village of Ichhápur which has been transferred to Tipperah from Maimansinh. The error is, however, almost inappreciable.[1] The chief town and administrative headquarters of the District is Comillah (Kumillá), situated on the river Gumtí, in 23° 28′ N. latitude, and 91° 14′ E. longitude.

BOUNDARIES.—Tipperah is bounded on the north by the Bengal District of Maimansinh and the Assam District of Sylhet; on the south by the District of Noákhálí; on the west by the river Meghná, which separates it from the Districts of Maimansinh, Dacca, and Bákarganj; and on the east by the State of Hill Tipperah. The line of contact between Tipperah District and the State of Hill Tipperah, besides being the District boundary, is also the Imperial Frontier-line of British India. It was defined in 1854 by Messrs Leycester and Campbell, the former acting as arbitrator on the part of Government, and the latter on the part of the Rájá of Hill Tipperah.

JURISDICTION.—The jurisdiction of the Civil and Sessions Judge of Tipperah extends over the adjoining District of Noákhálí, which, until the year 1822, formed one District with Tipperah. The limits of the magisterial and revenue jurisdictions differ considerably. The Collector reported in 1870 that 'the magisterial jurisdiction over *parganá* Kádbá rests with Tipperah, while the revenue of the *parganá* is paid into the Noákhálí treasury; and again, the revenue of a portion of *parganá* Jayánsháhí is paid to the Maimansinh Collector, while the magisterial, civil, and revenue cases are decided in this District. Similarly, the revenue of *tappás* Sindhá, Darjibáju, and Kurikhái, in *parganá* Bardákhát, is paid at Comillah (Kumillá), while the *tappás* are within the magisterial and civil jurisdiction of

[1] On the 1st January 1876, the police circle (*tháná*) of Chhágalnáiyá was transferred from the District of Tipperah to Noákhálí. The statistics given in this Account were, however, all collected before the transference was made, and except where it is otherwise stated, they relate to the District before the removal of *tháná* Chhágalnáiyá.

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Maimansinh. The revenue of a portion of *parganá* Rokanpur is paid into the Dacca Collectorate, but the magisterial and civil jurisdictions over that portion remain with this District. The revenue of *tappá* Khalilábád, in *parganá* Páitkárá, is paid into this treasury, while its civil and criminal cases are decided at Dacca. *Parganá* Syámpur is wholly under the revenue jurisdiction of this District, while a portion of it is subject to the civil and magisterial jurisdiction of Dacca. Besides the above, there are about forty or fifty small villages and *chars*, the revenue jurisdiction over which lies with this District, while the magisterial and civil jurisdictions are either at Dacca, Maimansinh, or Noákhálí.' It must be remembered, however, that the term 'revenue jurisdiction' refers only to the collection of the Government revenue from the land; and that for all other fiscal purposes, such as excise and income-tax, the limits of the revenue and magisterial area are uniformly coincident. The principal reason assigned for the want of uniformity between the magisterial, civil, and revenue jurisdictions is that, previous to the Decennial Settlement, powerful landholders were in the habit of taking forcible possession of the estates of their weaker neighbours, and were not careful where the land was situated, so long as they could seize on the rent. When the boundaries and jurisdiction of Tipperah and the adjoining Districts were defined, many detached portions of estates were found to lie within a different District from that to which the parent estate belonged. Under Act VI. of 1853, it was provided that the revenue of these outlying portions should be paid to the Treasury of the District of the parent estate; while all criminal and civil questions were still to be heard in the District in which the minor portions were actually situated. Up to July 15th 1875, the District of Tipperah was included within the jurisdiction of the Commissioner of Chittagong, but on that date it was transferred to the Dacca Division.

HISTORY.—The Rájás of Tripurá (or Tipperah) form one of the few families of the Lower Provinces whose annals have been rendered available to European scholars. The information which they yield will be embodied in the Account of Hill Tipperah (*post*, 463-467), the territory still under the Rájá's semi-independent control. The present Account deals only with the British District. The name Tripurá was probably given to the country in honour of the temple at Udáipur, of which remains still exist. This temple now ranks as the second *Tírtha*, or sacred shrine, in this part of Bengal; it was dedicated either to Tripuradana, 'the sun-god,' or

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to Tripureswarí, the mistress of the three worlds. Mr. Browne thinks that there can be no doubt that the District, which at one time was limited to the country situated in the neighbourhood of the Udáipur Temple, took its name from the goddess. The appellation was given by the Aryan-speaking immigrants, or by the adjacent Aryan settlers of Lower Bengal. The Tipperah tribes, says Captain Lewin, 'recognise no generic term by which their race may be designated. If you ask a man of what race he is, he will tell you the name of his clan, Puran, Osuie, or whatever it may be; but if he is speaking Bengalí, he will use the generic term Tipperah.' Historians, writing from Muhammadan sources, have identified the District with Jájnagar or Jhájnagar. The Jájnagar of Eastern Bengal should be carefully distinguished from Jájpur in Orissa; but its identification with Tipperah rests on a doubtful basis; and the local authorities state that the name was never known to the people of the District themselves, or, at any rate, is not remembered by them. Jájnagar might, however, readily enough be applied to a country containing a famous place of pilgrimage, and is a common name for these shrines (*tírthas*), from the Sanskrit root *yaj*, to worship, which lengthens out into *yáj* in a number of words connected with sacrificing. Jájnagar, the City of Worship or Sacrifice, might be applied to the sacred place in Tipperah, for the same reason as a corresponding spot in Orissa bears the name of Jájpur. If it ever bore the Musalmán name of Jahájpur, it derived the appellation from the circumstance that 'the revenue of this part of India was at one time monopolised by the Mughul Admiralty Department,' as explained by Mr. J. F. Browne, C.S., in his report on the District. 'One estate bears the name of the *nawárá*, or "Fleet Estate;" and the two largest portions of *parganá* Saráil are still known by the peasantry as the estates of the fourteen and the eight ships, a denomination which indicates the ancient form of the revenue paid by them to the State. It was with the aid of fleets collected in this part of the country, that Sháistá Khán, nephew of the Empress Nur Jahán, conquered Chittagong, which, in commemoration of the success of the Musalmán arms, was at that time called Islámábád.' When, in 1765, the District of Tipperah came under the control of the East India Company, more than one-fifth of the present area was under the immediate rule of the Rájá of Hill Tipperah, who merely paid a tribute of ivory and elephants. In earlier times, it is certain that the Rájás of Hill Tipperah gained conquests and possessions which carried the bounds of their kingdom

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beyond the present limits of Tipperah District. It is, however, almost impossible to ascertain with accuracy any details of the early history of the British portion, as the people have no written records; while the *Rájmálá* or "Chronicles of Tipperah" in Bengalí, and the references in Muhammadan writings, relate almost exclusively to the State of Hill Tipperah, and but very slightly to the country which now forms the Regulation District. This, at least, is clear, that as early as the thirteenth century Tipperah had reached some degree of material prosperity, for when Muhammad Taghral invaded the country in the year 1279 A.D., he was able to carry off a large amount of booty, in addition to 160 elephants. Again, in about the year 1345 A.D., Iliás Khwája invaded Tipperah and plundered it; but despite these and other invasions, the kingdom of Tipperah remained independent up to the time of Shujá-ud-dín Khán, who reduced it to subjection about the year 1733 A.D.[1] The Muhammadans, however, did not occupy the whole of the kingdom, but appear to have contented themselves with the lowlands, which alone came on the rent-roll of Bengal, and lay within the jurisdiction of the Nawáb, while the hilly tracts to the east remained in the possession of the Tipperah Rájá. The chief object that attracted the Mughuls to Tipperah appears to have been the abundant supply of elephants yielded by the country. The tribute imposed on the Rájá was paid in elephants, and even the rent of a village (Sonárgáon) in Dacca District held by the Tipperah Rájás 'was paid in so many kinds of elephants as were agreed upon; just as the tribute and taxes of Saráil in the north of the District of Tipperah used to be paid into the Nawáb's treasury at Dacca in the form of a stipulated number of boats.'[2]

From the date of the subjection of Hill Tipperah until 1765 A.D., when the East India Company assumed the *Díwání*, no alteration in the government took place. An account of the administrative history of the District under British rule is given on page 427 of this Statistical Account.

In the year 1860 a very serious raid was committed by Kukís (Kookies) or Lusháis on the District of Tipperah. 'On the 31st January, before any intimation of their purpose could reach us, the Kukís, after sweeping down the course of the Phení, burst into the

[1] The date of the subjugation of Hill Tipperah is given by different authorities as 1728 A.D., 1733 A.D., and 1739 A.D.

[2] *Calcutta Review*, XXXV., September to December 1860.

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plains of Tipperah at Chhágalnáiyá, burnt and plundered fifteen villages, murdered a hundred and eighty-five British subjects, and carried off about a hundred captives. Troops and police were at once hurried to the spot, but the Kukís had only remained a day or two on the plains, retreating to the hills and jungles by the way they came.'[1] The hill-men who had perpetrated this attack on Tipperah District were reported from the first to be the followers of Rattan Puiyá, whose clan was known to live far up between the sources of the Phení and the Karnaphulí. 'In January 1861, a large body of military police under Captain Raban marched against Rattan Puiyá's village. No sooner had they appeared in sight, than the Kukís themselves set fire to the place and fled to the jungles. A good deal of damage was done to the Kukís in various ways; but beyond proving to the savages that their fortresses were not inaccessible, it cannot be said that much else was effected.' Since the raid of 1860 no attack has been made by the Kukís on the District of Tipperah.

Physical aspect of the Country.—British Tipperah presents a continuous flat and open surface, with the exception of the isolated Lálmái range. The District is laid out for the most part in well-cultivated fields, intersected in all directions by rivers and *kháls*, which are partially affected by the tides. All communication and transport are effected by means of boats, except during the few months of the hot weather, when the village footpaths can be made use of. The country near the boundary of Hill Tipperah becomes more undulating. Its principal features are continuous low hills, which 'present the appearance of a table-land, with an average height of forty feet above the plains, and are covered with forest, in a state of nature; and wherever cultivated, which is only in the valleys between the ridges, good crops of rice are produced. From the yearly flow of water from the high lands into the marshes between the hills, a good supply is procurable at all seasons for irrigation.'[2] Near the large rivers towards the west, the lands are under water during the rainy season. The native villages are usually built amid plantations of mangoes, plantains, bamboos, dates, or betel-nut and cocoa-nut palms.

The surface soil in the lowlands is uniformly light and sandy;

[1] A Memorandum on the North-East Frontier of Bengal, by Mr. Alexander Mackenzie.

[2] Geographical and Statistical Report on the District of Tipperah, by Mr. R. B. Smart.

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but in the higher parts, a deep alluvial soil alternates with bands of clay and sand.

HILLS.—No mountains are situated within the District. The only hills are the Lálmái range, about five miles west of the civil station of Comillah (Kumillá). These hills, which nowhere exceed 100 feet in height, extend north and south for a distance of 10 miles, and are 21 miles in circumference. They are formed of decomposed gneiss, and are densely wooded. The average elevation of the range is 40 feet above the plains, and 90 feet above the level of the sea. Cotton is the principal production of the Lálmái hills; but when the surface soil has been washed down into the villages, the plough is used and excellent crops of rice are obtained. The Collector reports that, if the jungle were cleared away, the hills could easily be ascended by wheeled-carriages in all directions. On the summit of the Maynámatí hill, situated north of the Lálmái range, the Rájá of the neighbouring state of Hill Tipperah has built a small house for the use of the European residents of Comillah (Kumillá). This hill, about 100 feet high, has the greatest elevation in the range, and its summit forms the most picturesque spot in the District. Another pretty spot is where the road between Comillah (Kumillá) and Káli Bázár passes through the range. The right of property in the Lálmái hills was some time ago claimed by the Rájá of Tipperah; but, with the exception of the site of the house at Maynámatí, his claim was disallowed by Government. Subsequently, however, the hills were sold to the Rájá for £2100.

'In 1875,' says the *Statistical Reporter* (August 1876), 'when the new cart-road from Comillah to Kálí Bázár was commenced, a small fort was discovered on the highest point of the range, near the centre of the hills. On clearing the dense jungle in which it was buried, the fort was disclosed, built of brick, rectangular in shape, and about 200 yards square. In the middle a large mound is observable; but the whole place is so far sunk in the soil, that it is difficult to form any conjecture as to the style of architecture. It is perhaps of Muhammadan construction. There are legends of a great battle in this neighbourhood between the invading Muhammadan force and the Tipperahs and other hillmen—a battle which was most likely fought during the first great invasion by the Muhammadans in the thirteenth century. Not far from this fort were found some Hindu statues very handsomely carved. In type, they are distinctly aboriginal, and not orthodox Hindu, the pig being introduced in the bas-relief; the snake also figures in the groups. The

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whole range shows traces of occupation in former times by Hindus—most probably by the Tipperah royal family, the range being called after the princess Lálmái, of the royal house of Tipperah. On several of the peaks are to be seen small fanes covered with jungle, the pinnacles of which are only just visible above the tree-tops.'

River System.—The Meghná, which runs along the entire western boundary, is the only river navigable throughout the year by trading boats of 100 *maunds*, or say four tons burden; but the Gumtí, Dákátiá, and Titás are navigable by craft of that size for a considerable portion of their course.

The Meghná.—'Opposite to Chándpur, the Meghná receives the waters of the Ganges and Bráhmaputra; and by the union of these three immense rivers the channel is considerably enlarged, and becomes studded with islands and sandbanks. It continues its course southward, and empties itself into the Bay of Bengal. The navigation of this river is attended with various difficulties; by night it is altogether unsafe. Boats are often destroyed by floating timber; snags, or trees fastened by their branches to the bottom of the river, whose tops rise to a few inches below the surface, are still more dangerous. The river in its upper part is narrow. In the time of Major Rennel, the confluence of the Meghná and Bráhmaputra was 60 miles farther north than at present, near the village of Bhairab Bázár.'[1] Alluvion and diluvion, with changes in the course of the river, constantly take place. A particular phenomenon connected with the Meghná calls for special notice. Loud reports resembling the discharge of cannon are frequently heard from the neighbourhood of the river, and have never yet been satisfactorily accounted for. Although these sounds may be due to the falling in of the banks, yet this cause seems scarcely adequate to the effect produced. Small alluvial islands (*chars*) are constantly springing up in the Meghná. The river is affected by the tide to the extreme north of the District, and has a bore at certain seasons. It is not fordable during any season of the year.

The Gumtí.—Next to the Meghná the most important river in the district is the Gumtí, which rises in the Tipperah Hills, and divides the district of Tipperah into two nearly equal portions. It enters the District about eight miles east of Comillah (Kumillá), and after flowing generally in a westerly course, falls into the Meghná at

[1] Report on the District of Tipperah, by Mr. R. B. Smart, p. 5.

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Dáúdkándí. During the rains, the stream is deep and rapid; but in the cold and dry seasons it is fordable at many places. The only towns of importance on its banks are Comillah (Kumillá), Jáfarganj, and Pánchpukhuriá; and its only tributaries are insignificant streams. The entire course of the Gumtí, including its windings, is 66 miles; but from the point where it enters the District to where it joins the Meghná, its course is only 36 miles.

THE DÁKÁTIÁ enters the district from Hill Tipperah, near Shuágáji, and flows through the southern part of the District, being fed by numerous hill-streams; its length is about 150 miles. After taking a westerly course past Lákshám, Chitosi, and Hájíganj, it sweeps suddenly round to the southward 6½ miles east of Chándpur, and empties itself into the Meghná a little above the village of Ráipur, in the district of Noákhálí.

THE TITÁS.—The only other large river is the Titás, which waters the northern part of the District, and debouches into the Meghná at *char* Lálpur, after a course of 92 miles. The chief town situated on its course is Bráhmanbáriá, the headquarters of the Subdivision of the same name.

The following rivers are of less importance, but they are all navigable by boats of 100 *maunds* during at least six months of the year:—(1.) The Muhurí, which passes through Tipperah District near the Chittagong frontier, for about 3 miles; its direction is from east to south-west. (2.) The Bijáigang, which comes from the Tipperah Hills, and after a north-westerly course of 25 miles falls into the Titás. (3.) The Borigang also comes from the Tipperah Hills, and falls into the Gumtí and Bijái rivers; its length is 45 miles.

The banks of nearly all the rivers in the District are low and abrupt, and the beds sandy. Most of the tributaries of the Meghná are (like the main stream) subject to the influence of the tide. The Meghná, in parts of its course, expands into sheets of water, resembling inland seas. The whole surface of the District is intersected by *kháls*, or natural water-courses, of which the most important rise in Hill Tipperah.

FERRIES.—There are only eight ferries in Tipperah District, and as a source of revenue they are unimportant. Three of them, at Comillah (Kumillá), Companyganj, and Nurpur, are on the Gumtí; there are also three on the Muhurí, at Shubhápur, Pashurám, and Kharchuní. At Ujánishahr, there is a ferry across the Titás; and at Nayánpur one across the Bijái. The following table shows the

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amounts for which the public ferries were leased in the years 1870-71 and 1874-75 :—

Name of Ferry.	Rental.	
	1870-71.	1874-75.
1. Comillah (Kumillá),	£39 0 0	£53 8 0
2. Nurpur,	2 0 0	5 14 0
3. Companyganj,	41 0 0	44 0 0
4. Daulatganj,	2 0 0	Abolished.
5. Shubhápur, with five subordinate ferries,	29 10 0	38 12 0
6. Pashurám,	9 0 0	5 0 0
7. Kharchuní,	1 0 0	2 2 0
8. Ujánishahr,	...	18 0 0
9. Nayánpur,	...	4 8 0
Total,	£123 10 0	£171 4 0

Embankments.—The only river embankment in the District of Tipperah is the one that confines the Gumtí. The bed of this river is not deep enough to contain the body of water which every year pours down from the hills; and for the protection of Comillah (Kumillá) and the neighbourhood, an embankment has been constructed for several miles along each bank of the river. This embankment appears to have been formerly in the hands of Government; and when it was made over in 1845 to the landholders through whose estates it runs, a special clause was entered in their agreements with Government, that they would hold themselves responsible for the maintenance of the structure, and for any loss which might result from their neglect. Even in years when the rain-fall is not exceptional, the river rises till the surface of the water is as much as five feet above the level of the surrounding country; and when the rainfall has been more than usually heavy, the embankment has on several occasions been unable to resist the pressure, and inundations causing much damage have ensued. At the time when this embankment was made over to the *zamíndárs*, both the Commissioner and the Collector appear to have been of opinion that the structure had proved injurious to the neighbouring estates; as the sudden breaches in it caused inundations of a more disastrous character than if the water had been allowed to spread gradually. The last two occasions on which inundations occurred were in the years 1868 and 1875. In June 1868 a portion of the embankment, about two miles west of the Station, gave way, and

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caused a great stream of water to flow in a southern direction towards the Dákátiá river. About fifteen square miles were submerged, and a large proportion of the *áus* rice-crop destroyed; but there was no loss of life. The heavy and continued rainfall at the end of July and the beginning of August 1875, caused the river to rise within the embankment to a height of at least eight feet above the level of the surrounding country, and for several days the Station was in imminent danger. The embankment, however, gave way at a point about four miles above the Station, and the pressure lower down was thereby removed. It is estimated that about a hundred square miles of land were submerged by this inundation, and great damage was caused to the crops. No loss of life, however, is known to have taken place.

CANALS.—The whole District is intersected by large *kháls* or water-courses; and many of these would, if slightly deepened, be admirably suited for purposes of navigation. If this were done, it would be no longer necessary for boats to follow the tortuous course of the rivers. For example, the Chándpur *khál*, joining Skikár-hát on the Dákátiá river to Chándpur on the Meghná, substitutes a short cut of three miles for a three days' journey; this *khál* was excavated in the year 1872, at a cost of £400. The Gokarna Canal, in the north of the Bráhmanbáriá Subdivision, is the means of avoiding a long winding on the Titás river; it was deepened in 1875 at a cost of £806. There are 104 separately-named small water-courses in the District, with an aggregate length of about 300 miles.

Mr. Browne, in his Report on the District of Tipperah, says that 'when the water-courses begin to run dry in the cold season, the inhabitants often dam them up at certain points for a few days; when the water has accumulated in sufficient quantities the obstruction is removed, and the result is that goods can be thus conveyed to market by boat instead of by land carriage.'

LAKES, MARSHES.—There are no lakes in Tipperah District; but the marshes (*bíls*) are numerous, and cover an aggregate area of 92 square miles. The following, according to the statistics of the Board of Revenue, are the most extensive marshes in the District:—(1.) Atkopá *bíl* in *parganá* Saráil, area about 1 square mile. (2.) Alta *bíl* in *parganá* Saráil, area 1·2 square miles. (3.) Bahjuni *bíl* in *parganá* Saráil, area 1·4 square miles. (4.) Bara *bíl* in *parganá* Bardákhát, area 2·4 square miles. (5.) Bandghar *bíl* in *parganá* Bardákhat, area nearly 1 square mile. (6.) Baralle *bíl* in *parganá* Saráil, area 5·9 square miles. (7.) Chantár *bíl* in *parganá* Saráil, area 2·4

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square miles. (8.) Kájlá *bíl* in *parganá* Saráil, area 2·1 square miles. (9.) Kakái *bíl* in *parganá* Saráil, area nearly 1 square mile. (10.) Kholá *bíl* in *parganá* Saráil, area nearly 1 square mile. (11.) Mondahárí *bíl* in *parganá* Nurnagar, area nearly 1 square mile.

The number of deaths by drowning reported by the police in the year 1870 was 282; and of these 40 were men, 32 were women, and 210 were children. The average annual number of deaths by drowning during the past five years (1870-1874 inclusive) has been 308, of which 41 were men, 32 women, and 235 children.

Communities engaged in River Traffic.—Several towns in the District have a large population engaged in river traffic. The following are the most important:—Chándpur on the Meghná; Comillah, Jáfarganj, Pánchpukhuriá, and Lálpur, on the Gumtí; Chitosi, Ráipur, Hájíganj, on the Dákátiá; and Gauripurá and Bráhmanbáriá on the Titás. The principal traffic on the rivers is in rice; and the Commissioner of Chittagong estimated, in his Annual Report for 1872-73, that not less than one-third of the total crop is exported. In his Report for 1874-75, the Commissioner estimates the total rice-crop of the District at 17,250,000 *maunds* (634,191 tons); of which, after deducting the amount required for local consumption and for seed, he thinks that as much as 7,183,914 *maunds*, or 42 per cent., is the surplus available for exportation. Jute, safflower, betel-nut, dried fish, and hides are also exported by river in large quantities. The Collector reported in 1870 that there are no rivers or streams in the District which could be applied as a motive power for machinery.

Irrigation is not generally practised in Tipperah, nor is it necessary, since all the low-lying lands are annually inundated by the overflow of the rivers. In cases where irrigation is needed, water is obtained from the tanks and *kháls* scattered over the District. Where the land is high, the water is raised by means of a hollow tree in the form of a canoe (called a *jánt*), which moves upon a fulcrum placed near its centre. A long bamboo weighted at one end forms the lever, and raises the *jánt* when full of water. On the eastern boundary of the District under the Tipperah Hills, the cultivators dam up the streams till a sufficient supply of water is collected, which they then allow to flow over their fields.

Fisheries.—The inhabitants along the banks of the Meghná and other large rivers all live more or less by fishing; but no exclusively fishing community appears to exist in the District, and the fisheries are conducted in a very rude manner. 'The demand for

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fish being considerable, various modes of catching fish are practised. When the lands are inundated during the rainy months, fish is very scarce, and the poor resort to the ditches and swamps. The simplest method is to raise small banks to confine the water, which is then thrown out and the fish left high and dry. The *bánd* is extensively used in small streams, and when the water is shallow large quantities are caught in this manner, but the fish are small. The basket trap is also much used by the poor who catch fish for their own consumption. The large *bhesál* net, which is managed from a boat, is used at all seasons of the year, even during the height of the rains when the rivers are flooded, and the larges fish are caught. This net is of a triangular form, and is raised and lowered by a lever. The largest net used is called the *othár*, the diameter of which is sometimes sixty feet. The boat is taken to the middle of the stream and the net dropped; when it sinks to the bottom, the boat is allowed to drift until the sides of the net are dragged close to each other, when the net is drawn to the shore. The fisheries are leased out by the *zamíndárs*, and each fisherman earns on an average about Rs.5 (10s.) a month.'[1] The District Superintendent of Police reported, in December 1874, that there are nineteen fisheries in the District, on which dues are levied by the *zamíndárs* or by the lease-holders. Of these fisheries, the most important, as well as the larger number, are on the Meghná, Titás, and Dákátiá. Besides paying fixed dues, the fishermen are frequently compelled to supply the *zamíndárs* and their servants with fish, without charge. Only two fisheries are let by Government on lease; the total amount of rent realised from them being £20, 12s.

Dried fish is prepared in great quantities in the north of the District, amid the marshes at the junction of Tipperah District with Sylhet, and exported to Chittagong and Dacca.

The following are the names of the principal river and tank fish found in the District:—River fish (1.) *hilsá*, (2.) *pangás*, (3.) *dhain*, (4.) *selásh*, (5.) *báchá*, (6.) *gháruyá*, (7.) *kenchki*, (8.) *ghurái*, (9.) *bágáir*, (10) *sánkas*. River and tank fish, (1.) *rui*, (2.) *kátlá*, (3.) *ghaniyá*, (4.) *áir*, (5.) *boál*, (6.) *pápdá*, (7.) *kálbaus*, (8.) *tengrá*, (9.) *bajri*, (10.) *chápilá*, (11.) *dyálá*, (12.) *chándá*, (13) *punthi*, (14.) *molandi*, (15.) *saul*, (16.) *kai*, (17.) *gajár*, (18.) *táki*, (19.) *khalsá*, (20.) *báim* (eel), (21.) *betrangi*, (22.) *kákiyá*, (23.) *ichhá*, (24.) *kátáriyá*, (25.) *dárkiná*, (26.) *mágur*, (27.) *singi*, (28.) *huklá*, (29.) *chokpuní*, (30.) *bele* or *báilá*.

[1] Report on the District of Tipperah, by Mr. R. B. Smart, p. 7.

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MARSH PRODUCTS AND MARSH CULTIVATION.—Several of the marshes (*bíls*) in the District of Tipperah are utilised as pasture grounds. The Collector reported in 1870 that there is little possibility of draining them, in consequence of a want of fall for the water. Moreover, it is open to question whether the reclamation of these tracts would be advisable; as, if they were put under cultivation, considerable difficulty would be felt in finding pasture for the cattle and buffaloes. The *sitalpáti* (Phrynium dichotomum) grows luxuriantly in the marshes, and the *solá* (Æschynomene paludosa) grows spontaneously and in large quantities in swampy lands. Many of the islands and sandbanks in the Meghná produce abundance of reeds, which are used for thatching and for constructing light fences.

LONG-STEMMED RICE is extensively grown in the District, particularly in the swamps and marshes of *parganá* Saráil. It can be grown in a great depth of water, and the stem keeps itself above the surface by growing as the water rises. A European gentleman, a landholder of long standing in the District, informed the Collector that on one occasion he measured a stem of rice 28 feet long. The principal varieties of long-stemmed rice are known by the names of *baisákhir*, *kálámánik*, *bangajá*, and *dighá*.

DRAINAGE.—The line of drainage in the District is generally from west to east, along the numerous feeders of the Meghná.

MINERALS.—In the year 1871, some iron ore was found in the Lálmái hills, and a specimen was forwarded to the Geological Survey Office for examination. It was pronounced to be the common brown iron ore (hydrated sesqui-oxide of iron), mixed with a considerable amount of earthy matter; and when freed from the sandy clay with which it was surrounded, it yielded 38·5 per cent. of iron. It was further stated by the geological examiner, that the quantity obtainable in the locality from which the specimen had been procured was probably very limited, and that much richer and more valuable ores of iron are found abundantly in many parts of India.

FORESTS, JUNGLE PRODUCE.—The Lálmái hills are thickly wooded, and there are also dense jungles towards the south-west of the District. The total area of the jungles is, according to the statistics of the Board of Revenue, about 97 square miles; but the forests are unimportant, and do not yield any revenue to Government. The principal trees are—(1.) *Bar* (Ficus Bengalensis), commonly known as the banian tree. (2.) *Pipal* (Ficus religiosa). (3.) *Nim* (Azadirachta Indica, L.) (4.) *Kadamba* (Nauclea cadamba). (5.) *Gáb* (Diospyros

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embryopteris)—the juice of the fruit mixed with charcoal is used in calking boats. (6.) *Bel* (Ægle marmelos)—the fruit is eaten and used medicinally. (7.) *Jalpái* (Elæocarpus serratus)—the fruit is used in curries by the natives. (8.) *Simul* (Bombax malabaricum)—the cotton is used for stuffing mattresses and pillows, and has a silky appearance. (9.) *Jámun* (Eugenia jambolana)—the fruit is eaten, the wood is hard and useful for building purposes. (10.) *Imli* (Tamarindus Indica)—the wood is excellent, hard and close-grained, and used for oil and sugar mills; the fruit is used for seasoning food, and the leaves medicinally. (11.) *Am* (Mangifera Indica)—the mangoes of this District are among the worst in Bengal; the wood is of an inferior quality, yet, owing to its being in abundance, it is much used. (12.) *Khejur*, or date-palm (Phœnix sylvestris)—a valuable tree; the juice is extracted and made into *gur*, the leaves are made into mats. (13.) *Tál* (Borassus flabelliformis)—the wood is used for posts of houses and other building purposes, the leaves are used for making large fans. (14.) Betel-nut (Areca catechu) grows perpendicularly to a height of from 50 to 80 feet; the nut is exported in large quantities. (15.) The bamboo (Bambusa, various species) grows in clumps; in point of utility it is one of the most important members of the vegetable kingdom. (16.) *Bet* (Calamus, various species) grows spontaneously all over the District; the rattans are split and made into baskets and other wickerwork, and twisted into cables for boats; they are also used for binding and thatching. A list of the indigenous plants used for medicinal purposes is given subsequently (pp. 451, 452).

There are no castes in the District who subsist solely by collecting and trading in jungle produce; but the Tipperahs, who are also agriculturists, carry on a trade in firewood cut in the Lálmái hills.

PASTURAGE.—There are three classes of pasture lands in Tipperah: —first, inundated lands and marshes, which are so filled by the rains that they are covered with weeds, and never become dry; secondly, the deserted sites of villages; thirdly, the sides of marshes, tanks, and roads. This last class of pasture lands forms the chief resource of cattle during the rains. Chantár *bíl*, in *parganá* Saráil, is used as pasturage; its area is 2·4 square miles, and the Collector reported in 1870 that its value as pasture land was about £150 per annum. The people living on the borders of the State of Hill Tipperah pasture their cattle in the forests beyond the British boundary, but they live on the produce of their rice lands, situated within Tipperah District.

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FERÆ NATURÆ.—The wild animals of Tipperah include elephants, tigers, leopards, wild boars, jackals, and buffaloes.

The Collector reported in 1870 that the small game found in the District consist of 'hares, geese, ducks, curlew, plovers, pigeons (including the imperial pigeon), pheasants, jungle fowl, partridge, quail, snipe, and florican.' A list of the fish obtainable in the District has been already given on page 367.

Buffalo-skins are prepared in some numbers for sale; and the Collector reported, in 1874, that some trade is carried on in the skins of birds, principally kingfishers, which are caught in large quantities in Tipperah. These skins are cured with the feathers attached, and are sent to Chittagong for exportation to Burmah and China.

The number of deaths reported to the police in the year 1868 as having been caused by wild beasts was 30; but the average number of deaths per annum during the five years ending in 1874 was only 9. The sums paid for the destruction of wild beasts amounted in 1868 to £3, 15s.; in 1873-74 to £28, 5s.; in 1874-75 to £24, 5s. The average amount paid during each of the five years 1870-75 was £11, 14s. The number of deaths from snake-bite reported as having occurred in the year 1868 was 76; and the average number of deaths per annum from the same cause, during the five years ending in 1874, was 54. A reward of two *ánnás* (3d.) per head has been offered since January 1874 for every cobra destroyed and brought in; but during the year 1874 the reward was only once demanded.

EARLY ESTIMATES OF THE POPULATION.—According to the returns of 1801, the population of Tipperah District was estimated at 750,000, but this probably included the population of Noákhálí. Assuming the population of Noákhálí to have been, as now, nearly one-half that of Tipperah, the population of the latter District in 1801 would be somewhat less than half-a-million. Mr. J. F. Browne, in his General Report on the District of Tipperah (1866), estimated the population of the District at 700,500 inhabitants, or 264 persons per square mile, according to the area (2647 square miles) adopted in his Report. The District was surveyed in 1861-64; and Mr. R. B. Smart, the Surveyor, in his Geographical and Statistical Account of the District (1866), states that 'the number of inhabitants in the District ascertained from actual census is 717,470 persons, living in 143,542 houses.' This gives 4·93 persons per house, or 270·23 per square mile, according to the area (2654·63 square miles) given by

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Mr. Smart. The Collector of Tipperah reported, in 1870, that in his opinion the population then considerably exceeded the estimates of Mr. Browne and Mr. Smart, which were published in 1866, and could not be less than 300 per square mile. Taking the area of 2654·63 square miles, given in Mr. Smart's Survey Report, as correct, this would give a total population of 796,389 persons, inhabiting 159,278 houses, according to the Collector's estimate of five persons to each house.

CENSUS OF 1872.—A more accurate Census was taken by the authority of Government in January 1872, and all the previous estimates were found to have been much below the truth. The agency employed in taking the Census of 1872 is thus described in the Census Report :—

'A paid supervisor was appointed for each *tháná*, but the enumerators were not paid for their work. It was found, however, that a large number of them were not sufficiently educated to be able to fill up the printed forms. They could write their own names, but very little else. The supervisors were therefore directed to appoint *muharrirs*, to assist the uneducated enumerators in writing up the final returns. Had paid enumerators been appointed, those who were to receive no remuneration would either not have done their duty at all, or would have done it in a perfunctory manner. The supervisors were also allowed peons to circulate forms, to summon enumerators, etc. The village police or *chaukídárs* were too busy with their own crops to be willing to render much assistance in this way, and in some instances individuals preferred to resign their appointments. In places where the *zamíndars' amlás* or agents were found, they were employed either as enumerators or as supervisors of small tracts of country assigned to them. Paid enumerators were employed to take the census of persons employed or living in boats, as such duties required constant and protracted attention. There were thirty of these employed in the Subdivision of Bráhmanbáriá, and twelve in the rest of the District.' The general belief in the District at the time of taking the Census was, that a poll or house-tax would follow the counting; and although the Government officers gave earnest assurances to the contrary, they in many cases failed to remove the suspicions of the people, and in several instances the villagers refused to put down their infant children, on the ground that they were too young to be taxed.

The results of the Census disclosed a total population in Tipperah

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District of 1,533,931 persons, inhabiting 307,011 houses. The number of persons per square mile is 578; the number of villages per square mile, 2·32; and the number of houses per square mile, 116.

The following table, which is taken *verbatim* from the Census Report, illustrates the distribution of the population, in each police circle (*tháná*) and Subdivision. The subdivisional figures are reproduced on pp. 441, 442, in treating of the administrative divisions of the District, but they are here exhibited as a whole.

ABSTRACT OF THE AREA AND POPULATION OF EACH POLICE CIRCLE (THÁNÁ) IN THE DISTRICT OF TIPPERAH.

Subdivision.	*Tháná.*	Number of villages, *mauzás*, or townships.	Number of houses.	Total Population.	Averages according to the Census Officers.	
					Persons per village, *mauzá*, or township.	Persons per house.
Head Quarters Subdivision.	Comillah (Kumillá),	726	25,625	122,262	168	4·8
	Barákámtá,	335	20,354	103,608	309	5·1
	Thollá,	705	41,348	213,550	303	5·2
	Dáúdkándi,	947	33,166	167,001	176	5·0
	Narsinhpur or Tubkibágar[4].	470	26,683	129,295	275	4·8
	Hájíganj,	512	13,818	67,584	132	4·9
	Lákshám,	672	20,325	96,445	144	4·7
	Jagannáthdighi,	382	14,779	72,202	189	4·9
	Chhágalnáiyá,[1]	200	23,773	114,702	574	4·8
	Subdivisional total,	4,949	219,871	1,086,649	220	4·9
Bráhmanbáriá Subdivision.	Kasbá,	525	28,296	130,105	248	4·6
	Gauripurá,	210	18,130	106,116	505	5·9
	Bráhmanbáriá,	466	40,714	211,061	453	5·2
	Subdivisional total,	1,201	87,140	447,282	372	5·1
	District Total,	6,150	307,011	1,533,931	249	5·0

POPULATION CLASSIFIED ACCORDING TO SEX, AGE, ETC.—The total population of Tipperah District consisted in 1872 of 1,533,931 souls—viz., 782,391 males and 751,540 females. The proportion of males in the total District population is 51 per cent., and the average pressure of the people upon the soil, 578 per square mile. Classified according to religion and age, the Census gives the follow-

[1] This *tháná* was transferred from Tipperah to Noákhálí District on the 1st January 1876.

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ing results:—Muhammadans—under twelve years of age, males 208,080, and females 180,856; above twelve years, males 300,223, and females 304,405. Hindus—under twelve years of age, males 91,623, and females 77,787; above twelve years, males 182,359, and females 188,387. Christians—under twelve years of age, males 29, and females 23; above twelve years, males 47, and females 47. Other religious denominations, not separately classified—under twelve years of age, males 15, and females 11; above twelve years, males 15, and females 24. Population of all religions—under twelve years of age, males 299,747, and females 258,677; above twelve years, males 482,644, and females 492,863. The percentage of children not exceeding twelve years of age in the population of different religions is as follows: Muhammadans—proportion of male children, 21·0 per cent., and of female children, 18·2 per cent.; total proportion of children of both sexes, 39·2 per cent. of the total Muhammadan population. Hindus—proportion of male children, 17·0 per cent., and of female children, 14·4 per cent.; total proportion of children of both sexes, 31·4 per cent. of the total Hindu population. Christians—proportion of male children, 19·9 per cent., and of female children, 15·7 per cent.; total proportion of children of both sexes, 35·6 per cent. of the total Christian population. Other religious denominations—proportion of male children, 23·1 per cent., and of female children, 16·9 per cent.; total proportion of children of both sexes, 40·0 per cent. of the total 'other' population. Population of all religions—proportion of male children, 19·5 per cent., and of female children, 16·9 per cent.; total proportion of children of both sexes, 36·4 per cent. of the total District population.

The number and proportion of insanes, and of persons otherwise afflicted with infirmities, in Tipperah District, is returned in the Census Report as follows:—Insanes—males 276, and females 120; total 396, or ·0258 of the total population. Idiots—males 59, and females 23; total 82, or ·0053 of the population. Deaf and dumb—males 340, and females 119; total 459, or ·0299 of the population. Blind—males 870, and females 385; total 1255, or ·0818 of the population. Lepers—males 560, and females 73; total 633, or ·0413 of the population. The total number of male infirms amounts to 2105, or ·2690 per cent. of the total male population; number of female infirms, 720, or ·0958 per cent. of the total female population. The total number of such infirms of both sexes is 2825, or ·1841 per cent. of the total District population.

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POPULATION ACCORDING TO OCCUPATION.—The details showing the occupations of the people, given in the District Census Compilation, are here omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—The Muhammadans form a large majority of the population of Tipperah District. They number 993,564 or 64·8 per cent. of the total population; while the Hindus, or persons of Hindu origin, amount to 436,433, or 28·5 per cent. of the inhabitants. The semi-Hinduised aboriginal tribes are returned in the District Census Compilation at 99,800, or 6·5 per cent.; and the pure aboriginal tribes at 4008, or ·26 per cent. of the population. In addition to these, there were in the District at the time of the Census of 1872, 35 non-Asiatics, 16 persons of mixed European and Asiatic race, and 9 Asiatics, natives of neither India nor Burmah.

The District Census Compilation of Mr. Magrath, C.S. thus classifies the different nationalities, races, castes, etc., with the respective numbers of each. The list of Hindu castes will be reproduced on a subsequent page, but arranged on a different principle of classification, according to the rank held by each in local esteem.

NAME OF RACE OR CASTE.	No.
I.—NON-ASIATICS.	
English,	24
Irish,	3
Welsh,	3
French,	4
Portuguese,	1
Total,	35
II.—MIXED RACES.	
Eurasian,	16
III.—ASIATICS.	
A. *Other than Natives of India and British Burmah.*	
Jew,	2
Manipuri,	7
Total,	9
B. *Natives of India and British Burmah.*	
1. *Aboriginal Tribe.*	
Tipperah,	3,004
Nat,	543
Káchári,	386
Páháriyá,	41
Mekhháli,	28
Kukí,	6
Total,	4,008
2. *Semi-Hinduised Aborigines.*	
Chandál,	81,155
Mál,	3,970
Chámár and Muchí,	4,256
Mihtar,	210
Bhuimalí,	5,522
Koch,	203
Rájbansí,	1,295
Dom,	1,905

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Name of Race or Caste.	No.
2. *Semi-Hinduised Aborigines—continued.*	
Hári,	550
Káorá,	158
Shikári,	434
Bágdí,	101
Pásí,	21
Others,	20
Total,	99,800
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	31,020
Rájput,	2,161
Total,	33,181
(ii.) Intermediate Castes.	
Káyasth,	82,804
Baidya,	3,251
Total,	86,055
(iii.) Trading Castes.	
Gandhabanik,	4,176
Subarnabanik,	1,841
Poddár,	349
Total,	6,366
(iv.) Pastoral Castes.	
Goálá,	9,022
(v.) Castes engaged in preparing Cooked Food.	
Ganrár,	407
Halwái,	5,456
Madak,	445
Total,	6,308
(vi.) Agricultural Castes.	
Kaibartta,	53,916
Báruí,	8,982
Támbuli,	322
Máli,	5,244

Name of Race or Caste.	No.
(vi.)—Agricultural Castes—*continued.*	
Súdra,	2,513
Koerí,	529
Kurmí,	221
Sadgop,	158
Chásá-dhopá,	143
Agurí,	10
Total,	72,038
(vii.) Castes engaged chiefly in Personal Service.	
Dhobá,	16,197
Nápit,	21,642
Behárá,	1,516
Kahár,	217
Total,	39,572
(viii.) Artisan Castes.	
Kámár (blacksmith),	5,403
Kánsárí (brazier),	673
Sonár (goldsmith),	650
Rájmistrí (mason),	22
Sutradhar (carpenter),	11,804
Kumbhár (potter),	10,945
Láherí (lacworker),	6
Sánkhárí (shell-cutter),	171
Sunrí (distiller),	35,323
Telí (oilman),	6,836
Kalu (oilman),	78
Total,	71,911
(ix.) Weaver Castes.	
Jugí,	66,812
Tántí,	1,792
Kapálí,	8,218
Total,	76,822
(x.) Labouring Castes.	
Chunárí,	729
Beldár,	154
Patiyál,	30
Total,	913

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Name of Race or Caste.	No.
(xi.) Castes occupied in selling Fish and Vegetables.	
Málifarash, ...	49
(xii.) Boating and Fishing Castes.	
Jaliyá, ...	7,105
Jhálo, ...	709
Pátuni, ...	6,305
Mállá, ...	2,510
Mánji, ...	90
Tior, ...	379
Pod, ...	315
Báthuá, ...	131
Total, .	17,544
(xiii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Báití, ...	161
Nágárchi, ...	16
Total, .	177
(xiv.) Persons enumerated by Nationality only.	
Uriyá, ...	1
Assami, ...	1
Total, .	2

Name of Race or Caste.	No.
(xv.) Persons of Unknown or Unspecified Castes, ...	10,353
Grand Total of Hindus,	430,313
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav, ...	5,847
Sanyásí, ...	31
Gosáin, ...	147
Native Christian, . .	95
Total, .	6,120
5. *Muhammadans.*	
Pathán, ...	213
Sayyid, ...	117
Shaikh, ...	3,830
Unspecified, ...	989,404
Total, .	993,564
6. *Burmese.*	
Maghs, ...	66
Total of Natives of India, ...	1,533,871
Total of Asiatics, .	1,533,880
Grand Total, . .	1,533,931

Hill Tribes and Semi-Aboriginal low Castes.—(1.) Tipperahs.—At the time of the Census of 1872 there were 3004 Tipperahs living in six out of the twelve police circles of the District. These people came from the State of Hill Tipperah. They do not mix with Bengalís, but live apart by themselves; a large number of them dwell in the Lálmái hills, where they are able to carry on their own form of cultivation undisturbed. The Tipperahs have a language of their own, but no written character. 'The religion now prevailing,' writes Mr. Browne in his Report, 'is a form of Hindu worship; but it is said that before the accession of Trilochan, they worshipped no idols, but objects of nature, *e.g.* trees, stones, animals. A trace of their old faith is to be found in their present practice of

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sticking a bamboo in the ground, during one of their religious festivals, and worshipping it. The Tipperah villages are under the control of a headman, who decides all petty disputes. The mode of cultivation practised is that known as *júming*. A patch of forest thickly covered with jungle is selected, and all the shrubs, bamboos, and small trees are cut down; when these have dried, they are fired, the ashes serving as manure, and rendering the soil extremely productive. The next operation is to sow the seed, which is done at the beginning of the rains; seeds of paddy, cotton, millet, vegetables, etc., are all mixed together, and dropped into little holes made with the *dáo* or bill-hook. Each crop ripens at its proper season, the cotton crop being gathered last of all (from October to December); and the success depends on the absence of very heavy rains either at the commencement or at the close of the rainy season.'

A full description of the Tipperahs, their social customs and domestic habits, will be found in a subsequent part of this volume, in the Account of Hill Tipperah (*post*, pp. 482-488). Their dress is of the simplest description. Among the men a thick turban is worn; and a narrow piece of homespun cloth, with a fringed end hanging down in front and rear, passes once round the waist and between the legs. In the cold season a rudely-sewed jacket is added. The males wear silver earrings, crescent-shaped, with little silver pendants on the outer edge. The dress of the women is equally unornate. The petticoat is short, reaching a little below the knee, and made of very coarse cotton stuff of their own manufacture. It is striped in colours of red and blue. If the woman be married, this petticoat will form her whole costume; but the unmarried girls cover the breast with a gaily dyed cloth with fringed ends. The women never cover their heads. They wear earrings like the men; but in addition to this ornament they distend the lobe of the ear to the size of half a crown, by the insertion of a concave-edged ring of silver, placed not through, but in, the lobe. Both sexes have long, black, abundant hair, which is worn in a knot at the back of the head. The use of false hair is common among them, especially with the women. The meshes of false hair are woven in among the back hair to make the knot look larger.

Tipperahs eat every kind of flesh except beef. They bury their dead, and after the death of a relative they abstain from meat for a week. Many of the Tipperahs found in the District have taken refuge in British territory, in consequence of raids made by Kukís upon their villages in Hill Tipperah. [For further details relating

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to the Tipperahs and to the country from which they come, see the Statistical Account of Hill Tipperah, *post*, pp. 482-488.]

(2.) The KOCHS—number 203—all live in the police circle (*tháná*) of Lákshám. The Kochs in this District say that they came originally from Kuch Behar, but they do not know when or why they left their own country. They follow the Hindu religion, and are regarded as Hindus by their neighbours. They do not live together as one tribe, but are scattered among several villages, and mix with other Hindus. They have no caste system.

(3.) The RÁJBANSÍS—number 1295—are to be found in the four police circles of Comillah, Lákshám, Jagannáthdighi, and Kasbá. The early converts to Hinduism among the Kochs came from among the higher classes, who adopted the name of Rájbansís, and are now fully recognised as Hindus by the general Hindu community. A full description of these people is given in the Statistical Account of Kuch Behar State. (Vol. x. 346-358.)

(4.) MEKHALIS—number 28,—all in the *sadr* police circle. Their home was formerly in Manipur, and they fled thence in the year 1824, during the first Burmese war. They first took shelter in Hill Tipperah, where they remained until about the year 1863, when they migrated into Tipperah District. The reason assigned by them for leaving Hill Tipperah is, that they were suspected of taking the side of Níl Krishna Mánikya, in the lawsuit between him and the present Rájá. They do not live together, but are scattered among the rest of the villagers; they have no peculiarities in their religion to distinguish them from other Hindus, and they are regarded as Hindus by their neighbours.

(5.) PÁHÁRIYÁS.—According to the Census returns there are 39 persons in the police circle (*tháná*) of Tubkibágará, and 2 in the police circle of Jagannáthdighi, who go by the name of Páhériyá. As far as can be ascertained, these people are Tipperahs, and differ in no way from the other Tipperahs who do not bear this name, which means simply 'inhabitants of the hills.' The Páhériyás of Tubkibágará say that they took shelter under British rule, in consequence of raids committed on their villages about twenty years ago, when many of their wives and children were carried off.

PREDATORY CLANS.—The only predatory clan in the District is that of the Bediyás, whose headquarters are at Balrámpur, in *parganá* Bardákhát. 'These persons,' the Magistrate states, 'correspond to the gipsies of Europe; they deal in charms and amulets, and live on the credulity of the people. They are chiefly pilferers,

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though not unfrequently mixed up in *dákáitís* (gang robberies). They mainly live in boats, though they have also houses in villages, separated from those of the other inhabitants.'

IMMIGRATION AND EMIGRATION.—From time to time, as newly-formed alluvial *chars* appear on the Tipperah side of the Meghná, peasants from the adjoining District of Dacca settle upon them. Most of these immigrant husbandmen are Muhammadans; and they do not, the Collector states, show any inclination to return to their original District, but finally amalgamate with the general population.

Formerly, when raids were frequently made by Kukís upon Hill Tipperah, large numbers of Tipperahs used to leave their homes and take refuge under British rule. Many of these fugitives have settled in the District, and still carry on their own mode of cultivation. At the time of the Census of 1872 there were 3004 Tipperahs in the District. Even now a few stray Tipperahs or Manipurís occasionally settle in the District, but their numbers are inconsiderable.

Several thousands of pilgrims pass through the District annually, in order to visit the shrines at Chandranáth, in Chittagong District, and the temple at Udáipur, in Hill Tipperah.

No emigration now takes place from the District of Tipperah; for although in former days the cultivators were regarded as nomadic in their habits, and were described as being 'migratory as swallows,' they now scarcely ever move even from one village to another. The Collector states, in his annual Report for 1872-73, that 'what is usually understood by emigration, viz., transferring one's permanent home entirely to another land, at least for a considerable number of years, is absolutely unknown in Tipperah.'

HINDU CASTES.—The following is a list of the 43 principal castes in the District, arranged as far as possible according to the position which they hold in local public estimation. The numbers of each caste are taken from the returns of the Census of 1872, as revised in the District Census Compilation.

(1.) Bráhman, the caste highest in the social scale. According to Mr. Browne's Report on Tipperah, the Bráhmans of the District take the following order of social precedence—Rárhí, Vaidik, Bárendra, and Apokrishta or disgraced Bráhmans. 'The first, second, and third classes perform religious offices for the higher and middle ranks of the Hindu community. The fourth class, whose ancestors are said to have disgraced themselves by receiving pay for the performance of funeral obsequies, form the priests of the lower castes—with the exception of the Jugís, or weavers, who have priests of the

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same class as themselves; and the carpenters (Sutradhars), who employ in that capacity persons of the Achárjyá, or astrologer caste.' There are a few Kulin Bráhmans in the District, but *kulin* polygamy does not exist. 'Its absence is owing to the fortunate circumstance that a Kulin Bráhman cannot cross the Meghná without losing caste to a certain extent amongst his fellows.'[1] A description of Kulinism is given in the Statistical Account of the Twenty-four Parganás. (Vol. i. pp. 53-56.) The total number of Bráhmans in Tipperah in 1872 was 31,020. (2.) Baidya, followers of the profession of medicine, numbering 3251. (3.) Káyasth, the writer caste, numbering 82,804. (4.) Kshattriya, the soldier caste, numbering 2161. These three last castes, subordinate in rank to the Bráhmans alone, appear to now hold the above order of precedence in this District, although Mr. Browne, in his Report of 1866, places Káyasths above Baidyas. None of the three can, without disgrace, engage in any manual occupation except that of writing; and when they own or hold land, as they often do, they always underlet it or cultivate it by means of hired labour. (5.) Gandhabanik, a trading caste who deal in spices, numbering 4176. (6.) Goálá, numbering 9022. (7.) Kámár (blacksmiths), 5403. (8.) Sonár (goldsmiths), 650. (9.) Kumbhár, the potter caste, 10,945. (10.) Telí, oil-sellers and oil-pressers, 6836. (11.) Sáo or Poddár, a trading caste, dealing in grain, salt, and country produce, number 349. (12.) Subarnabanik, a trading class, number 1841. (13.) Kánsárí, braziers, number 673. (14.) Tántí, weavers, 1792. (15.) Sánkhárí, shell-cutters, 171 in number. (16.) Madak, 445, and (17.) Halwái, 5456; both of these castes are confectioners, and more than 2000 of the Halwáis live in the police circle of Chhágalnáiyá. (18.) Báruí, growers and sellers of *pán* (betel-leaf), 8982 in number. (19.) Nápit, the barber caste; its members also combine surgery with their more distinctive occupation; they number 21,642 in the District. Many of this caste now resident in the District of Dacca came originally from Tipperah. (20.) Sunrí, distillers and wine-sellers; numbering 35,323, most of whom live in the police circles of Thollá and Bráhmanbáriá. (21.) Jugí, the largest caste of weavers, numbering 66,812 members. (22.) Kapálí, weavers of pack-cloth and makers of rope and bags, 8218 in number, nearly all of whom live in the Subdivision of Bráhmanbáriá. (23.) Kaibartta, the largest agricultural caste in the District, numbering 53,916. (24.) Sutradhar, carpenters, 11,804. (25.) Rájmistrí, or masons, 22. (26.) Dhobá, washermen,

[1] Report on the District of Tipperah, by Mr. J. F. Browne, C.S., p. 8.

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16,197. (27-29.) Jaliyá, Jhálo, and Pátuni—three boating and fishing castes; their respective numbers are 7105, 709, and 6305. In social rank they all hold the same position. (30.) Tior or Tiya, fishermen and boatmen, 379. (31.) Koerí, 529, and (32.) Kurmí, 221, both agricultural castes from Behar. (33.) Chúnári, preparers of lime, 729. (34.) Beldár, day-labourers, 154. (35.) Mál, snake-charmers, 3970. (36.) Chandál, a numerous caste, found throughout the District, number 81,155. (37.) Behárá, a caste employed chiefly in personal services, 1516 in number. (38.) Kahár, palanquin-bearers, 217. (39.) Muchí or Chámár, a low caste, consisting of workers in leather, who make boots, shoes, drums, and prepare gut for the bows used in cleaning cotton; they are also employed to beat drums at festivals and ceremonies—total number of the two, 4256. (40.) Dom, the caste employed to burn corpses; they also make baskets, 1905. (41.) Hárí, swineherds and sweepers, 550. (42.) Mihtar, and (43.) Bhuimálí; both of these castes are sweepers, and the latter are occasionally employed as gardeners; the Mihtars number 210, and the Bhuimálís 5522.

Religious Division of the People.—From the Census of 1872 it appears that the Muhammadans number 993,564, or 64·8 per cent. of the total population; and the Hindus 540,156, or 35·2 per cent. In this classification, the Tipperahs and other aboriginal tribes are classed as Hindus. So much, indeed, have the Tipperahs been influenced by the people among whom they dwell, that not only do they themselves now claim to be Hindus of good caste, but even the Hindus themselves regard them as members of the same religion. The remainder of the population consists of 146 Christians and 65 persons of other religions. There were 95 native Christians in the District in 1872, of whom 82 lived in the town of Comillah (Kumillá).

The Bráhma Samáj was first established at Comillah (Kumillá) in 1854, commencing with only four members. From fear of the orthodox party, which comprised the whole resident Hindu community and was exceedingly hostile to all who belonged to the reformed sect, the members called their society by the name of the *Atmiyá Samáj* or Society of Friends. In the course of a year the numbers increased, and the members ventured to style their society by its proper name. The students of the Government School also established a branch *Samáj;* and the reformed sect made rapid progress for eleven or twelve years, in spite of the hostility of the orthodox community, who established an association, the Dharma Sabhá, in opposition to

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it. When several of the more influential members left the District, the opposition was renewed, and in the end has succeeded in almost extinguishing the Bráhma Samáj. The Samáj at Comillah (Kumillá) has now (1875) only twenty-one members; but the number of adherents in the District is somewhat larger than this, as there are two other associations of Bráhmas, at the towns of Bráhmanbáriá and Káligachha.

MUSALMAN COMMUNITY.—The Muhammadans form 64·8 per cent. of the population, and are found in every part of the District as landholders, cultivators, tailors, messengers, and boatmen. None of them are artisans; and according to Mr. J. F. Browne, only the Afghán colonists engage in trade. The Muhammadans are said to cling closer to the land than the Hindus; they do not follow any trade to supplement the produce of their fields, neither do they fish, boat, and build houses, like the Hindus, during the season when their labour in the field is not required. Many of the Muhammadans of the lower castes are largely imbued with Hindu prejudices, probably the remnants of the faith they once held. They will not, however, the Collector reports, take any food, except sweetmeats, from the hands of a Hindu. Mr. Browne in his Report (dated 1866) says that 'there is very little doubt that the bulk of the Muhammadans were originally Hindus; and the process of conversion still continues. The converts usually belong to the lowest Hindu castes, and are induced to abandon their religion by the reflection that it is better to have no caste at all than to belong to a despised one.'

The Muhammadans have no priests in the strict sense of the word; any educated person is qualified for the performance of priestly offices, and can celebrate a marriage. Marriages are arranged by the parents, or other near relatives of the parties to be united. Boys are generally married between the ages of fifteen and twenty; and unless they are married younger, which sometimes happens, their wishes are consulted by their parents. In infant marriages the bride's father gives her away; but if the parties are grown up, the woman appoints a *wakíl* in the presence of two witnesses. This man goes to the bridegroom with his witnesses, and after showing his credentials, asks the bridegroom if he will have the bride; the bridegroom responds three times, 'I accept the bride,' and he is at once taken to her. The marriage service is then read, and a wedding feast concludes the proceedings. The average expenses of a Muhammadan marriage are estimated by Mr. Browne at £5, 14s., of which £2, 10s. is spent on ornaments, and an equal amount on

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feasting. 'It is also customary to register a certain document, by which a dower of about Rs.100 is settled upon the bride; and among the more respectable classes such a paper carries with it certain legal rights, duly laid down in the Muhammadan law-books. But there can be no doubt that amongst the poorer classes it is so much waste-paper, and that the bride is simply bought by her future husband for a price varying from Rs.30 to Rs.60 (£3 to £6).' Polygamy is of course permitted among the Muhammadans. If the first wife is quarrelsome or ugly, or if there is a great deal of household work, a second wife is required, either to supplant the first or to act as an additional head servant. The Muhammadan women do not work in the fields. The Muhammadans bury their dead, and if they are rich enough, erect over them simple gravestones. The Collector reported in 1870 that no new Muhammadan sects are springing up, and that the number of Wahábís in the District is very small. There are, however, a considerable number of the Faraizí sect of Musalmáns, amounting, perhaps, to 5000 persons. They are generally well-off, and not actively fanatical. An account of the Faraizí sect has been given in the Statistical Account of the District of Farídpur, the birthplace of its founder. (Vol. v. pp. 290, 291.)

URBAN POPULATION.—According to the Census returns, there are only two towns in the whole District containing more than 5000 inhabitants each. These are Comillah (Kumillá) and Bráhmanbáriá, with a total population of 25,312 souls; the details will be given on a subsequent page. The following twenty-four towns and villages contain a population, as ascertained by the Census of 1872, of upwards of 2000 souls each; the latitudes and longitudes have been furnished by the Surveyor-General:—*In police circle Barákámtá.*—(1.) Dhámti, lat. 23° 32′ 38″, and long. 91° 1′ 20″; pop. 2108. (2.) Sháhidábád, lat. 23° 35′ 27″, and long. 91° 9′ 0″; pop. 2159. *In police circle Thollá.*—(3.) Chaitákándí; pop. 2026. *In police circle Dáúdkándí.*—(4.) Káliárchar, lat. 23° 20′ 0″, and long. 90° 40′ 4″; pop. 2038. *In police circle Tubkibágará.*—(5.) Char Rájrájeswar, pop. 2297. (6.) Srírámdi, lat. 23° 12′ 45″, and long. 90° 40′ 50″; pop. 2486. (7.) Ibráhimpur, lat. 23° 9′ 48″, and long. 90° 37′ 45″; pop. 2187. *In police circle Chhágalnáiyá.*—(8.) Kolápárá, lat. 23° 24′ 11″, and long. 91° 4′ 30″; pop. 2297. (9.) Shátárá Dakshin, lat. 23° 2′ 55″, and long. 91° 12′ 15″; pop. 2278. *In police circle Kasbá.*—(10.) Bidyákut, lat. 23° 54′ 30″, and long. 91° 4′ 25″; pop. 2880. (11.) Shomaspur, lat. 23° 50′ 0″,

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and long. 91° 4′ 46″; pop. 3010. (12.) Káitalá, lat. 23° 48′ 38″, and long. 91° 6′ 28″; pop. 2946. *In police circle Gauripurá.*—(13.) Shámagrám, lat. 23° 50′ 0″, and long. 90° 56′ 15″; pop. 2855. (14.) Básgári, lat. 23° 46′ 18″, and long. 90° 50′ 0″; pop. 2692. *In police circle Bráhmanbáriá.*—(15.) Násirnagar, lat. 24° 11′ 38″, and long. 91° 13′ 55″; pop. 2643. (16.) Bholákut, lat. 24° 12′ 25″, and long. 91° 9′ 35″; pop. 2419. (17.) Dharmandal, lat. 24° 10′ 55″, and long. 91° 12′ 15″; pop. 3180. (18.) Phándáuk, lat. 24° 13′ 15″, and long. 91° 16′ 20″; pop. 2610. (19.) Chuntá, lat. 24° 7′ 22″ and long. 91° 7′ 2″; pop. 2432. (20.) Kálikachhá, lat. 24° 5′ 13″, and long. 91° 9′ 8″; pop. 3928. (21.) Sájdhápur, lat. 24° 5′ 10″, and long. 91° 15′ 0″; pop. 2154. (22.) Bhádughar, lat. 23° 56′ 35″, and long. 91° 9′ 45″; pop. 2618. (23.) Sháhbázpur, lat. 24° 2′ 45″, and long. 91° 12′ 13″; pop. 3444. (24.) Tálsar, lat. 24° 1′ 0″, and long. 91° 4′ 15″; pop. 3010.

The District Census Compilation thus classifies the villages and towns:—3834 small villages, each containing less than two hundred inhabitants; 1604 villages or towns with from two hundred to five hundred; 529 with from five hundred to one thousand; 157 with from one thousand to two thousand; 19 with from two thousand to three thousand; 5 with from three thousand to four thousand; and 2 with upwards of ten thousand inhabitants.

The Collector reported in 1870 that, in consequence of the extreme fertility of the soil, the people evince no increasing inclination to gather into towns or seats of industry and commerce; and, according to his estimate, the proportion of the agricultural to the non-agricultural community is as 20 to 1. The Census Report divides the adult male population of the District into 314,500 agriculturists and 168,144 non-agriculturists. This number of non-agriculturists seems much too high; it is probably to be accounted for by the fact that all people, who do not derive their sole means of livelihood from the land, were entered as non-agriculturists.

Village Communities, in the sense in which the words may be applied in certain parts of India, do not now exist in Tipperah; and the only official persons through whom information could be obtained, at the time of taking the Census, were the agents of the rent-receivers and the village watchmen. The word *patwári* has in Tipperah entirely lost its original meaning of village accountant, and is now applied to one of the landowner's officials, subordinate to the *tahsíldár*, employed in the collection of rent. He may be, but is not necessarily, a native of the village in which he collects

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the rents. In some cases, the name of *patwárí* has been transmitted hereditarily, without the duties. The *patwárí kharch*, or collection cess, is one of the customary cesses most generally levied in the District. The chief men in a village are known as *pradháns* or as *mátabars*, but their influence is not great. The number of *mátabars* in a village varies usually from one to four, according to its size; and a very large village may have five *mátabars*, or possibly even more. The *patwárí* may be, and sometimes is, also a *mátabar*.

COMILLAH (KUMILLÁ), the chief town and civil station of the District, is situated on the south bank of the river Gumtí, in north latitude 23° 28′, and east longitude 91° 14′, about six miles from the eastern frontier of British India. During the rains, the water in the river often rises several feet above the level of the town; and Comillah (Kumillá) is only saved from periodical inundation by an embankment, which confines the river within narrow limits. This embankment is maintained by the Rájá of Hill Tipperah at his own expense; and as in many parts it is both narrow and weak, the town has sometimes been in great danger. The principal road passing through Comillah (Kumillá) is that connecting Dacca and Chittagong. This road, and all the other important roads in the town, are metalled over that portion of their course which lies within municipal limits; and most of them are planted on both sides, and at regular intervals, with tall and handsome trees. The town contains numerous large and deep tanks, the largest and best being the Dharma Ságar, which was dug by Dharma Náráyan Mánikya, a Rájá of Tipperah who reigned in the first half of the fifteenth century. It is about a mile in circumference, and two years were occupied in its excavation. The District School, the Dispensary, and four houses occupied by European residents are built on the sides of this tank. The other large tanks in Comillah (Kumillá) comprise 'the Wazír's tank,' dug by the minister of one of the Tipperah Kings; Ráni Dighí, and Nánner Dighí, said to have been dug by queens of Tipperah; and Chak-bázár Dighí, dug by Amír Muhammad. Besides the public buildings and the houses of European residents, there are very few brick houses in Comillah, as the Rájá of Hill Tipperah, who owns the land on which the town is built, will not allow his tenants to build any but mat and mud houses, unless they pay him a *nazar* (conciliatory present) so large as to amount practically to a prohibition. A church has recently been erected in the Station by the European residents, with the assistance of Government, and the building was consecrated by the Bishop of Calcutta in Septem-

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ber 1875. The town contains several of the conical brick monuments called *mats*, in which the eastern portion of the District abounds; they are memorials to rich Hindus, and it is only since the beginning of the present century that the custom of building them has ceased. The climate of Comillah is healthy and pleasant, but for several years it has been for some unknown cause remarkably fatal to horses. [See page 451.]

The Census Report of 1872 thus classifies the population of Comillah (Kumillá): Hindus—males 4015; females 1560; total 5575. Muhammadans—males 3944; females 3356; total 7300. Christians—males 37; females 33; total 70. Others—males 3. Total of all denominations—males 7999; females 4949; grand total 12,948. The gross municipal income is returned at £909, 2s., and the expenditure at £809, 6s.; the rate of municipal taxation per head of the population being 11 *ánnás* 3 *pies*, or 1s. 5d. Comillah was formed into a municipality in 1864, under Act III. (B.C.) of that year. The municipal limits include an area of 2969 acres, or approximately $4\frac{2}{3}$ square miles. The municipal income is derived from a house-tax, the cattle pound fines, and other miscellaneous sources. In 1873-74 the income amounted to £1187, 10s., and the expenditure to £1017, 8s.

Bráhmanbáriá, the headquarters of the Subdivision of the same name, is the place next in importance to Comillah, and the only other town which contains a population of more than 5000 inhabitants. According to the Census of 1872, the population of Bráhmanbáriá is 12,364, or only 584 less than the population of Comillah. In religion, however, the people of Bráhmanbáriá differ widely from those of Comillah; while 56·4 per cent. of the former are of the Muhammadan faith, only 28 per cent. in the town of Bráhmanbáriá are followers of that religion, and the whole of the remaining population is Hindu. Bráhmanbáriá is situated on the north bank of the river Titás, in north latitude 23° 57′ 45″, and east longitude 91° 8′ 38″. There is a good-sized *bázár* in the town, and the place is healthy. The Subdivision was formed in the year 1860, and from that date to the present time it has been in the charge of a Deputy-Magistrate.

The Census Report of 1872 thus classifies the population of Bráhmanbáriá: Hindus—males 4541; females 4354; total 8895. Muhammadans—males 1787; females 1682; total 3469. Total of both denominations—males 6328; females 6036; grand total 12,364. The gross municipal income is returned at £366, 8s.,

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and the expenditure at £320, 8s.; the average rate of municipal taxation per head being 4 *ánnás* 6 *pies*, or 6¾d. Bráhmanbáriá was formed into a Town Union in 1868, under Act VI. (B.C.) of that year. The municipal income is derived from a house-tax and from fines. In 1873-74 the total income was £458, 4s. 3d., and the expenditure £447, 7s. 9d.

The MATERIAL CONDITION OF THE PEOPLE throughout the District is very prosperous. Nearly every man is in some way connected with the land; and owing to the extreme fertility of the soil, the out-turn far exceeds the local consumption. The general prosperity of the people is shown in their houses, in their food and clothing, as well as in their general unwillingness to work as day-labourers, even when they are doing nothing, and have the offer of high wages. The requirements of the cultivator are not great, and he can as a rule obtain from his field all that he requires; he is thus enabled to spend a large portion of his time in idleness. Until recently, the cultivators themselves gained almost the whole benefit derived from the increased trade of the District; and labourers now receive more than twice, and in many cases three times, the wages given twenty years ago. It is only during the past few years that landlords have begun to enhance their rents, and claim from the cultivator a share in his increased prosperity. But in another way the landed proprietor has benefited from the first, by the increased demand for rice for exportation. He has been enabled to bring more land under cultivation, and reduce year by year the large margin of waste land which even ten years ago was found in the principal estates in the District. To Tipperah, a famine in any other part of Bengal forms a source of prosperity; each man keeps for himself and his family all the food that he requires, and he is enabled to sell his surplus rice at an enhanced rate for exportation. The only people in the District who suffer are those who hold no land, but live on a fixed income in money.

The one drawback to the increasing prosperity of the people is their love of litigation, concerning which the Collector writes, in his annual Report for 1872-73: 'The absurd quarrels among the people, which result in the most wantonly false charges at the police-station, show they must take a positive pleasure in the progress of the case, quite apart from any idea of getting justice or obtaining any solid advantage. In short, they are as bad as the Muhammadans described in Mr. Westland's "Jessor Report," who, instead of speaking of 11 or 12 A.M., would say "the hour for making complaints," and

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so on. I can only suppose that the investigation of a case is a pleasurable break in the monotony of a dull life; but it is at least to be regretted that choice should be made of so extravagant a diversion.'

DRESS.—The ordinary dress of a well-to-do Hindu shopkeeper is a waist-cloth (*dhutí*), a shirt (*pirán*), a cotton shawl (*chádar*), and a pair of wooden shoes (*kharam*); that of a Muhammadan of the same class is a long tight-fitting cotton coat (*chápkán*), a pair of loose cotton trousers (*páijámá*), a turban, and a pair of Dehli shoes. The ordinary dress of a peasant consists simply of a coarse waist-cloth, with the addition, in the case of a Musalmán, of a small cotton skull-cap.

THE DWELLING of an ordinary shopkeeper is composed of three rooms, with another small detached room used for cooking purposes. The dwelling of an ordinary peasant consists of a small house divided into two rooms, in one of which the family cook and eat, and in the other they sleep.

The building materials used in the District consist merely of bamboos, wooden posts, thatching grass and canes, which last are used instead of rope for the purpose of binding the work together.

FURNITURE.—A Hindu shopkeeper's furniture generally consists of a few mats, a thick striped cotton carpet (*satranji*), a blanket (*kambal*), pillow (*takiá*), a *huká* (pipe) and stand, some brass cups, plates and jugs, for eating and drinking, two small wooden seats, a mattress (*toshak*), a sheet (*chádar*), and a mosquito-curtain (*mushári*). A well-to-do Muhammadan shopkeeper has a wooden bedstead (*takht-posh*) with mattress, etc., similar to those used by a Hindu of the same class, a cotton carpet (*satranji*), a chair, a long-stemmed *huká*, a brass water-jug, a large brass plate (*thal*), and some earthenware platters. The furniture of an ordinary cultivator consists of a brass plate and cup, and a stone plate. His bedding consists of a quilt made of old rags (*kánthá*), a pillow (*bálish*), and a coarse mat (*hoglá*).

THE FOOD of an ordinary Hindu shopkeeper is composed of rice, split peas, fish, vegetables, and milk. That of a Hindu peasant is the same, with the exception of milk. The ordinary food of a Muhammadan shopkeeper is the same as that of a Hindu, with the addition of fowls, clarified butter (*ghí*), and dried fish. This last is generally consumed in a half-putrid state, when unfit for human food, and is said by the Collector to be a great generator of cholera. The Collector estimates the expenses of a Hindu shopkeeper with a

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family of average size to amount to Rs.30 (£3), and those of a Muhammadan of the same class at Rs.20 (£2) per month. The expenditure of an average-sized household among the peasant class is about Rs.5 (10s.) per month.

AGRICULTURE.—The *Cereals* grown in the District are—(1.) rice (*dhán*), (2.) wheat (*gaham*), (3.) barley (*jao*), (4.) Indian corn (*bhuttá*), (5.) *káon*, (6.) *chiná*. Rice is the staple crop of the District. Wheat and barley are sown in November and reaped about April, but the area sown with these crops is very limited. Indian corn is raised during the rainy season; and *káon* and *chiná* (two species of millets) are sown in January and February, and reaped in April and May.

The *Green Crops* include chillies (*lanká*), linseed (*tisi*), sesamum (*til*), and mustard (*sarishá*). The last three all yield oil, and are grown in the immediate vicinity of villages. The oil-cake of the linseed is used as food for cattle. 'Chillies are extensively raised, and the consumption is very great. The chilli fields are ploughed with care; the seedlings which have been raised in the vicinity of the villages are transplanted at a distance of twelve inches apart, and the plants are carefully weeded. When the fruit is gathered, it is dried in the sun and put up in gunny bags. The Calcutta market is largely supplied with chillies from this District.'[1]

The *Pulses* or *dáls* cultivated are *khesárí* (Lathyrus sativus), peas (*matar*), gram (*but*), *musurí* (Ervum lens), *múg* (Phaseolus mungo), *arhar* (Cajanus Indicus), and *kalái* (Phaseolus Roxburghii). These crops are, for the most part, sown towards the end of the rains, and reaped during the cold season. They are cultivated on the same description of land as rice, with the exception of the *arhar dál*, which is sown on high, dry land. This pulse can be grown at any time of the year, but it is generally sown in January and February, and reaped twelve months afterwards. The *arhar* and *khesárí dáls* of Tipperah are said by the Collector to be of exceptionally good quality.

The *Fibres* of the District are jute (*pát*), flax (*koshtá*), and hemp (*san-pát*). Jute is very extensively cultivated in the District. Flax is sown in April and cut in August. Hemp is sown in October and reaped in April.

The *miscellaneous crops* include *pán* (betel-leaf), *supárí* (betel-nut tree), sugar-cane, tobacco, coriander (*dhaniyá*), safflower or *kusum*

[1] Report on the District of Tipperah, by Mr. R. B. Smart, Revenue-Surveyor, p. 10.

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(Carthamus tinctorius), turmeric (*haldi*), and ginger (*ádrakh*). Sugar-cane is largely grown in Tipperah District; it is planted in April and reaped in January and February. Safflower is cultivated exclusively for exportation; the Commissioner reported in 1873 that all that is grown, amounting to about twenty-two tons annually, worth about £2500, is sent to Dacca. Indigo cultivation was formerly carried on in the District, but owing to the opposition of the native population all the factories have been abandoned.

Rice Cultivation.—The staple product of the District is rice, of which two crops are raised every year. The *áus* or early crop is sown in the month of March, on low and marshy lands—particularly on the alluvial patches in the beds of the rivers,—and reaped in July and August. If the land is under water at the time of sowing, the seed is sown broadcast; but otherwise the seedlings are generally transplanted. The eleven principal varieties of *aus* rice are reported by the Collector as follow:—(1.) *sathiá*, (2.) *chuchiá sáil*, (3.) *salái*, (4.) *jáli*, (5) *káchálani*, (6.) *ikrá*, (7.) *bhádari*, (8.) *thenám*, (9.) *nemá*, (10.) *paráng*, and (11.) *boro*. This last-named variety is sown exceptionally early, viz., in December, January, and February. It is principally cultivated on the banks of rivers, in marshes (*bíls*), and on the alluvial accretions (*chars*), formed in the river-beds. The crop is gathered in March and April. It is a coarse grain, only used by the very poorest class, and as food for cattle. The *áman* or cold weather rice crop is sown in April and May, or as soon as the rains first set in, and is reaped in November, December, and January. The seed is sown in beds, and the seedlings afterwards planted out in little clumps of four and five at a time, in low wet lands. The chief varieties are the following:—(1.) *chápláis*, (2.) *gobindbhog*, (3.) *pánkáij*, (4.) *saphárí*, (5.) *sonámuktá*, (6.) *páijárá*, (7.) *káli-'irá*, (8.) *rájá áman*, (9.) *jáphar sáil*, (10.) *betichikan*, (11.) *bhojankarphur*, (12.) *jábrá*, (13.) *manhará*, (14.) *piprá sáil*, (15.) *kutichikan*, and (16.) *kákra*.

No improvement seems to have been effected of late years in the quality of rice grown in the District, but a great extension of rice-cultivation has certainly taken place. The rise in the price of this staple, which has been continuous during the past few years, has caused large quantities of waste land to be brought under the plough, to such an extent that the Collector reports that the inhabitants of many villages now feel a want of sufficient grazing ground for their cattle. Much land formerly sown with indigo is now placed under rice.

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The names of the different preparations of rice are as follow:—The unhusked seed is called *dhán*; when boiled and husked, it is called *siddha chául* or *ushná chául;* when dried by the heat of the sun and husked without boiling, *atáp* or *alo chául;* boiled rice, *bhát.* The solid preparations of rice are—(1.) *Charrá* or *chirá*, paddy boiled, then fried and husked, sold at the rate of 1 *ánná* per *ser*, or ¾d. a pound; (2.) *Khái*, parched paddy, sold at from 2 *ánnás* 4 *pies* to 2 *ánnás* per *ser*, or from 1¾d. to 1½d. a pound; (3.) *Ukhrá*, the previous preparation mixed with molasses, price from 2 to 3 *ánnás* per *ser*, or from 1½d. to 2¼d. per pound; (4.) *Murí*, paddy boiled, dried in the sun, then husked and afterwards fried; sold for 2 *ánnás* a *ser*, or 1½d. a pound; (5) *Pithá*, rice-cakes; (6.) *Ruti*, rice-bread; and (7.) *Pheni*, a preparation of rice, sugar, and milk. These last three are never sold, but only made in the family for home consumption. The only liquid preparation of rice is a distilled spirit called Bengal wine (*Bánglá sáráp*); it is sold at from 12 *ánnás* to R.1, or from 1s. 6d. to 2s. per quart bottle.

JUTE CULTIVATION in Tipperah ranks next in importance to rice, and has very much extended in the course of the last five years. All the jute grown in the District for exportation is sent to Dacca and Náráyanganj, and thence to Calcutta. The *parganá* of Bardákhát is the richest in the District for the production of this crop; and the success and profits of the *rayats* there excited the emulation of the neighbouring cultivators to such an extent that, as the Collector reported in 1873, the latter to some extent sacrificed their rice-crop in order to cultivate the new staple. They had, however, a severe check at starting, for 'the eagerness for this cultivation had extended elsewhere: and this, combined with a lessened demand in the Calcutta market, caused such a fall in prices, viz., from Rs.4 to R.1, that the *rayats* left one-fourth of the crops rotting in the fields uncut.' In the 'Report on the Cultivation of Jute in Bengal,' it is stated that 78 tons of jute fibre are annually consumed in manufactures in the District of Tipperah; and that 3676 tons (100,000 *maunds*) are exported from the District. The approximate quantity of arable land under jute cultivation was estimated in 1872-73 to be 78,000 acres. The Collector in his annual Report for 1874-75 states that, according to his estimate, not more than 56,000 acres were then under jute. The seed is sown in April, and the crop is cut in August.

THE BETEL-NUT cultivation is very extensive, especially in the police circles of Tubkibágará and Hájíganj. A considerable trade

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in this article is carried on with Dacca, Náráinganj, and Calcutta. The cultivators of the betel-nut palm or *supárí* (Areca catechu) usually own a large piece of ground, slightly raised above the level of the surrounding country, and surrounded by ditches. In the centre of this they build their dwellings, and all around them they plant betel-nut trees. An acre of land will contain about 3000 trees. When first planted, the betel-nut requires to be protected from the sun; for this purpose rows of *mádár* trees are planted between the lines of betel-nut trees, and the growth of jungle is encouraged. When the betel-nut trees have grown strong, and no longer require the shade, the cultivators are too lazy and thoughtless to remove the jungle; and the result is that 'whole *parganás* which were once fully cultivated are now covered with dense jungle, in which even the betel-nut trees cannot grow;'[1] while 'thousands of the inhabitants have been swept away by cholera and malarious fever of a very virulent type.'[2] The unhealthiness of the neighbourhood of betel-nut plantations is variously attributed to the dense jungle and undergrowth above mentioned, to the exhalations from the trees, and to the malarious gases generated by decomposing vegetable matter in the ditches surrounding the plantations. The betel-nut trees grow to a height of about 60 feet; and in some *parganás* they are cultivated to such an extent as to almost entirely exclude rice cultivation.

FRUITS.—The following fruits are either found wild or are cultivated in Tipperah District:—(1.) *Pániolá* or wild plum (Flacourtia cataphracta). (2.) *Monphul* (Gardenia, several species); the berry is about the size of a cherry, and of a yellow colour. (3.) *Bir* or Indian plum (Zizyphus jujuba), abundant. (4.) *Guává* (Psidium pyriferum and P. pomiferum). (5.) *Amlaki* (Phyllanthus emblica), a fruit about the size of a gooseberry. (6.) *Lutká* (Pierardia sapida). (7.) *Jalpái* or Indian olive (Elæocarpus serratus), the fruit contains no oil, it is used in curries. (8.) *Chultá* (Dillenia Indica), the fruit is very acid and the size of an apple. (9.) *Ám* or mango (Mangifera Indica). 'The mangoes of Tipperah are very inferior. The trees produce a great number and of good size, but the fruit, when allowed to ripen, becomes full of insects. Unripe mangoes are freely used by the natives in curries, and are pickled with spices in mustard oil.'[3] (10.) Dates (Phœnix sylvestris), of very inferior quality. (11.) Limes (Citrus acida), some of the varieties are very good. (12.) Pome-

[1] Commissioner's Annual Report, 1873-74.
[2] Mr. Browne's Report on the District of Tipperah, p. 4.
[3] Report on the District of Tipperah, by Mr. R. B. Smart, p. 8.

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granates (Punica granatum). (13.) Oranges (Citrus aurantium), not common. (14.) *Papayá* (Carica papaya), abundant. (15.) *Bel* (Ægle marmelos), abundant. (16.) *Imli* or tamarind (Tamarindus Indica), abundant. (17.) *Kánthál* or Jack fruit (Artocarpus integrifolias), abundant. (18.) Pumelo (Citrus decumana), very abundant. (19.) Cocoa-nut (Cocos nucifera), not common. (20.) Plantains (Musa sapientum), of different kinds, but rarely of good quality.

VEGETABLES.—The vegetables found or grown in the District are :—(1.) Beans, of various sorts. (2.) *Luniyá* or garden purslane (Portulaca oleracea). (3.) *Chauli*, creeping or annual purslane, (Portulaca quadrifida). (4.) *Kachu* (Colocasia Indica); the roots are used as articles of diet. (5.) *Báigun* or egg-plant (Solanum melongena). (6.) *Sáluk* (Nymphæa lotus); the roots are a common article of food. (7.) *Singhárá* or water caltrops (Trapa bispinosa); (8.) *Rakta Kamál* (Nymphæa rubra); the roots and seeds are eaten by all classes. (9.) Radishes (Raphanus sativus), very common; (10.) Sweet potatoes (Batatas edulis), of many kinds, the best of which are found in the hills. (11.) Pumpkins (Benincasa cerifera), of various sorts. (12.) *Kalmiság* (Ipomœa reptans). (13.) *Dhenras* (Hibiscus esculentus), a glutinous vegetable. (14.) *Kánkurol* (Momordica mixta), a rough thorny vegetable. (15.) Onions (Allium cepa).

AREA UNDER CULTIVATION.—Mr. Browne in his Report on the District, published in 1866, gave the whole area of Tipperah District as 2648 square miles, of which 1995 square miles, or 75·37 per cent., were under cultivation. The remaining 653 square miles were divided as follows: 242 square miles occupied by tanks and rivers, 182 square miles by hills and jungles, 229 square miles by sites of towns and villages. According to the Survey Report of Mr. R. B. Smart (dated 1866), the area was 2654·63 square miles, or 1,699,014 acres. The area of land under cultivation, at the time of the completion of the Survey, is returned at 1,271,061 acres, but no information is given as to the proportion of cultivable to uncultivable and waste land in the remaining 427,953 acres. If the area given by Mr. Browne as occupied by tanks, rivers, and village sites is correct, 301,440 acres must be deducted from the 427,953 acres given by Mr. Smart. There was, therefore, at the conclusion of the Survey in 1864, an area of only 126,513 acres lying waste, which includes lands unfit as well as fit for cultivation. The Collector was of opinion, in 1871, that only a very small proportion of cultivable land was then lying uncultivated, and the quantity

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has diminished since then. According to the Collector's annual Report for 1874-75, it appears that the total area then under cultivation was 1,301,760 acres.

COMPARATIVE ACREAGE OF DIFFERENT CROPS.—Mr. J. F. Browne, in his Report dated 1866, estimated that 846,720 acres, or about one-half of the total area of the District, was under rice-cultivation; and the Collector stated in 1871 that this was in his opinion rather under than above the correct quantity. According to the latest estimate, given in the Commissioner's annual Report for 1874-75, it appears that out of 1,301,760 acres under cultivation, 1,150,000 acres are devoted to the rice-crop. Of the remaining area, 78,000 acres are estimated to be taken up by jute cultivation, and 73,760 acres by all other crops grown in the District.

OUT-TURN OF CROPS.—For land paying an annual rental of Rs.3 per *bighá*, or 18s. an acre, 10 *maunds* of unhusked rice per *bighá*, or about 22 cwt. an acre, would be considered a fair out-turn; and for land paying half that rent, about 5 *maunds* per *bighá*, or 11 cwt. an acre. Calculating the value of the crops at 12 *ánnás* per *maund*, or 2s. a cwt., the out-turn would be worth about Rs.7-8 per *bighá*, or £2, 5s. an acre, for the first description of land; and Rs.3-12 per *bighá*, or £1, 2s. 6d. an acre, for the inferior land. If the land lies high, a second rice-crop can be obtained, which would amount in the case of land paying Rs.3 per *bighá*, to 6 *maunds* per *bighá*, worth altogether Rs.4-8, or about 13¼ cwts. an acre, worth £1, 7s. In the case of the lower-rented land, the out-turn of the second crop would be 3½ *maunds* per *bighá*, of the total value of Rs.2-10, or about 7½ cwts. an acre, of the value of 15s. 9d. Thus, the entire crop obtainable from a *bighá* of first-class land is 12 *maunds*, of an average value of Rs.12, or about 35¼ cwts. from an acre, worth £3, 12s.; and that obtainable from a *bighá* of inferior land, is 8½ *maunds*, worth Rs.6-6, or about 18¾ cwts. from an acre, worth £1, 18s. 3d. It will be seen from the above that about one-fourth of the produce is generally paid as rent, the remainder going towards reimbursing the husbandmen for labour and the expenses of cultivation. The greater portion of rice-lands will not bear a cold-weather crop; but in the case of those lands that will, the out-turn is much larger than that given above. The out-turn of such an exceptional cold-weather crop would be 5 *maunds* per *bighá*, worth Rs.10, or 11 cwts. an acre, worth £3. Thus, for the whole year, the value of the crop of a *bighá* of land paying Rs.3 a year as rent might possibly amount to as much as Rs.22, or £6, 12s. from an acre renting at 18s.;

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while that of a *bighá* of land paying half this rental, might amount to Rs.16-6, or £4, 18s. an acre.

As above stated, the area under rice cultivation is estimated at 1,150,000 acres. Taking the produce to be on an average 15 *maunds* or 11 cwts. per acre, the total yield of rice would be 17,250,000 *maunds*. After making deductions on account of wastage and for seed grain, there remains 16,387,500 *maunds* or 602,481 tons of rice for food. Taking the population as returned in the Census of 1872, a local consumption at the rate of 6 *maunds* per head would amount to 9,203,586 *maunds*, or 338,367 tons, leaving a surplus of 7,183,914 *maunds* or 264,114 tons available for export.

CONDITION OF THE CULTIVATORS.—A farm of from 50 to 60 *bighás* (17 to 20 acres) of land is regarded as a very considerable holding for a Tipperah peasant; and 30 *bighás* (10 acres) would make a fair-sized farm, sufficient for the comfortable maintenance of a peasant with a small family. Anything less than 15 *bighás* (5 acres) is looked upon as a small holding; and even 15 *bighás* of land are not sufficient to enable a cultivator to live as well as he could upon a money wage of Rs.8 (16s.) a month. About 12 to 15 *bighás* (4 to 5 acres) can be cultivated by a single pair of bullocks.

As a class, the peasantry are rarely in debt. The Collector, in his Report for 1874-75, says, 'I do not suppose there is another District in Bengal where the cultivators, who form the great mass of the population, are so little in the books of the *mahájan*, or petty native broker; the latter does not thrive here, and he is not to be found in every village, as he is in many other parts of India.'

The Collector reported, in 1871, that comparatively few of the husbandmen had established rights of occupancy; and that not more than one-eighth of the whole cultivating class were free from liability to enhancement under Act X. of 1859. It was found, however, quite impossible to ascertain accurately the number of either class. About three-fourths of the peasantry are tenants-at-will; and this is stated by the Collector to be owing to the migratory habits of the people in former times. On this subject, Mr. J. F. Browne in his Report (p. 22) says, 'It was the cultivators' practice for many years after the beginning of the present century to be constantly on the move, or to change their place of residence from time to time as appeared to them most convenient.' One of the ablest Tipperah Collectors reported that 'the *rayats* are as migratory as swallows, and usually change their place of abode at that time of the year when the heaviest instalments of rents fall due.' Another Col-

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lector wrote that 'there are no *khud-kásht rayats* (resident cultivators) here.'

There are very few cases in the District of petty proprietors who own, occupy, and cultivate their hereditary lands without either a superior landlord above them, or a subholder or labourer of some sort below them.

The DOMESTIC ANIMALS of the District consist of buffaloes, cows, sheep, goats, pigs, fowls, and pigeons, reared for food and trading purposes. Buffaloes and oxen are the only animals used for agricultural operations. An ordinary pair of buffaloes is worth Rs.80 (£8); a pair of oxen, Rs.30 (£3); an ordinary cow, Rs.12 (£1, 4s.); a milch buffalo, from Rs.50 to Rs.100 (£5 to £10); a score of sheep, Rs.40 (£4); a score of kids six months old, Rs.20 (£2); and a score of full-grown pigs from Rs.80 to Rs.90 (£8 to £9).

The AGRICULTURAL IMPLEMENTS in use are of an exceedingly rude description, but sufficiently well adapted to the rich alluvial soil. They are as follow:—(1.) a plough (*nángal*), consisting of three parts, viz., the wooden body, the yoke (*joyál*), and the ploughshare (*phál*),—the shares are sometimes tipped with iron, but they are usually made entirely of wood, and are so light that a boy of ten years of age can work one easily; (2.) a harrow (*máichang*), which consists simply of two bamboos joined together by a few bars like a ladder. It is used to break the upturned clods and cover over the seed, the driver standing or sitting upon the contrivance in order to give it weight; (3.) a spade (*kodáli*); (4.) a sickle (*kánchi*), with an edge like a saw, used to cut paddy; (5.) a rake (*achra*), with wooden teeth, used for weeding the fields, and for mixing manure with the soil; (6.) a wooden crowbar (*khantá*) with a broad chisel-shaped piece of iron at the end, used to dig deep holes for the construction of fences, etc.; (7.) a hatchet (*kural*); and (8.) a field-knife or billhook (*dáo*). With a complete set of these implements, and a pair of oxen, representing altogether a capital of about Rs.40 (£4), a husbandman would be able to cultivate a small farm of about 12 *bighás* or 4 acres.

WAGES AND PRICES.—According to a Report furnished by the Collector in January 1871, the rate of wages was then as follows:—Agricultural day-labourers 3 *ánnás* 6 *pies* (5¼d.) a day; ordinary labourers, 3 *ánnás* 6 *pies* (5¼d.) a day, without food, or 3 *ánnás* (4½d.) with food; blacksmiths and carpenters, 8 *ánnás* (1s.) a day; and bricklayers 6 *ánnás* (9d.) a day. These rates are about twice

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as high as those paid in 1850. The wages paid at Comillah, the headquarters of the District, are naturally higher than those given in the interior; but throughout the whole District wages have been rising during the past twenty-five years. According to the statement given by the Commissioner in his annual Report for 1873-74, the present wages of unskilled labourers range from 4 to 6 *ánnás* (6d. to 9d.) per day; while skilled labourers receive from 8 to 12 *ánnás* (1s. to 1s. 6d.) a day. In 1850, unskilled labourers were paid only 1 *ánná* 6 *pies* (2¼d.) per day; and in 1860, 2 *ánnás* 6 *pies* (3¾d.) per day. There is hardly any cart traffic in the interior of the District, but at Comillah the wages of the driver and the hire of a cart together amount to 12 *ánnás* (1s. 6d.) per day. The hire of a dug-out boat, together with the wages of two men to manage the boat, is also 12 *ánnás* (1s. 6d.) a day; the hire of a boat of from 100 to 400 *maunds* burthen is from R.1-8 to Rs.3-8 (3s.-7s.) a day.

The following table, which has been compiled from information supplied by the Collector, shows the average prices of the leading food-grains in Tipperah District during each of the three years 1850, 1859, and 1870; as well as the maximum price reached in 1866, the year of the Orissa famine.

TABLE SHOWING THE PRICES OF FOOD-GRAINS IN TIPPERAH DISTRICT FOR THE YEARS 1850, 1859, AND 1870, WITH THE MAXIMUM PRICE IN 1866.

	1850.		1859.		1870.		1866. Maximum Price.	
	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.	Per *maund.*	Per cwt.
	R. a.	*s. d.*	*R. a.*	*s. d.*	*R. a.*	*s. d.*	*R. a.*	*s. d.*
Best cleaned rice,	0 10	1 8	1 0	2 8	2 0	5 5	5 0	13 8
Common rice, .	0 8	1 4	0 10	1 8	1 8	4 1	3 8	9 6
Best unhusked rice or paddy,	0 6	1 0	0 8	1 4	1 0	2 8	4 0	10 10
Common unhusked rice or paddy, .	0 5	0 10	0 6	1 0	0 12	2 0	2 0	5 5
Indian corn, .	0 10	1 8	1 0	2 8	1 8	4 1	...	...
Wheat, . .	3 4	8 11	4 0	10 10	5 0	13 8	...	...

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The preceding table shows that the price of best cleaned rice has more than trebled during the past twenty years; while the price of coarse rice has very nearly trebled in the same time. In 1870, sugar-cane sold at about 1 *ánná* (1½d.) per cane; salt at Rs.5 per *maund*, or 13s. 8d. a hundredweight; and tobacco at Rs.13-8 per *maund*, or £1, 7s. a hundredweight. No liquor besides distilled country spirits is used. This spirit is of different qualities, and is sold at prices varying from R.1 per quart for the best kind, to 12 *ánnás* per quart for slightly inferior quality, down to 7½ *ánnás* per quart for the worst sort, which is only consumed by the degraded Hindu castes and aboriginal tribes.

On the subject of food and labour, the Collector of Tipperah made the following remarks in his Annual Report for 1872-73:—'Generally speaking, provisions are now as cheap as they have been at any time during the last ten years. As the price of unskilled labour has risen considerably during this period, it should seem that the labourer's position is a good one. But those who are entirely dependent on day-labour are very idle, and unwilling to work unless compelled by poverty to do so. Probably, one reason why prices rule so low is that most men grow enough rice for their own consumption, so that there is no great internal demand, and competition is almost excluded. If prices rise abnormally, it is a sign that rice is going out of the District. Take for instance the famine year of 1866. Rice rose to nearly Rs.4 a *maund* (10s. 10d. a hundredweight), an extraordinary price for such a large producing District as Tipperah; but this price was paid by outsiders, and most of the people continued to eat their rice at the price it cost them to produce it, while they received a handsome sum for their surplus stock.' The same thing occurred in the year 1874. On account of the great demand for rice in Behar and the distressed Districts of North Bengal, the price of rice in Tipperah rose to more than double that of the previous year; but owing to nearly the whole population having some share in the land, and some crops of their own on which to live, the prices did not materially affect their condition. There were no traces of actual want in that year, even among the poorest classes.

The two most important articles which appear during the last ten years to have been growing permanently dearer are milk and fish. The increased price of the former is probably owing to the absorption of pasture lands; and that of the latter to the improved condition of the people, and the larger demand for fish which has arisen in consequence.

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WEIGHTS AND MEASURES.—The following is the table of weights in use in the District: 96 *rati* = 1 *tolá;* 5 *tolá* = 1 *chhaták;* 16 *chhaták* = 1 *ser;* 40 *ser* = 1 *man* or *maund*, of 82 lbs. avoirdupois. Time is measured as follows: 60 *bipal* = 1 *pal;* 60 *pal* = 1 *danda*, or 24 minutes; 7½ *danda* = 1 *prahar*, or 3 hours; 8 *prahar* = 1 *dibas*, or day and night of 24 hours; 7 *dibas* = 1 *saptáha*, or week; 2 *saptáha*, or 15 days = 1 *paksha;* 2 *paksha* = 1 *más*, or month. The natives of Tipperah always compute the distance from place to place by the time occupied in walking the journey. If an object is close at hand, they may say it is so many cubits distant; but with regard to objects out of sight, they say they are so many *danda*, *prahar*, or days' journey distant.

LANDLESS DAY-LABOURERS.—There is no large class of landless day-labourers in the District. Nearly every man either owns, holds, or has a share in, a piece of land sufficient to prevent his being compelled to labour for daily wages. Still, there are a few people who neither possess nor rent lands, and who subsist by working as unskilled day-labourers. They earn from Rs.5 to Rs.6 (10s. to 12s.) per month, without food; or from Rs.2 to Rs.4 (4s. to 8s.) per month, if supplied with food. The rate of wages depends on their capabilities, and also on the number of meals they get a day. Sometimes landowners, instead of letting out all their land, reserve a portion as a home-farm to supply their own necessaries. This they get cultivated, on the terms that the *bargádár* (the man with whom the agreement is made) shall himself cultivate the land, and the owner supply the seed and ploughs; the landowner and *bargádár* then share the crop equally between them. Women and children do not generally work in the fields, but children are employed in tending cattle.

LAND TENURES.—The whole area of Tipperah District may be divided into two portions, that which pays revenue to Government, and that which is free from the liability of such payment. The former, which forms far the larger portion of the District, may be again divided into lands which Government has settled permanently at a fixed rate of revenue; and lands over which Government has retained full proprietary rights, and which form the Government *khás maháls.*

REVENUE-PAYING TENURES HELD DIRECT FROM GOVERNMENT, AND PERMANENTLY SETTLED with the holders at a fixed revenue, may be divided into *zamíndáris*, of which there are only 200; *táluks*, of which there are 1356; and resumed *lákhiráj* tenures, of which

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there are 191.[1] Except in name, however, there is no difference between the first two tenures. The permanently settled estates differ very much in size. One single estate, called *chaklá* Roshnábád, includes fifty-three *parganás*, and extends over 377,100 acres of land. This estate adjoins the State of Hill Tipperah, and stretches along the whole length of Tipperah District, from Sylhet on the north to Noákhálí on the south, being about a hundred miles in length and ten to fifteen in breadth. In 1765, at the time when the District of Tipperah came under the control of the East India Company, this estate was under the immediate rule of the Rájás of Hill Tipperah, who paid a tribute to Government. In 1776, a Settlement was made for the fifty-three *parganás;* and in 1782, on the failure of the Rájá to pay the assessed revenue, the whole *chaklá* was attached by the Government. At the time of the Permanent Settlement (1793), the estate was settled permanently with the Rájá of Hill Tipperah at an annual revenue of £15,361, 8s. Besides the estate of *chaklá* Roshnábád, which comprises nearly one fourth of the District, the five *parganás* of Bardákhat, Gangámandal, Páitkárá, Homnábád, and Saráil, covering 762,161 acres, or nearly one-half the District, are taken up by five other estates; so that only 559,923 acres, or one-third of the District, are left for the remaining 194 *zamindáris*.

The 191 resumed *lákhiráj* tenures comprise lands which were found at the time of the Permanent Settlement to pay no rent, but to lie within the limits of ordinary revenue-paying estates. Such of these tenures as were valid were exempted under section 36, Regulation VIII. of 1793, from the payment of Government revenue; but 191 were declared invalid, and settled in perpetuity with the holders.

The Permanently Settled tenures in Tipperah were divided by Mr. Browne, in 1866, into the following five classes, the division being made according to the origin of the tenures. The number of estates under the several classes has undergone a slight alteration since the date of Mr. Browne's Report. (1.) Estates permanently settled at the time of the Permanent Settlement of 1793, 1262 in number. (2.) Resumed rent-free estates, permanently settled with the proprietors in accordance with section 8, Regulation XIX., 1793, and Regulation VII., 1822, at a rate of revenue equal to one-half the assets; 98 in number. (3.) *Chars* resumed under Regulation

[1] The figures are taken from the Collector's Land Tenure Report, dated 30th April 1875.

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II., 1819, and settled according to Regulation II., 1819, and Regulation XI., 1825, at a rate of revenue equal to 81 per cent. of the assets; 11 in number. (4.) *Chars* resumed by means of a civil suit, but settled exactly in the same manner as the above; 92 in number. (5.) Estates formerly held *khás* by Government, but lately sold by public auction. The settlement of these, also, is permanent, and the annual revenue is calculated at 81 per cent. of the assets, as shown in the measurements of 1842-43; 167 in number.

TEMPORARILY SETTLED ESTATES.—Besides the foregoing revenue-paying tenures which have been permanently settled, there are 241 *táluks* and *ijárás*, which pay revenue to Government, but are not permanently settled, the full proprietary right being reserved to Government. The following account of these lands is taken from a Report by the Collector dated the 30th April 1875:—'The tenures, *táluks*, and farms settled temporarily, have been all bought in by Government at different times at sales held for arrears of revenue, and then been settled for fixed periods. To explain the origin of these holdings, I give a short history of an estate known as 10 *ánnás* 13 *gandá* 1 *kárá* 1 *kránti* share of *pargána* Bardákhát, which was purchased by Government. An eight *ánná*, or one-half share, was bought in 1835, for £19,500; and 2 *ánnás* 13 *gandá* 1 *kárá* 1 *kránti* in 1836, for £6506, 12s. It was then found that the former *zamíndár* had granted many *táluks* or dependent tenures at very low rentals, in consideration for certain sums of ready money paid to him as *salámí* by the holders. This procedure had so crippled the superior landlord, that the Government Revenue could no longer be paid by him, and the estate was brought to the hammer, and, as above stated, purchased by Government. After the purchase, the Government held the estate under its direct management, or *khás* (as it is termed); the Collector was deputed to hold local inquiries concerning all the under tenures created by the former owner, and every tenure was strictly examined as to its validity and the title under which it was held. Finally, 52 of these tenures were recognised as valid, and are still held as independent tenures, either paying revenue direct into the treasury, or being farmed out for a period of twenty years.

'In addition to these, there are 37 *dihis* or circles in the south of the District, which have been farmed out for periods of fifty years. All the Government lands in this part of Tipperah were, about 1845 A.D., declared to be difficult of management directly by Government, owing to the plots of land being small and scattered, and much

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overgrown with jungle. They were, therefore, marked off into circles, and each circle was farmed out for a period of fifty years. This long term was allowed, in order to enable the lessees to expend capital in reclaiming their lands. The farmers of these circles also had the right conferred on them, that on the expiry of the terms of the first leases, the circles were to be assessed for rent according to the then condition and capabilities of the land; and a renewed lease granted if the lessees were willing. But in the event of their refusal, the lease could be granted to others. I will only remark, *passim*, that leases of this nature never pay in practice, as probably during the last few remaining years of the lease the lessees will allow the lands purposely to become waste, in order, if possible, to get a fresh low assessment for a long term of years.

'The difference between the two sorts of tenures above described may be thus broadly stated. In the *táluks* in Bardákhát, though it was expressly provided that the rental was not to be considered as permanently fixed, there was no provision made, as in the case of the circles, that on the expiry of the term of the lease, in the event of the lessee not agreeing to pay an enhanced or revised rate of rent, the Government could offer the lease to another party. The consequence is that, in the case of the Bardákhát *táluks*, the Government is obliged to proceed according to law, serving notices of enhancement, and suing in the civil courts, the *tálukdárs* having acquired a right to hold their tenures, subject only to enhancement according to law.'

In addition to the 52 independent temporarily settled tenures, and the 37 *dihis* or circles, there are also 128 Government *maháls*, which are either farmed in the usual way for short terms, or held *khás*. 'The greater portion of these lands are resumed islands (*chars*) in the Meghná—small estates, which on account of their being choked with jungle, or much diluviated, have been allowed to fall into arrears, and have been purchased by Government at public auction in default of any bids. Many of the rentals are extremely small, being sometimes exceeded by the cost of collection.'

The non-permanently settled tenures, held from Government and paying revenue, were divided by Mr. Browne into the following six classes; but the number of estates in the several classes has undergone some slight alteration since the date of Mr. Browne's Report (1866):—

(1.) Uncultivated *chars*, settled with neighbouring proprietors at 81 per cent. on the assets; 22 in number. (2.) Resumed rent-free

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estates, settled temporarily with the occupiers; 1 in number. (3.) Estates formerly held *khás* by Government, but leased (after a public auction), for a term of 50 years, at a rate of revenue of 81 per cent. on the assets. An additional condition in the settlement is that, in the event of such estates not being re-settled with the present lessees at the termination of their leases, they will be entitled to 10 per cent. of the new assessment; 7 in number. (4.) Estates formerly held *khás*, and lately leased for the term of 50 years, at a rate of revenue amounting to Rs.3 (6s.) per every hundred betel-nut trees; the lease to be liable to cancelment, if the Collector thinks that the lessee has not sufficiently extended betel-nut cultivation; 45 in number. This kind of settlement is stated by Mr. Browne to be, as far as he knew, peculiar to the District of Tipperah. (5.) *Khás* estates, leased for terms varying from 5 to 20 years at a rate of 81 per cent. of the assets; 72 in number. (6.) *Khás* estates, leased for one year at a roughly estimated rate of revenue; 143 in number.

The assets of the several classes of estates into which Mr. Browne divided the permanently and non-permanently settled tenures are not estimated yearly, but they were calculated beforehand in various ways, either from old Government records or otherwise. The assets, however, of all the estates in any one class were calculated in one and the same way.

THE REVENUE-FREE ESTATES in the District consist primarily of 78 confirmed valid *lákhiráj* tenures, which are exempted, under section 36, Regulation VIII. of 1793, from the payment of any revenue. Mr. Browne, in his Report on the District, says—'There can be no doubt that the paucity of rent-free tenures is fraught with many advantages; for wherever they do exist, the aptitude of their owners for fraud of every description is astonishing. They are always trying to increase the area of their holdings by surreptitious means (*e.g.* seducing other landholders' tenants by the promise of smaller rents), and, as they have no land-tax to pay, are very often successful in doing so. One of their favourite schemes is to obtain, sometimes in an underhand way, and sometimes with the foolish connivance of revenue-paying landholders, the farm of the villages in which their rent-free tenures are situated, with the view of filching away some of the *mál* (or revenue-paying) land. The practice is most common in the estate belonging to the Rájá of Tipperah. Whenever such leases come to an end, a furious dispute ensues between the Rájá and the *quondam* leaseholders, who invariably amalgamate some of

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their landlord's lands with their own *lákhiráj* estates, and are only ousted after a protracted litigation.'

In addition to the 78 confirmed *lákhiráj* tenures, three other classes of lands must be included among revenue-free estates; these are—(1.) Plots of land claimed as *lákhiráj*, and released on account of their insignificance, without inquiry as to the validity of the grants; each of these plots is less than 100 *bighás* ($33\frac{1}{3}$ acres) in area, and they are 173 in number. (2.) Estates which formerly paid an annual revenue of R.1 (2s.) or less, and were redeemed by the proprietors at ten years' purchase, according to the rules of the Board of Revenue, Chapter VIII., Section 3, clause 3; these are only 8 in number. (3.) Waste lands. There are only two estates of this class, namely, the Lálmái and Maynámatí Hills, which have been sold to the Rájá of Tipperah for £2100. These hills lie to the west of the station of Comillah, and are surrounded on all sides by permanently settled revenue-paying estates. The hills themselves were not, however, settled, and although surrounded on all sides by British territory, they were claimed by the Rájá of Hill Tipperah as part of his dominions. This claim was not allowed, but the hills have been sold to the Rájá for the sum already mentioned. The hills are inhabited by Tipperahs, who cultivate by *júming*, and do not use the plough.

UNDER TENURES.—The operations conducted under the Road Cess Act have shown that subinfeudation in Tipperah is carried to a very great extent. 'The number of permanent holdings valued under the Act is 19,365, and that of temporary holdings 5448, total 24,813.[1] It frequently happens that there are from three to five middlemen between the superior landlord and the actual cultivator, and each of these must make a profit out of the estate. Thus suppose B, C, D, and E are four middlemen between the superior landlord (A) and the cultivators. A leases out the estate to B for (say) £300 per annum, for a period of five years; B gives it to C for £350; C to D for £400; D to E for £450; and E gets what he can out of the cultivators. A has, perhaps, given the estate in farm to avoid all trouble of direct dealings with the cultivators; B is probably some favourite dependant or connection of A, and not knowing much of *zamíndárí* business, is glad to let the farm out again, and so on. The last man who deals direct with the cultivators is sure to be a sharp, business-like, unscrupulous man, who keeps his temporary tenants well in hand.' The transfers may be for a term

[1] Commissioner's Annual Report for 1873-74.

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of years, or in perpetuity; and there is usually nothing to prevent the sub-tenure-holder from retransferring his sub-tenure to a third party, or the third party to a fourth. The Collector states that the superior landlords exercise little or no control over these transfers, and do not interfere so long as they receive their rent regularly.

The subordinate tenures in the District of Tipperah are not only very numerous, but they also vary considerably in their nature, and still more in the names under which they are known. The following list, containing the names of eighty-five sub-tenures of the first degree, sixty of which are permanent and transferable, is taken from the Collector's Report of 30th April 1875. I reproduce the explanations of the local names on his authority, without having an opportunity of verifying them. The number of sub-tenures under each head includes only those tenures which are held direct from the holders of the 200 permanently settled estates paying Government revenue.

Sub-tenures of the First Degree.

Tenures of Permanent and Transferable Character.

(1.) *Táluk*, number 1228.—Common to all Bengal.

(2.) *Shikmí táluk*, number 399.—A tenure created of either a large or small quantity of land situated within a *zamíndárí*. It is commonly known as *pitáo táluk*, and is chiefly found in the south of the District. Common to all Bengal.

(3.) *Patní táluk*, number 599.—Chiefly found in *parganás* Páikpárá and Bardákhát, and also in *chaklá* Roshnábád. It is a tenure created under the *zamíndár* of a large tract of land at a fixed rent on receipt of a premium or *salámí*, and is inheritable as well as transferable by sale, gift, or otherwise. A special law (Regulation VIII. of 1819) governs these tenures. Common to all Lower Bengal.

(4.) *Háwála*, number 180.—Derived from a Persian word meaning 'charge.' This tenure is held sometimes at a fixed, and sometimes at a variable, rent. It is inheritable, and the holder has the right of alienation.

(5.) *Ním háwála*, number 3.—Half or portion of a *háwála*.

(6.) *Izhári háwála*, number 29.—Alleged *háwála*. The holder calls it his *háwála;* but the *zamíndár* does not actually recognise or confirm it as such, receiving the rent merely as from an alleged *háwála*.

(7.) *Mirás háwála*, number 5.—*Háwála*, which has been inherited from the ancestors of the holder. The rent may be either fixed or variable.

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(8.) *Káimi háwála*, number 2.—*Háwála* with fixed rent.

(9.) *Bandobasti, Kahat háwála*, number 1.—Same as *izhári háwála*, and settled as such without formal confirmation by the *zamíndár*; paying either a fixed or a variable rent.

(10.) *Karári háwála*, number 1.—*Háwála* with certain conditions, or held under some specific contract.

(11.) *Rayatí háwála*, number 1.—*Háwála* made over to a *rayat* subject to enhancement of rent.

(12.) *Mirás*, number 523.—A tenure created by the *zamíndár* at either a fixed or variable rent, on receipt of *pan*, or other consideration, and granted to the lessee with rights of succession and alienation. Chiefly found in the south and west of the District.

(13.) *Mirás táluk*, number 19.—Hereditary *táluk* comprising a large tract of land, with fixed or variable rent.

(14.) *Izhári mirás*, number 2.—Alleged *mirás*, held without formal recognition or confirmation by the *zamíndár*.

(15.) *Shikmí mirás*, number 1.—Also known as *pitáo mirás*, consisting of lands situated within a superior *mirás táluk* or tenure.

(16.) *Káimi mirás*, number 13.—*Mirás* tenure held on fixed rent.

(17.) *Jimmá mirás*, number 6.—A *mirás* tenure which formerly stood in the name of one person, but has been subsequently made over to another.

(18.) *Azmoshakhasi mirás*, number 1.—*Mirás* granted on rent assessed after the measurement and assessment of the holding.

(19.) *Bashat mirás*, number 1.—*Mirás* granted for dwelling purposes. It is not necessarily a lease for building, but generally for the residence of the lessee. It is in fact a *maurusi bástu* tenure.

(20.) *Mirás rayati*, number 14.—A cultivator's holding, with inheritable rights.

(21.) *Asidhá mirás*, number 2.—*Mirás* legally invalid, but which is held as valid.

(22.) *Karári táluk*, number 80.—Chiefly found in the south of the District. It is a *táluk*, the fixed rent of which is not paid, but a sum less than the fixed rent is paid under a *karár* or contract. It is held under certain conditions. For instance, A had a *táluk* on Rs.500 rent; subsequently it is surrendered to the *zamíndár*, who settles it with B on Rs.400, and under certain conditions. The *táluk* in B's hand becomes a *karári táluk*.

(23.) *Takhsisi and tashkhisi táluk*, number 1289.—*Takhsisi* means a *táluk* in which the *zamíndár* reserves to himself a right to enhance the rent after measurement at some future period.

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Tashkhisi táluk means a *táluk* in which the *zamindár* grants a lease at a rent assessed after measurement, already made. These words are derived from an Arabic term meaning to 'assess,' and both tenures are chiefly to be found in *chaklá* Roshnábád. How many of the number given here are included in the former, and how many in the latter class, cannot now be ascertained without reference to the deeds creating such tenures.

(24.) *Mushákhasí táluk*, number 1.—*Táluk* of the second or *tashkhisi* description.

(25.) *Takhsisi shikmí táluk*, number 198.—A *táluk* of the first or *takhsisi* description, created out of land situated within a superior *takhsisi táluk*.

(26.) *Ágat táluk*, number 168.—*Táluk* created of a portion of land taken from a superior *táluk*, to the holder of which the rent is paid. It is in fact a *dar táluk* of a portion only of the *táluk*.

(27.) *Mugáfat táluk*, number 1.—Derived from a Persian word *muzáfat*. It is a tenure which originally stood in the name of one holder, but was subsequently settled with another, retaining its original name.

(28.) *Chauhaddi táluk*, number 1.—*Táluk* given with specified boundaries. To be found in the west of the District.

(29.) *Káimi táluk*, number 20.—*Táluk* with fixed rent, which is not liable to be changed. To be found in the west of the District.

(30.) *Mukarrarí táluk*, number 10.—Another name for a *káimi* tenure. To be found in the east of the District.

(31.) *Bandobasti táluk*, number 2.—*Táluk* created in favour of any party at a rent fixed at proper rates after measurement, and after deducting all expenses and *málikána*. To be found in the west of the District.

(32.) *Shámilát táluk*, number 1.—A *táluk* the rent of which is realised or paid along with, or through, another *táluk*. To be found in the north-west of the District.

(33.) *Ausat táluk*, number 63.—A *táluk* which lies or is situated within another *táluk*, and within its boundaries, whether specified or not.

(34.) *Ábádi táluk*, number 5.—*Táluk* obtained under a lease, conditionally that the land should be held by the tenant after clearance of jungle. To be found in *chaklá* Roshnábád, in the east of the District.

(35.) *Khánabári*, number 114.—A tenure given for the dwelling of the lessee himself. To be found in *parganá* Bardákhát in the north of the District.

(36.) *Izhári khánabári*, number 1.—A tenure held on the allega-

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tion that it is *khánabári*, but without actual formal confirmation by the *zamíndár*.

(37.) *Mushákhasí khánabári*, number 2.—Tenure granted for the habitation of the lessee, after measurement and assessment at a proper rental.

(38.) *Mukarrarí khánabári*, number 626.—*Khánabári* with fixed rent.

(39.) *Khushbásh*, number 67.—Land given for the comfortable residence of the tenant. It is held either rent-free or on rent. To be found in *parganá* Saráil.

(40.) *Khushbásh mukarrarí*, number 14.—Ditto, with fixed rent.

(41.) *Izhári khushbásh*, number 9.—Ditto, held on the allegation that it is such, but without formal recognition or confirmation by the *zamíndár* or other superior holder.

(42.) *Kárkoná*, number 425.—Land given to a servant or official at a lower rent than that which it would fairly fetch, in order to compensate for wages or salary, or as a pension, or present.

(43.) *Mukarrarí kárkoná*, number 6.—Ditto, with fixed rent.

(44.) *Pattyá*, number 1.—This word means land held under a lease.

(45.) *Pattyá bandobasti*, number 2.—*Pattyá* tenure resettled subsequently to the original settlement.

(46.) Nature not traced out, number 57.

(47.) Rent-free tenures, number 1385.

(48.) *Murádári*, number 1.—Land given to a man through whom selling and buying takes place in a *hát* or *bázár;* also to one who collects tolls, *tolás*, or contributions in a *bázár*.

(49.) *Rájpanditi*, number 1.—Licence given to a Bráhman who gives *Vabastáhs* to the people, and who performs religious rites for the general good.

(50.) *Goyená*, number 1.—This is merely a licence given to a man to ply his boat from and to any place.

(51.) *Ghát májhiáli*, number 1.—Licence to cross and recross at a particular *ghát*.

(52.) *Jibiká*, number 2.—Land given for maintenance and support. Is a tenure for life.

(53.) *Izhári lákhiráj báziáfti*, number 19.—Lease given of land which was originally asserted to be *lákhiráj*, but subsequently resumed and assessed with rent.

(54.) *Mukarrarí rayatí*, number 3.—Holding of a cultivator with fixed rent.

(55.) *Mirás rayatí*, number 14.—A cultivator's holding, with hereditary and alienable rights.

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(56.) *Mushákhasí rayatí*, number 2.—A cultivator's holding after measurement and assessment at equitable rates.

(57.) *Káimi rayatí*, number 21.—A cultivator's holding at a fixed rent.

(58.) *Rayatí jot*, number 1.—A cultivator's holding, with permanent or transferable right. This term is never applied to a mere tenancy-at-will.

(59.) *Rayatí pattyá*, number 5.—Lease of land appertaining to a cultivator's holding.

(60.) *Jot.*—A holding generally.

The total number of the above tenures is returned at 7650.

Tenures of a temporary and non-transferable character.

(61.) *Jamá*, number 155.—A tenure made over to another.

(62.) *Táhut jamá*, number 6.—Tenure given in consideration that the lessee should make collection of rent for the lessor.

(63.) *Tahsíl jamá*, number 1.—Ditto.

(64.) *Khánabári jamá*, number 1.—Dwelling-house lease.

(65.) *Miádi jamá*, number 4.—Holding for a fixed period.

(66.) *Ijárá*, number 1288.—Farming leases.

(67.) *Miádi ijárá*, number 106.—Farming leases for a limited period. Both this and the preceding are ordinary leases.

(68.) *Táhut miádi ijárá*, number 7.—Temporary farms on leases, in return for collecting rent, etc.

(69.) *Táhut ijárá*, number 8.—Farming lease for collecting rent.

(70.) *Sábik ijárá*, number 15.—An *ijárá* settled a second time, and with a new tenant.

(71.) *Dar ijárá*, number 152.—Farm of the 2d degree.

(72.) *Katkina ijárá*, number 20.—Farm of the 3d degree.

(73.) *Darkat ijárá*, number 19.—Farm of the 4th degree.

(74.) *Parkat ijárá*, number 1.—Farm of the 5th degree.

(75.) *Dáisudhi ijárá*, number 2.—Farm given on receipt of a loan, and on the condition that it shall remain the lender's property so long as the debt is not paid off.

(76.) *Kat ijárá*, number 162.—Conditional *ijárá*, same as *dáisudhi ijárá*.

Other Tenures.

(77.) *Chándiná*, number 18.—Lease given under which *tolás* or contributions are received in *háts* and *bázárs*.

(78.) *Bism*, number 7.—Land held under a particular name. In Tipperah the resident cultivators (*khudkasht*) are called *bism*, and non-residents (*páikhasht*) *jotdárs*.

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(79.) *Miádi chak*, number 1.—Lease of definitely bounded land for a limited period.

(80.)—*Gáttan*, number 2.—Lease of land of different classes joined together and made over to a cultivator.

(81.) *Bandak*, number 1.—Land held under a mortgage.

(82.) *Kat bandak*, number 8.—Conditional mortgage.

(83.) *Murá*, number 11.—Lease of a high table-land in and about the hills; *murá* means 'head.'

(84.) *Bhogottar*, number 3.—Land given for enjoyment of rents and profits.

(85.) *Debottar*, number 8.—Lease of land the rent of which goes towards the worship of a *Deotá* or god. Total, 2006.

The Collector in his Land Tenure Report, 1875, gives a list of the sub-tenures of the second degree, held directly from the holders of sub-tenures of the first degree already enumerated. These sub-tenures of the second degree are classed under 75 heads; the number is 7653, of which all except 1420 are permanent and transferable. The sub-tenures of the second and lower degrees are in most cases known by names which are applicable also to sub-tenures of the first degree, and have already been explained in the preceding pages. Tenures of the third degree are 2458 in number, and are classed under 42 different heads. Those of the fourth degree are 614 in number, classed under 23 heads. Those of the fifth degree are 47 in number, classed under 11 heads. In addition to the five degrees of sub-tenures derived from permanently settled estates, and numbering in all 20,428, there are also three degrees of sub-tenures, comprising 4085 holdings, derived from the 1356 revenue-paying and permanently settled *táluks*. The sub-tenures of the first degree are 2670, those of the second degree 1220, and those of the third degree 195. The sub-tenures derived from the 191 resumed *lákhiráj* estates are 341 in number; 11 of these are of the first degree, 241 of the second degree, 87 of the third degree, and 20 of the fourth degree. There are only 57 tenures subordinate to the 78 confirmed *lákhiráj* estates. Of these, 55 are of the first degree, and only 2 of the second degree. There are 133 sub-tenures of the first degree, and 138 of the second degree, held from the holders of the 241 temporarily settled revenue-paying *táluks* and *ijárás*. The number of holdings in the hands of the actual cultivators is, according to the return furnished by the Collector on the 30th April 1875, 672,589. In many cases, two or more holdings are in the hands of one cultivator; but the number of superior estates, intermediate tenures and cultivators' holdings, are sufficiently numerous to bear

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out the statement, which has already been made in the course of this Statistical Account, that nearly every man in the District is connected with the land either as a landowner or as a tenant. It was estimated by the Collector, in 1871, that about three-fourths of the cultivating class were tenants-at-will, and that all except about one-eighth were liable to enhancement of rent.

ABWABS OR CUSTOMARY CESSES.—The practice of levying cesses by *zamíndárs* is extremely prevalent in Tipperah District. The cesses of one year are often incorporated with the rent of the next, so that after a little time the cultivator, though conscious that his burden has grown heavier, is unable to say what is rent and what is cess. Such cesses form an important part of nearly all transactions relating to lands; and many of the landholders' servants are remunerated, either wholly or in part, by the fees they levy from the tenants. When a *zamíndár* grants a lease in perpetuity, he usually demands a *salámí* or fee of five or ten times the annual rent; and a fee of about half that amount has to be paid for a temporary settlement. The *tahsíldár* and the several *piyádás* also receive smaller sums of money from the tenant.

Mr. Smart, in his Survey Report on the District, gives the following account of the mode in which landholders collect their rents:—'When the rents are to be collected, a memorandum called *astak*, exhibiting the amounts due, is prepared and delivered to the *piyádás*, who are authorised to demand and receive the rents. If a tenant is unable to pay, the *piyádá* demands something in excess of his fee of two *ánnás* (3d.), returns to the *tahsíl káchhári*, and reports the tenant as absent from the village or unable to attend from illness. Ultimately, when the tenant is forced to come in, he is expected to pay the *zamíndár's nazar*, and a *salámí* to the *náib* or *tahsíldár*. The *chálán-navis*, who writes the account, receives a fee from the tenant of one or two *ánnás* (1½d. to 3d.) for every document. An additional fee of two or three *ánnás* (3d. to 4½d.) on each rupee (2s.), called *tahuri*, is charged by the *ámlás* of the *káchhári*. Should, however, the unfortunate tenant fail to pay the *tahuri*, the rent is refused, and a *mukhtár* is instructed to institute a case against him, or the receipt (*dákhilá*) is kept back.' It is not, however, only on the occasion of making a settlement, or of paying rent, that the tenant is liable to the demand for illegal cesses; but on all marriage occasions, building of houses, excavation or deepening of tanks, sales of places or under-tenures, succession to property, etc., the *zamíndár* squeezes money from his tenant. This evil is much increased by the fact that a large number of the landowners are not

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resident within the District, and the tenants cannot appeal against the demands made in the name of the landowner by his agent (*náib*) or rent-collector (*tahsíldár*). But the illegal cesses levied by landowners from their tenants cannot be regarded as an unmixed evil to the tenant; the rents in the District are generally very low, and had it not been for the cesses which the landowners considered as a part of their income, the cultivators would long since have been unable to retain their lands at the present rents. During the last four years, the cultivators have frequently banded themselves together, and refused to pay the cesses; and the result has been an enormous increase in the number of suits for enhancement of rent. [See pages 414, and 432.]

The most common cesses in Tipperah are as follow:—

(1.) *Káli Huli*,—contribution for the Káli and Huli religious ceremonies performed by the *zamíndár*. Rate, from $\frac{1}{10}$ to $\frac{1}{9}$ of the rent. (2.) *Dák kharcha*,—contribution for the maintenance of the *zamíndárí dák* or country post. Rate, $12\frac{1}{2}$ to $18\frac{3}{4}$ per cent. of the rent. (3.) *Áin and tax kharcha*,—contribution for any taxes that may be imposed by Government. Rate, 22 per cent. of the rent. (4.) *Chándá multáná*,—contribution for the passing of troops through the estate. Rate, $12\frac{1}{2}$ per cent. of the rent. (5.) *Tahuri kharcha*,—fee paid to the agent or rent-collector, on giving the receipt for the rent. (6.) *Patwárí kharcha*,—contribution for the cost of collecting the rents. (7.) *Jarip kharcha*,—contribution to the expense of measurements. (8.) *Bandobasta kharcha*,—contribution for making settlements. Rate, 4 *ánnás* (6d.) The cultivator has also to pay the costs of the registration, both of the lease which he obtains and the agreement given to the *zamíndár*. (9.) *Nazaráná*,—a present paid to the *zamíndár*. All of these cesses are not levied in the same estate; those most regularly exacted are *dák kharcha*, *tahuri kharcha*, *patwárí kharcha*, and *bandobasta kharcha*.

It sometimes happens that a landowner undertakes or proposes to undertake some apparently public-spirited and charitable work; whereas, in reality, by collecting from his tenants more than the whole cost of the work, he makes a handsome profit, as well as a display of liberality. Thus, a *zamíndár* some years ago presented a petition to be allowed to improve a canal in a *khás mahál*, as a charitable work. An inquiry was made; and it was then ascertained that although the cost of the work would be only £40, yet the sums that the *zamíndár* had levied for the purpose amounted to £110.

RATES OF RENT.—The crops most extensively grown in the District are *áus* and *áman* rice, jute, and betel-nut. The *áus* and *áman* rice-lands are one and the same kind of soil; and there is no

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definite distinction between late and early rice-lands, as nearly all the land in the District grows both crops. The only difference is that some lands are better adapted for one crop than the other. Jute is cultivated to a very large extent in the Subdivision of Bráhmanbáriá; and to this fact the Collector attributes the high rent of early rice-lands in that portion of the District, as it is on such lands that jute is grown. Betel-nut is grown to a very great extent, but only in the south-western portion of the District, and on high lands.

The following tabular statement, taken from a Report furnished by the Collector to the Government of Bengal, gives the rates of rent prevailing in 1872 for lands producing the principal crops in different parts of the District.

LIST OF RATES OF RENT PREVAILING IN THE DISTRICT OF TIPPERAH (1872.)

	Police Circle (*Thánd*).	Situation in the District.	Description of the Land.	Rate per Standard *Bighá*. Max.	Rate per Standard *Bighá*. Min.	Rate per Acre. Max.	Rate per Acre. Min.
				Rs. a. p.	*Rs. a. p.*	*£. s. d.*	*£. s. d.*
HEADQUARTERS SUBDIVISION.	Comillah (Kumillá), Jagannáthdighi, Chhágalnáiyá,	East and south-east.	Early rice,	1 10 11	1 4 10	0 10 1	0 7 9¾
			Late rice,	2 8 4	1 10 11	0 15 1½	0 10 1
	Lákshám,	South,	Rice,	1 10 4	0 8 9	0 9 10½	0 3 3½
	Hájiganj, Tubkibágará, Dáudkándi, (South portion of the *thánd*),	South-west,	Early rice,	0 15 4	0 11 0	0 5 9	0 4 1½
			Late rice,	1 10 4	0 15 4	0 9 10½	0 5 9
			Betel nut,	4 3 0	3 2 4	1 5 1½	0 18 10½
	Dáudkándi, (North portion of the *thánd*), Thollá,	West,	Early rice,	1 5 11	0 15 4	0 8 2¾	0 5 9
			Late rice,	1 10 4	1 5 11	0 9 10½	0 8 2¾
			Jute,	1 10 4	1 5 11	0 9 10½	0 8 2¾
	Barákámtá, (North portion of the *thánd*),	Central,	Early rice,	0 11 0	0 8 9	0 4 1½	0 3 3½
			Late rice,	0 15 4	0 11 0	0 5 9	0 4 1½
			Jute,	0 13 2	0 8 9	0 4 11¼	0 3 3½
	Barákámtá, (South portion of the *thánd*),	Central,	Early rice,	1 5 11	1 1 7	0 8 2¾	0 6 7
			Late rice,	1 10 4	1 5 11	0 9 10½	0 8 2¾
BRAHMANBARIA SUBDIVISION.	Gauripurá,	North-west,	Early rice,	1 5 0	0 15 3	0 7 10½	0 5 8¾
			Late rice,	0 15 3	0 7 8	0 5 8¾	0 2 10½
			Jute,	1 5 0	0 15 3	0 7 10½	0 5 8¾
	Bráhmanbáriá,	North,	Early rice, Late rice, Jute,	1 13 10	0 11 11	0 11 2½	0 4 5¾
	Kasbá,	North-east and east,	Early rice,	1 14 7	1 6 11	0 11 5½	0 8 7
			Late rice,	1 3 1	0 11 5	0 7 2	0 4 3½
			Jute,	1 14 7	1 6 11	0 11 5½	0 8 7

The lands in the police circles of Comillah (Kumillá), Jagannáthdighi, and Chhágalnáiyá, are the most fertile in the District, and the rents paid there are much higher than for lands growing the same crops in other parts of Tipperah. The lands in these police circles are also more sublet than elsewhere.

The rates of rent have for several years been steadily increasing.

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Before the passing of Act X. of 1859, the average rate of rent for a *bighá* of rice-land was about 12 *ánnás*, or 4s. 6d. per acre; and the gradual enhancement of rents that has taken place is attributed by the Collector to the general rise in the price of rice throughout the country, rather than to the operation of the Rent Law. It is only during the last five years that suits for the enhancement of rents have been very largely instituted. The Commissioner of the Chittagong Division, in his Annual Report for the year 1873-74, states that when, nine years before, he was Collector of Tipperah, such suits were unknown. The Collector, in his Administrative Report for the year 1874-75, attributes the great increase of rent disputes during the past four years to the cultivators having banded into unions, and refusing to pay cesses. 'The landlord can only by law get the rents expressed in the books as payable by the cultivators; and these are generally extremely low, as the *zamíndárs* always looked to the cesses as their main source of income, and cared little about the nominal rate of rent in their books. But now that the cultivators resist the payment of cesses, the *zamíndár* has either to see his income grievously diminished, or to sue for enhanced rents, or to try and collect the cesses by main force. One or other of the two latter courses is generally adopted.' In consequence of the landowners adopting the last alternative, special police have had to be quartered in several *parganás*; while in others it is noticed that the number of rent suits filed has largely increased. The Collector states that 'more suits would be filed, but for two causes—(1.) the utter inability of the judges to cope with the work, and (2.) the absence of power to prove the necessary grounds for enhancement. This latter has specially been the case with the Rájá of Hill Tipperah in some large *parganás;* he cannot collect the old cesses nor can he enhance the rents. Hence so much of the rioting and disorder in Chhágalnáiyá, which has led to the quartering of special police there.'

With the exception of a few petty landholders, nearly all landed proprietors receive their rents in money, and not in grain.

MANURES.—The husbandmen, when reaping their crops, are in the habit of cutting off only the ears of the paddy; while the stalks are left standing and are afterwards burnt. This has the effect of manuring the fields. In lands growing the *áman* or winter rice, this is the only manure that is used; but for the cultivation of the early or *áus* rice, cow-dung, ashes, and mud from tanks, dry *kháls* and swamps, are also used. Very little cow-dung is used for manure, as, on account of the scarcity of wood, it is universally

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employed for fuel. The Collector states that 20 *maunds* per *bighá*, or about 44 cwt. an acre, would be considered a liberal allowance of manure for rice land; and that 80 *maunds* per *bighá*, or about 176 cwt. an acre, would be abundance for sugar-cane land. This estimate, however, seems an excessive one. No estimate of the cost of manure can be given. The manure used by the Tipperahs, who cultivate by *júming*, consists of the ashes of the jungle after it has been burnt. [See page 377.]

Some inferior lands are left fallow in alternate years, but no regular system of rotation of crops is practised.

IRRIGATION.—Irrigation is not generally practised in Tipperah District, nor is it as a rule necessary. The annual overflow of the rivers, and the rains, which sometimes begin in April and last till about October, provide all the water that the crops need. In the case of high lands, however, when water has to be raised, it is done by means of the *jánt*, an instrument in the shape of a canoe, which moves on a fulcrum near its centre. The lever is a long bamboo weighted at the end. One man can easily work a *jánt* twelve or fourteen feet long. On the eastern side of the District the cultivators dam the streams, and when the water has accumulated they allow it to flow over their field.

NATURAL CALAMITIES.—Tipperah is not specially subject to natural calamities; but, as with the whole of Lower Bengal, its crops occasionally suffer loss from floods or droughts. 'During the course of the last twenty years,' the Collector reported in 1871, 'only two floods have taken place, one in 1853 and one in 1870. These were partly the result of very heavy local rainfall, and partly caused by the Meghná overflowing its banks. They inflicted considerable damage to the crops, but not such as to affect the general prosperity of the District.' As a protection against floods, embankments have been constructed along the river Gumtí; and but for these, the Civil Station of Comillah (Kumillá) and the country to the south of the river would be annually flooded. [See pp. 364, 365.] The Collector states that no great demand exists for embankments in other parts of the District. Damage from drought occasionally occurs, in consequence of deficient or tardy rainfall. The drought has, however, never been so severe as to involve the general destruction of the crops. Canals for purposes of irrigation, or other irrigation works, are not required in the District. A general blight is unknown; but the Collector states that, during the years 1869 and 1870, considerable local damage was done to the paddy by the ravages of a grub. These grubs do not eat the grain, but sever the ear from the stalk

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before the paddy is ready for cutting. In seasons of deficient rainfall, the increased productive powers of the low-lying lands and marshes tend to compensate for the comparative sterility of the higher lands.

FAMINE WARNINGS.—The maximum price of rice during the famine of 1866 was Rs.5 per *maund*, or 13s. 8d. a cwt.; and for unhusked rice Rs.4 per *maund*, or 10s. 10d. a cwt. Local prices, however, have long since returned to their ordinary rate. The Collector says, in the special report furnished by him in 1871:—'I should say that relief measures would be urgently necessary in Tipperah District, if the price of rice rose to 12 *sers* for the rupee (9s. 4d. per cwt.); I should feel very considerable alarm if it rose to 16 *sers* for the rupee (7s. per cwt.), as the people would then find it difficult to support themselves without some assistance from Government. Should the price of rice rise to 20 *sers* for the rupee (5s. 7d. per cwt.) in January and February, I should consider this an indication of approaching famine.' This statement, however, appears altogether to omit two most important considerations:—First, that a demand for exportation, quite as much as any local scarcity, may be the cause of a rise in prices. Secondly, that if it is true that in Tipperah nearly every man, whatever his principal occupation may be, cultivates enough land to enable himself and his family to subsist, then there can, in ordinary years, be no local demand for food grain, and the price of rice will depend solely on the height to which the competition of exporters may force it. If prices rise abnormally, this may not be because a famine is approaching, but only a sign that rice is going out of the District. Thus, in the famine year of 1866, the maximum price of rice was Rs.5 per *maund*, or 13s. 8d. per cwt.; 'but this price was,' as the Collector says in his Annual Report for 1872-73, 'paid by outsiders, and most of the people continued to eat their rice at the price it cost them to produce it, whilst they received a handsome sum for their surplus stock.'

The District of Tipperah depends chiefly upon the *áman* or winter crop for its food supply; and in the event of anything like a total loss of this harvest, the *áus*, or early rice crop, however abundant, could not make up the deficiency. But rivers, artificial watercourses, and roads, afford ample facilities for importation from other parts of the country.

FOREIGN AND ABSENTEE LANDHOLDERS.—The principal *zamíndárs* in the District are the Rájá of Hill Tipperah, Khwájá Ahsan Ullá Khán Bahádur of Dacca, Annadá Prasád Rái of Saráil, a resident of Murshidábád, Mons. Courjon of Chandranagar (Chandernagore), Rájá Satya Charan Ghoshál of Calcutta, and Rájá Kamal Krishna of Calcutta. All these landholders are absentees, and

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they own together nearly three-fourths of the total area of the District. The Rájá of Hill Tipperah, who lives at Ágartalá, within his own territory, alone owns nearly one-fourth. The Collector states that very few of the absentee landlords seem to care or know much about their estates, and that they leave the management to agents and *tahsíldárs*. None of them, however, are conspicuously bad landlords. The great majority of the large resident proprietors are Muhammadans. There are only three European landholders in the District.

ROADS AND MEANS OF COMMUNICATION.—The principal line of road is the Trunk Road from the Meghná at Dáudkándí to the Chittagong boundary, traversing the District from east to west. This road is 63 miles in length, has 63 bridges, and is not metalled. With the exception of three miles within the jurisdiction of the Comillah (Kumillá) municipality, the whole length is under the management of the Public Works Department. The average annual cost amounts to £5 per mile, which includes the expense of repairing and maintaining the bridges and staging-houses. Of the other roads in the District, which are all under local management, the following are the most important:—(1.) From Comillah (Kumillá) to Noákhálí, *viâ* Lákshám. This is an old road, and runs nearly due south. It is now being entirely renovated, and the work in Tipperah District has been completed as far as Berulá, about nine miles south of Lákshám. (2.) From the north side of the river Gumtí, due north of the town of Comillah (Kumillá), to Nápit Bázár. This road is 18 miles long, and forms the first half of the road to Bráhmanbáriá, and to Ágartalá, the residence of the Rájá of Hill Tipperah. (3.) From Nápit Bázár to Bráhmanbáriá; this forms the latter half of the road from Comillah (Kumillá) to Bráhmanbáriá, and may be regarded as a continuation of the previous road. (4.) A road leaving the Trunk Road four miles west of Comillah, cutting the Lálmái hills, and then running north-west to Companyganj, on the Gumtí. (5.) From Comillah to Bibir Hát, six miles east.

The town of Comillah (Kumillá) is very deficient in road communication; and in order to reach any place not on one of the few roads above mentioned, it is necessary to travel either by elephant or by boat. There is no cart-traffic in Tipperah. The Commissioner, in his annual Report for 1873-74, expresses his belief that the Road Cess Act will prove a success in the District, and that its benefits will be appreciated by the people. The total amount spent in 1870-71 on roads under the local authorities was £1216, 1s. 3½d.

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There is no railway in the District. An account of the canals and *kháls* has already been given. [See page 365.] According to the statistics of the Board of Revenue for 1868-69, there are 565 miles of rivers and canals navigable throughout the year; 177 miles navigable during six months or more; and 135 miles of *kháls* navigable for from three to eight months in the year.

MINES.—No mines exist in the District, nor have any been worked in former times. Iron ore of an inferior quality has, however, been found in the Lálmái hills. [See page 368.]

LOCAL MANUFACTURES.—The local manufactures are insignificant. They chiefly consist of weaving, pottery, gold, silver, brass, and iron work, and mat and basket making. Some of the women among the hill people who have settled in the District, make a kind of coarse cloth from cotton grown in the state of Hill Tipperah; the only peculiarity about this is the pattern, which consists principally of checks and stripes, and is of bright and gaudy colours. This cloth is used both for wearing apparel and for bed-sheets. In the north of the District, in the Fiscal Division of Saráil, a very fine description of muslin is made, called *tanjib*, which is said to be nearly as good in texture and quality as the *shabnám* muslins of Dacca. The thread is spun by hand, and the muslin is not usually made by the weavers unless they have a special order. There is not now much employment for weavers in Tipperah. In the towns, country cloth has been almost entirely driven out of the market by English piece goods. In the interior, weavers still manufacture clothes for themselves and their neighbours, for which they are paid at the rate of from three farthings to a penny per cubit, the thread being supplied by the purchasers. Potters earn about 4 *ánnás* (6d.) per day, and blacksmiths and carpenters about 8 *ánnás* (1s.) per day. Goldsmiths are paid at the rate of Rs.2 (4s.) for every *bhari* (180 grains) of gold work; and from 2 to 3 *ánnás* (3d. to 4½d.) per *bhari* of silver work. Their average earnings may be put down at from R.0-12 to R.1 (1s. 6d. to 2s.) per day. Braziers are paid at the rate of from 6 to 8 *ánnás* (9d. to 1s.) per pound of brass work. Matmakers earn about 4 *ánnás* (6d.) a day, but the average earnings of basketmakers do not exceed 2 *ánnás* (3d.) a day. It has already been stated that nearly every man in the District, whether engaged in manufactures or not, is also connected with the land, either as a cultivator or otherwise. Those, however, who engage in manufactures, basketmakers alone excepted, hold, the Collector states, a higher social position than the ordinary cultivators. Most of the manufacturers and artisans work in their

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own houses and on their own account. No system of advancing money for manufacturing purposes is current in the District. Although it cannot be said that any manufactures formerly carried on in Tipperah have completely died out, yet the art of manufacturing the fine *tanjib* muslin is gradually becoming extinct. During the last century, the East India Company had an extensive cloth-manufactory at a place called Charpátá, in the south of the District, where a species of long cloth, called *báphta*, was manufactured. The factory was closed about fifty years ago, and the same description of cloth is no longer made.

COMMERCE AND TRADE.—The principal export of the District is rice, of which it is estimated that at least one-third of the whole amount grown is exported. The Collector, in his annual Report for 1874-75, estimates the annual export trade in rice at 4,000,000 *maunds* or 147,059 tons. The bulk of this goes to Náráinganj, in Dacca District. 'It is also exported to Faríd pur, Pábná, and perhaps to one or two other Districts. In many cases the rice-dealers send representatives to the large *bázárs*, or to the agricultural villages, to buy rice on the spot; in other cases the local *mahájans* (money-lenders) buy it, or receive it in payment of their loans, and export it when they have collected a sufficient quantity; and sometimes the villagers themselves take it to market. The rice from the south-east of the District, which has no water-communication with the westward, is carried to Chittagong by boat, and is there absorbed in the export trade by sea. In the north-west, it is often sold through the *aratdárs*, or brokers.'[1] After rice, the exports next in importance are jute and betel-nut. From the 'Report on the Cultivation of Jute in Bengal,' it appears that 100,000 *maunds* (3676 tons) of this staple are annually exported from Tipperah; the jute is sent to Dacca and Náráinganj, and thence to Calcutta. The trade in betel-nut is, the Collector states, in the hands of the well-to-do classes; the surplus produce travels in all directions,—south to Chittagong, west to Dacca, north to Sylhet, and sometimes even as far west as Mirzápur. The other exports consist, according to the Collector, of safflower, sugar-canes, cocoa-nut, bullocks, sheep, goats, tamarind, fish-oil, dried fish, hides, mats, chillies, linseed, bamboos, canes, *arhar* pulse, *kalái* (Phaseolus Roxburghii), sweet potatoes, timber, earthen pots, and mustard-seed. Kingfishers' skins are sent to Chittagong, for exportation to Burmah and China. Safflower is cultivated only for exportation; and all the produce, about 600 *maunds*, or 22 tons annually, is sent to Dacca. Most of the dried fish exported goes to Chittagong, but a small portion is sent to Dacca.

[1] Commissioner's Annual Report for 1872-73.

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The principal imports are sugar from Calcutta and Dacca; timber, cotton, bamboos, and thatching grass from Hill Tipperah; cocoa-nut oil from Dacca and Calcutta; cloth, cotton goods, spices, shoes, iron, lead, salt, all from Calcutta; gram from Dacca; brass and copper utensils from Dacca and Calcutta; and tobacco from Calcutta and Rangpur. Besides these articles, four kinds of pulses (*mug*, *matar*, *musurí*, and *khesárí*), are imported; and so also are sugar-candy, molasses, paper, hemp, opium, lime, clarified butter, potatoes, umbrellas, and European wines and spirits. The Collector states that no trustworthy commercial statistics are procurable, and that it is therefore impossible to make an accurate comparison; but there can be no doubt that the exports considerably exceed the imports in value.

The principal trading towns and villages are:—Comillah (Kumillá), Gauripurá, Lálpur, Jáfarganj, Companyganj, Pánchpukhuriá, Elliotganj, and Nánuár-Hát, on the Gumtí; Chanduriá, Bráhmanbáriá, Rámchandrapur, Phándáuk, and Násirpur, on the Titás; Hájíganj, Chitosi, Mudáfarganj, Bághmárá, and Pánisál, on the Dákátiá; Chándpur and Matlab on the Meghná; Sáchár and Danágodhá on the Sáchár and Danágodhá rivers, both of which are tributaries of the Meghná; Kutir-bázár and Bholáchang on the Borigang; Nayánpur on the Bijái; Nabinagar on a tributary of the Titás; and Chuntá, near the Meghná. Trade is principally carried on by means of fixed markets; and there is only one fair in the District at all deserving of notice. This is held annually in the month of November, at Pánchpukuriá on the Gumtí river, about 22 miles west of Comillah. The fair lasts for seven days, and a considerable traffic in cloth, rice, and other articles is carried on.

River Traffic Statistics.—The registration of traffic on the Calcutta canals, during the years 1873 and 1874, did not supply results of any value for the trade of Tipperah. In 1873, a total of 130,400 *maunds* was recorded as imported into Calcutta from this District, of which just half was rice, and the other half miscellaneous; in 1874, only 4000 *maunds* were registered, all of oil-seed.

The new system of registration, however, which has been established since September 1875 on all the great water-ways of Bengal, has furnished trustworthy materials of the considerable river-trade of Tipperah District. The following tables, compiled from the monthly numbers of the *Statistical Reporter*, show (Table I.) the exports from Tipperah during the six months ending February 1876; and (Table II.) the imports into Tipperah during the same period.

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STATISTICS OF THE RIVER TRAFFIC OF TIPPERAH DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876.

TABLE I.—(EXPORTS.)

DESCRIPTION OF GOODS.	September.	October.	November.	December.	January.	February.	TOTAL.
CLASS I.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Coal and coke,	275	100	..	..	..	..	375
Cotton,	249	193	656	3,638	1,584	5,239	11,559
Safflower,	99	..	..	..	..	..	99
Betel-nuts,	7,748	9,824	21,036	27,683	26,013	16,838	109,142
Fuel and firewood,	460	7,970	3,185	50	..	..	11,665
Fruits, dried,	200	..	..	..	..	..	200
Do. fresh and vegetables,	40	..	..	68	32	1,423	1,563
Wheat,	..	..	..	45	..	..	45
Pulses and gram,	657	100	165	525	2,930	3,059	7,436
Rice,	60,560	25,004	18,628	40,095	40,632	30,008	214,927
Paddy,	21,142	6,359	5,308	25,052	32,386	16,813	107,060
Other cereals,	..	..	140	..	..	..	140
Jute and other raw fibres,	100,879	44,883	24,853	13,228	9,378	7,030	200,251
Fibres, manufactures of,	750	..	925	..	..	..	1,675
Hides,	403	250	22	235	63	..	973
Copper and brass,	140	..	..	5	112	..	257
Other metals,	..	..	..	15	23	..	38
Lime and limestone,	1,100	500	150	..	..	350	2,100
Stone,	..	10	..	..	..	..	10
Oil,	600	29	40	..	20	..	689
Linseed,	50	..	..	..	..	..	50
Til-seed,	515	325	923	1,291	1,378	190	4,622
Mustard-seed,	845	155	65	145	305	411	1,926
Salt,	328	160	130	..	..	50	668
Spices and condiments,	1,217	381	478	351	1,602	637	4,666
Sugar, refined,	..	..	125	200	360	160	845
Do. unrefined,	432	50	75	465	73	294	1,389
Tobacco,	35	40	175	..	30	3	283
Miscellaneous,	..	..	..	..	50	300	350
Total,	198,724	96,333	77,079	113,091	116,971	82,805	685,003
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Fowls,	..	..	..	180	..	..	180
Birds,	1,002	..	..	..	..	..	1,002
Timber,	..	..	85	..	..	50	135
Bamboos,	21,560	14,800	25,000	..	40,100	170,900	272,360
Cocoa-nuts,	107,360	29,900	14,820	7,800	11,050	6,450	177,380
Hay and straw (bundles),	..	..	..	..	3,000	..	3,000
Miscellaneous,	15,150	15,400	12,600	5,600	6,600	26,200	81,550
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Leather and its manufactures,	..	..	1,200	1,100	2,750	1,200	6,250
Wool,	..	..	..	1,000	..	..	1,000
Silk,	..	605	..	..	..	..	605
Cloth,	4,550	800	..	..	..	..	5,350
Cotton manufactures (European),	..	..	..	2,000	3,600	..	5,600
Miscellaneous (Native) goods,	852	2,585	2,334	5,874	12,817	9,511	33,973
Total,	5,402	3,990	3,534	9,974	19,167	10,711	52,778

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TABLE II.—(IMPORTS.)

DESCRIPTION OF GOODS.	September.	October.	November.	December.	January	February.	TOTAL.
CLASS I.	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*	*Maunds.*
Coal and coke,	250	..	..	82	50	..	382
Cotton,	434	302	290	..	586	360	1,972
Do. Twist (Native),	..	..	20	..	..	..	20
Do. do. (European),	..	..	..	..	20	..	20
Betel-nuts,	30	90	311	..	124	20	575
Fruits, dried,	..	..	..	12	..	100	112
Do. fresh, and vegetables,	332	195	495	357	716	183	2,278
Wheat,	61	..	..	20	2	..	83
Pulses and gram,	1,548	606	546	231	172	604	3,707
Rice,	415	1,178	726	1,316	1,904	930	6,469
Paddy,	1,735	490	1,243	3,160	4,494	7,263	18,385
Other cereals,	..	..	188	138	105	..	431
Jute and other raw fibres,	1,150	450	75	..	190	..	1,865
Hides,	104	..	..	5	..	..	109
Iron and its manufactures,	98	641	172	76	189	60	1,236
Copper and brass,	496	35	45	87	..	54	717
Other metals,	..	..	..	170	..	60	230
Lime and limestone,	375	180	150	..	700	421	1,826
Stone,	10	..	..	..	..	..	10
Ghi,	19	..	18	41	63	2	143
Oil,	2,131	1,090	2,378	2,795	1,221	2,647	12,262
Linseed,	..	..	175	..	..	..	175
Til-seed,	..	..	..	..	12	20	32
Mustard-seed,	690	389	490	875	100	492	3,036
Salt,	13,896	11,281	7,980	6,899	8,910	8,690	57,656
Other saline substances,	..	..	10	..	..	12	22
Spices and condiments,	573	818	782	555	147	607	3,482
Sugar, refined,	294	382	322	188	542	482	2,210
Do. unrefined,	2,805	2,855	3,222	739	1,640	970	12,231
Tobacco,	4,136	1,932	1,414	1,303	1,500	1,473	11,758
Liquor,	..	..	..	3	..	..	3
Miscellaneous,	74	10	..	80	46	252	462
Total,	31,656	22,924	21,052	19,132	23,433	25,702	143,899
CLASS II.	No.	No.	No.	No.	No.	No.	No.
Goats and sheep,	..	85	..	..	..	300	385
Cows,	14	15	..	14	..	..	43
Tortoises,	..	125	..	..	..	..	125
Timber,	3,358	4,932	2,014	180	1,334	16	11,834
Bamboos,	..	..	2,000	500	2,300	3,700	8,500
Cocoa-nuts,	13,540	2,000	..	2,240	..	..	17,780
Planks,	..	..	..	60	..	374	434
Hay and straw,	..	640	1,200	4,960	137,820	215,000	359,620
Miscellaneous,	1,101	..	80	175	125	632	2,113
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Silk manufactures,	275	1,500	..	..	200	..	1,975
Cotton (European) manufactures,	48,300	..	7,700	27,900	52,740	23,150	159,790
Cotton (Native) manufactures,	..	..	..	..	..	700	700
Miscellaneous (Native) goods	1,480	3,020	4,706	4,021	11,695	18,823	43,745
Do. (European) do.	100	..	500	..	..	..	600
Miscellaneous goods,	13,870	50	..	..	..	..	13,920
Cotton manufactures,	..	7,508	..	..	..	..	7,508
Total,	64,025	12,078	12,906	31,921	64,635	42,673	228,238

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It appears from these tables that the total of the exports during these six months under Class I. (articles registered by weight only), amounted to 685,003 *maunds* of 82 lbs., or 25,076 tons, of which rice and jute contributed about 30 per cent. each, and betel-nuts and paddy 16 per cent. each. The imports in this class reached a total of only 143,899 *maunds*, or 5267 tons, of which salt formed 40 per cent., and paddy 12 per cent. The weight of the exports in Class I. thus exceeded that of the imports nearly fivefold, or by as much as 541,104 *maunds*, or 19,809 tons. In Class II. (articles registered by number only) aggregate totals cannot be given. The most important items are, under exports—272,360 bamboos, chiefly registered in February; and 177,380 cocoa-nuts, chiefly in September. Under imports—359,626 bundles of hay and straw, almost entirely received in the first two months of 1876. Class III. (articles registered by value only) shows a total export of only Rs.52,778 (£5277, 16s.), of which miscellaneous native goods form 64 per cent.; the imports were valued at Rs.228,238 (£22,823, 16s.), European cotton manufactures constituting 70 per cent. The value of the imports, therefore, in this class exceeded that of the exports more than fourfold, or by £17,546.

With regard to the destination of the exports, and the origin of the imports, it is easier to arrive at approximate conclusions in the case of Tipperah than with some other Districts; because there is no registration station within the limits of Tipperah District. From an examination of the returns of the different stations, which are also published in the columns of the *Statistical Reporter*, it is possible to obtain some idea of the general direction of the District trade, though not of the actual markets or even Districts with which it was carried on. Taking Class I. by itself, to illustrate the whole, it appears that the largest portion of the exports, 275,833 *maunds*, or 40 per cent., was registered at Náráinganj, being evidently destined for Dacca; 193,116 *maunds*, or 28 per cent., were registered at Bhairab-Bázár on the route towards Maimansinh and Sylhet; 87,392 *maunds* at Khulná, to which may be added 17,810 at Bámanghátá, showing a total of at least 105,202 *maunds*, or 15 per cent., destined for the Calcutta market. In addition, 58,426 *maunds*, or 8 per cent., was registered at Goálanda, apparently going up the Ganges; 26,267, or 4 per cent., at Sirájganj, going up the Bráhmaputra; and 20,172, or 3 per cent., at Chittagong. The course of the imports is very similar. A total of 47,973 *maunds*, or 32 per cent., was registered at Náráinganj; 31,792,

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or 22 per cent., at Bhairab-Bázár; 15,047 at Kidderpur, 12,420 at Chitpur, 8778 at Khulná and 1425 at Bámanghátá, giving a total of at least 37,670 *maunds*, or 26 per cent., for the imports from Calcutta. A total of 7401 *maunds*, or 5 per cent., came from Chittagong; and 13,652, or 9 per cent., passed Goálanda.

The detailed statements, confined to the chief staples of trade, given in the *Statistical Reporter* for the four months of the half-year to which these figures refer, corroborate these general conclusions. During those four months (November 1875 to February 1876), the total of the rice exported from Tipperah amounted to 129,363 *maunds*, of which 92,781, or 72 per cent., went to Calcutta, and 20,575, or 16 per cent., to Chittagong. The total of the jute exported in the same period was 54,489 *maunds*, of which 38,237 *maunds*, or 70 per cent., were consigned to Náráinganj, 7621, or 14 per cent., to Madanganj, and 6753, or 12 per cent., direct to Calcutta. The total of the European cotton goods imported during the four months was valued at Rs.111,490, and the whole came from Dacca or Náráinganj. The rice marts may be arranged in the following order: Gauripurá, with 57,667 *maunds;* Hájíganj, 6992; Karaya-hát, 6000; Pánchpukuriá, 5348; Kutir-bázár, 3792; Bhangárchar, 3705; Koreá, 2473; Amírganj, 2300; Comillah (Kumillá), 1707; Lálpur, 1150; Hájípur, 504; Sáchár, 240. The jute marts, so far as the details are given, are these: Bakrabaz, with 2925 *maunds;* Saráil, 1780; Amírbaz, 1400; Azímnagar, 1061; Mohanpur, 1000; Rámchandrapur, 465; Charatola, 400. The following are the marts with the largest importation of English piece goods: Lálpur, with a value of Rs.40,000; Bráhmanbáriá, Rs.38,000; Hájíganj, Rs.9000; Comillah (Kumillá), Rs.3500; Phándáuk, Rs.3000; Chandpur, Rs.2900. Bráhmanbáriá also exported Rs.3000 worth of piece goods to other Districts; Laphani, Rs.2000; Hájíganj, Rs.600.

CAPITAL.—Accumulations of capital are, the Collector states, generally employed in the purchase of lands, or lent out at interest. Except in a few special cases, such accumulations are not usually applied to manufacturing purposes, or to effecting improvements in land, but they are frequently used as capital in trade. The current rates of interest are reported by the Collector to be as follow:—In small transactions, where the borrower pawns some article such as ornaments or household vessels, 36 per cent. per annum. In large transactions, where a mortgage is given on movable property, the interest is usually 2 per cent. per month, or 24 per cent. per annum. In cases where a mortgage is given on houses or

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land, 12 per cent. per annum is generally charged. In buying an estate, a return of from 8 to 10 per cent. per annum would be considered a fair return for the purchase-money.

There are no large native banking establishments in the District; but a small colony of *deswálís* from the North-Western Provinces have settled in Comillah (Kumillá), where they trade as bankers and cloth-merchants. A banking and loan-office was, in March 1871, established in Comillah by the native officials and pleaders of the place. The rates of interest charged are—18 per cent. per annum where security is not deposited; and 15 per cent. per annum where security is given. Money deposited at the office for less than twelve months bears 4½ per cent. interest; if deposited for twelve months or more, it bears interest at the rate of 9 per cent. per annum.

IMPORTED CAPITAL.—INDIGO CULTIVATION.—The Collector reported in 1871 that the only industry in the District conducted with European capital was indigo cultivation and manufacture. Mr. J. P. Wise had then four factories in operation; but before the close of the year 1872 they were all abandoned, and indigo is not now grown in the District. In 1866 there were six indigo-factories conducted by Europeans in the villages of Srímaddi, Dulálpur, Bráhmanchar, Máchhimpur, Bhangárchar, and Akánagar; but the opposition to the industry on the part both of the neighbouring *zamíndárs* and of the planters' tenants was so desperate, that none of the factories could hold out against it. The lands on which indigo was formerly sown were well adapted for the crop; the cultivators, however, refused to work for the factory or to allow their own lands to be sowed with indigo, and serious affrays between the peasantry and the servants of the factories were of frequent occurrence. In some cases, the cultivators formed an organised combination against the planters, whom they regarded as their enemies and oppressors. The planters charged the cultivators with turning their cattle into the indigo fields and destroying the crop; while the cultivators declared with equal vehemence that their cattle were seized, even at a distance from the factory lands, and only given up on the payment of an exorbitant and illegal fine. Serious crimes were not unfrequently committed in the course of these disputes. Some of the factory buildings were burned down. The planters and their servants charged the cultivators with the crime; while the latter alleged that the arson was committed by the factory people, who set fire to their own buildings in order to be able to bring a serious though false charge against them. So violent

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was the ill-feeling between the two parties, that a special force of police had, on more than one occasion, to be despatched to the neighbourhood of the factories, in order to preserve the peace. Mr. J. T. Gray, the manager of Mr. Wise's factories in 1870, attributed the opposition which the planters met with to 'the intrigues of their own servants, combined with the ill-will of some of the *zamíndárs*;' but the cultivators, on their side, declared that the cultivation of indigo was a loss to themselves, that they were often forced to lend their carts and ploughs, and to work without pay; and that they had, in addition, to give bribes and presents to the factory servants, in order to avoid still further oppression.

For two or three years before the closing of the factories which survived longest, they had been worked at a loss. In the year 1866-67, in the four factories of Srímaddi, Dulálpúr, Machhimpur, and Akánagar, 1876 acres were under cultivation, yielding a total out-turn of 8 tons 6 cwt. 3 qrs. of indigo. In 1867-68, the same factories, with 1840 acres under cultivation, yielded only 3 tons 2 cwt. 2 qrs. 18 lbs. of indigo. In 1868-69 the quantity of land under cultivation had decreased to 1321 acres, and the out-turn to 1 ton 17 cwt. 1 qr. 10 lbs. The servants employed in the four factories consisted of 1 European manager and 95 natives.

Institutions and Societies.—Besides the educational, religious, and charitable institutions, which are noticed under other heads, there are the following societies in the District:—(1.) The Bikrámpur Hithá Shádhini Sabhá, numbering about fifty members; the object of this association is to improve the social condition of the natives of Bikrámpur. The parent society, of which this is a branch, has its head-quarters at Bikrámpur in Dacca District; and the Tipperah branch was opened about the end of June 1874. (2.) A Theatre Club, containing about 20 members, established in 1875; its object is to promote theatrical performances among the native residents of Comillah (Kumillá).

There are no newspapers or printing-presses in the District.

Income.—According to the income-tax returns for 1870-71, the total amount of incomes exceeding £50 per annum was approximately £235,000. The amount of income-tax realised in that year, with the assessment at an average rate of $3\frac{1}{8}$ per cent. on incomes above £50, was £7353, 16s. In the following year, when the rate of the tax was reduced to $1\frac{1}{24}$ per cent., and the minimum of incomes liable to assessment was raised to £75, the amount of the tax realised was £2193, 18s. The total number of incomes assessed in 1870-71, or the number of annual incomes above £50 each, was 1629.

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ADMINISTRATIVE HISTORY.—The following paragraphs are mainly taken from a Report on Tipperah District by Mr. J. F. Browne, C.S.:—'In 1588, the Districts of Tipperah and Noákhálí were included in the *sarkár* of Sonárgáon, one of the nineteen divisions made by the Mughul administrator, Todar Mall. Sonárgáon, which at that time included a small portion of Dacca, contained fifty-two *parganás;* and its revenue amounted to Rs.258,283. The assessment made by Todar Mall was founded on a *mauzá sumárí;* that is to say, the amount of revenue derivable from each village was clearly determined, and no division of estates was allowed, except on the principle of allotting distinct villages (never parts of villages), to newly-formed or derivative *maháls.* In 1722, the original *sarkárs* of Todar Mall, together with those subsequently annexed by Sultán Shujá in 1658, were formed into thirteen *chaklás,* or military jurisdictions; one of which, that of Jahángírnagar (Dacca), included both Tipperah and Noákhálí. This extensive circle was subdivided into a number of *zamíndáris,* all classed under the principal one of Jalálpur, which contained two hundred and thirty-six *parganás,* and was assessed at Rs.1,928,294.' The rent-roll was afterwards revised by Shujá Khán in 1728, when the Province of Bengal was divided into twenty-five *ihtimáms.* Tipperah and Noákhálí were then included within the *ihtimám* of Jalálpur, under the jurisdiction of the Government of Dacca.

In 1765, when the District of Tipperah, together with the rest of Bengal, was ceded to the British, the administration of Jalálpur was first intrusted to two native officers, Rájá Himmat Sinh and Jasserat Khán. From 1769 to 1772, the country was under the charge of three Englishmen, called Supervisors—Messrs. Kelsal, Hárris, and Lambert. In 1772, an officer with the title of Collector was appointed, and his jurisdiction lasted for two years, until the Provincial Council was established in 1774; from which date until 1780 the revenue was collected by *náibs,* and the general business of the country was transacted by European Covenanted Assistants.

'In 1781, Tipperah and Noákhálí were constituted into a separate revenue division. The first officer in charge, Mr. Leake, had no magisterial powers, and the state of the District was consequently as bad as could be; bands of robbers and armed ruffians infested the whole country, and the burning, not only of villages, but of human beings, in open daylight, are mentioned in the Records as circumstances of constant occurrence, so far down as the year 1789.' From that date the condition of the country began gradually to

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improve, and the general peace has never been materially disturbed since the beginning of the nineteenth century. In the year 1822 the Districts of Noákhálí and Tipperah were divided; and since that date further great changes have been made in the boundaries of Tipperah, by the transfer of entire *parganás* and villages to or from the adjoining Districts.

REVENUE AND EXPENDITURE.—In 1790-91, when the Districts of Tipperah and Noákhálí had not yet been separated, the total revenue amounted to £99,907, and the expenditure to £9867. In 1828-29, after making all deductions on account of transfers and inefficient balances, the net revenue amounted to £88,811, 8s., and the expenditure to £13,177, 13s., the decrease in the revenue being apparently due to the separation of Noákhálí from Tipperah in 1822. In 1850-51, the net revenue was £99,276, 5s. 5½d., and the expenditure £13,249, 19s. 9¾d. Since that date both the revenue and expenditure have greatly increased. In 1860-61 the revenue amounted to £105,302, and the expenditure to £33,034. In 1870-71 the revenue was £121,936, 5s. 5½d., and the expenditure £16,783, 0s. 9d., giving an excess of income over expenditure of £105,153, 4s. 8d. Mr. J. F. Browne, in his Report on Tipperah (1866), states that he has every reason to believe that the surplus revenue of the District during the past 25 years (1840-65), has amounted to no less than £2,000,000, being an average of £80,000 a year.

The following balance-sheets show the details of the revenue and the expenditure of the District for the years 1850-51 and 1870-71.

I.

BALANCE-SHEET OF THE DISTRICT OF TIPPERAH FOR THE YEAR 1850-51.

REVENUE.				EXPENDITURE.			
(1.) Net Land Revenue,	£94,193	13	5½	(1.) Post Office,	£23	0	3¾
(2.) Excise,	841	9	8	(2.) Profit and Loss,	29	11	5½
(3.) Stamps,	4,225	12	9½	(3.) Judicial,	6,331	14	2
(4.) Record Fees,	15	9	6½	(4.) Magisterial,	6,585	14	1½
				(5.) Vaccination,	33	12	0
				(6.) Law Charges,	203	1	9
				(7.) Pension,	43	6	0
Total,	£99,276	5	5½	Total,	£13,249	19	9¾

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II.

Balance-Sheet of the District of Tipperah for the Year 1870-71.

Revenue.		Expenditure.	
(1.) Net Land Revenue,	£91,933 5 6½	(1.) Law and Justice,	£4,249 3 0
(2.) Stamp Revenue,	18,360 6 9	(2.) Collector's Pay,	1,892 11 7
(3.) Excise,	3,976 18 2	(3.) Collector's Establishment,	1,335 3 1½
(4.) Income Tax,	7,181 11 3	(4.) Share of Commissioner's Pay and Establishment,	1,056 7 2
(5.) Registration,	484 3 9	(5.) Police,	5,275 14 7
		(6.) Jail,	945 16 8½
		(7.) Post Office,	851 2 3¾
		(8.) Medical,	704 10 0
		(9.) Telegraph,	139 16 11
		(10.) Education,	332 15 4½
Total,	£121,936 5 5½	Total,	£16,783 0 9¼

Land Revenue.—In the year 1790-91, Tipperah, which then also included the present District of Noákhálí, consisted of 3854 estates, held by the same number of registered proprietors, who paid a total land-tax of £99,460, or an average payment by each estate of £25, 16s. 2d. Ten years later, in 1800-1801, the number of estates and proprietors remained exactly as they stood in 1790; but the land revenue had increased to £115,634, or an average annual payment of £30 from each estate. In 1850-51, thirty years after the separation of Noákhálí, the number of estates was returned at 2017, and the number of registered proprietors or coparceners at 5209; showing a decrease of nearly one-half in the number of estates, but an increase of more than one-third in the number of proprietors. The total land revenue in 1850-51 was £100,596; the average amount paid by each estate £49, 17s. 6d., and the amount paid by each registered proprietor or coparcener, £19, 6s. 3d. By 1870-71, the number of estates had still further decreased, and there had also been a diminution in the number of proprietors. In that year the number of estates was returned at 1928, the number of proprietors at 4660, and the amount of land revenue at £99,860, 2s.; giving an average of £51, 15s. 11d. paid for each estate, and of £21, 8s. 7d. paid by each registered proprietor. Although the number of estates has decreased by one-half since 1790, when the District of Noákhálí was

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included in that of Tipperah, the amount of land revenue is nearly the same as it was then, while the average tax paid by each estate has increased from £25, 16s. in 1790, to £51, 15s. 10d. in 1870-71.

The tabular statement on p. 431 shows the number of estates on the rent-roll of the District in the years 1800 and 1850; the estates are classified according to the amount of revenue paid, and for each class the number of registered proprietors paying revenue direct to Government is entered.

Mr. Browne's Survey Report of 1866 thus classified the revenue-paying estates of the District, according to their size. The total number of estates was 1900, thus subdivided; estates under 100 acres, 1156; between 100 and 200 acres, 174; between 200 and 400 acres, 127; between 400 and 800 acres, 174; between 800 and 1600 acres, 113; between 1600 and 3200 acres, 82; between 3200 and 6400 acres, 38; between 6400 and 12,800 acres, 17; between 12,800 and 25,000 acres, 8; between 25,000 and 50,000 acres, 5; between 50,000 and 100,000 acres, 5. Mr. Browne only mentions a single estate as containing more than 100,000 acres—*chaklá* Roshnábád, which belongs to the Rájá of Hill Tipperah. This one estate includes 53 *parganás*, has an area of 377,100 acres or 589 square miles, and pays a Government revenue of £15,361, 8s. per annum. The Collector states that there are also five other estates in the District which together cover an area of 762,161 acres, or 1191 square miles. The total area of the District under cultivation is stated to be 1,301,760 acres, and the gross amount of land revenue £99,860, 2s. The average incidence of the land-tax on the cultivated area of the District is, therefore, a fraction of a farthing less than 1s. 6½d. per acre. From a comparison of the average amount of revenue paid to Government with the table of rents given on page 413 of this Statistical Account, it would appear that, from even the worst rice land, a profit of nearly 100 per cent. can be realised by the superior and intermediate landlords; while the rent of lands of better quality varies from three times to more than twenty times the average amount of revenue payable to Government.

PROTECTION TO PERSON AND PROPERTY.—In 1850 there were two Magisterial and fourteen Civil and Revenue Courts in the whole District. By 1860 the number had increased to eight Magisterial and sixteen Civil and Revenue Courts. In 1870 there were eight Magisterial Courts and nineteen Civil and Revenue Courts. The

[*Sentence continued on p.* 432.

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	1800.				1850.			
	Paying not more than £10 Government Revenue.	Paying more than £10 and not more than £100 Government Revenue.	Paying more than £100 Government Revenue.	Total.	Paying not more than £10 Government Revenue.	Paying more than £10 and not more than £100 Government Revenue.	Paying more than £100 Government Revenue.	Total.
Number of Estates,	3146	588	120	3854	1355	523	139	2017
Number of registered Proprietors and Coparceners,	3146	588	120	3854	2906	1819	484	5209

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Sentence continued from p. 430.]
number of covenanted officers stationed in the District has risen from three in 1850 to four in each of the years 1860 and 1870.

RENT SUITS.—The number of cases instituted under the Rent Law of Bengal, Act X. of 1859, or under laws based on Act X., is as follows:—In 1861-62, 4445 original suits were instituted, and there were 484 miscellaneous applications. By 1862-63 the original suits had nearly doubled, while the miscellaneous applications were more than three times those of the previous year. The original suits instituted in 1862-63 were 8657, and the miscellaneous applications 1620. In 1866-67 there were 5199 original suits and 2918 miscellaneous applications. In 1868-69 the original suits were 5417 in number, and the miscellaneous applications 2446. During the last few years there has been a very marked increase in the number of rent suits. [See page 414.] The number of rent suits instituted in 1871 was 9519, and the number disposed of 9047. In 1872, 10,106 rent suits were instituted, and 9815 disposed of.

POLICE.—For police purposes Tipperah District is divided into twelve police circles (*thánás*) and two outposts. The *thánás* are—(1.) Comillah (Kumillá), (2.) Barákámtá, (3.) Dáúdkándí, (4.) Thollá, (5.) Chhágalnáiyá,[1] (6.) Jagannáthdighi, (7.) Lákshám, (8.) Hájíganj, (9.) Tubkibágará, (10.) Bráhmanbáriá, (11.) Gauripurá, and (12.) Kasbá. The outposts are—(1.) Násirnagar, and (2.) Marichákándí. The present machinery for protecting the District consists of the regular or District police, the village watch, and the municipal police.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—2 superior European officers, a District Superintendent and an Assistant, maintained at a salary of Rs.800 a month, or £960 a year; 3 subordinate officers on a salary of upwards of Rs.100 a month, or £120 a year, and 47 officers on less than Rs.100 a month, or £120 a year, maintained at a total cost of Rs.1855 a month, or £2226 a year, equal to an average of Rs.37-1-7 a month, or £44, 10s. 4¾d. a year for each subordinate officer; and 311 foot police-constables, maintained at a total cost of Rs.2065 a month, or £2478 a year, equal to an average pay of Rs.6-10-3 a month, or £7, 19s. 4½d. a year for each man. The other expenses connected with the Regular Police are, an average of Rs.100 a month, or £120 a year, as travelling expenses of the District Superintendent and his Assistant; Rs.134-9-4 a month, or £161,

[1] Government sanction was given in August 1875 to the removal of this police circle from the District of Tipperah to Noákhálí, and the transference took place on the 1st January 1876.

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10s. a year, as pay and travelling allowances for his office establishment; and an average of Rs.691-1-4 a month, or £829, 6s. a year, for contingencies and all other expenses; bringing up the total cost of the Regular Police of Tipperah District in 1872 to Rs.5650-10-8 a month, or a total for the year of £6780, 16s.; total strength of the force, 363 men of all ranks. The present area of Tipperah District is 2655 square miles, and the total population, as ascertained by the Census Report of 1872, is 1,533,931. According to these figures, there is one policeman to every 7·31 of a square mile of the District area, and one to every 4226 of the population. The annual cost of maintaining the force is equal to Rs.25-8-7, or £2, 11s. 1d. per square mile of area, or R.0-0-8 or 1d. per head of the population. In 1871, the total regular police force of 363 officers and men was thus distributed:—As jail guards, 2 officers and 36 men; as lock-up and treasury guards, and as escorts to prisoners and treasure, 5 officers and 50 men; as frontier guards, 9 officers and 64 men; leaving 35 officers and 162 men for general duty.

The MUNICIPAL POLICE is a small force, which consisted at the end of 1872 of 3 native officers and 46 men, maintained at a total cost of Rs.317 a month, or £380, 8s. a year. This force is for the protection of the municipality of Comillah (Kumillá); and its cost is defrayed by means of a house-rate, levied upon the householders and shopkeepers carrying on business within municipal limits. The total population of Comillah, as returned in the Census Report of 1872, is 12,948 souls. This figure would give one policeman to every 264 of the inhabitants, and would make the average cost R.0-4-7, or 7d. per head of the town population.

The VILLAGE WATCH or rural police numbered 3094 in 1872, maintained either by the *zamíndárs* or by service lands held rent-free, at an estimated total cost of Rs.103,977, or £10,397, 14s. Compared with the area and population, there is one village watchman, or *chaukídár*, to every ·85 of a square mile of the District area, or one to every 495 of the population; maintained at an estimated cost of Rs.39-2-7, or £3, 18s. 4d. per square mile of area, or R.0-1-1, or 1⅝d. per head of the total District population. Each village watchman has, on an average, charge of 76 houses, and receives an average pay in money or lands of Rs.2-12-6 a month, or £3, 6s. 9d. a year.

Including, therefore, the Regular District Police, the Municipal Police, and the Village Watch, the machinery for protecting person and property in Tipperah District consisted at the end of 1872 of a

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total force of 3506 officers and men, equal to one man to every ·75 of a square mile of the District area, or one man to every 437 souls as compared with the population. The estimated aggregate cost of maintaining this force, both Government and local, and including the value of the rent-free lands held by the *chaukidárs*, amounted in 1872 to Rs.14,632-6-8 a month, or a total for the year of £17,558, 18s.; equal to a charge of Rs.66-2-2, or £6, 12s. 3¼d. per square mile of the District area, or Rs.0-1-9, or 2½d. per head of the population.

Working of the Police.—During the year 1872, 1768 'cognisable' cases were reported to the police, of which 469 were discovered to be false, and 64 were not inquired into, under section 137 of the Criminal Procedure Code. Convictions were obtained in 358 cases, or 28·98 per cent. of the 'true' cases,—the proportion of 'true' cases being one to every 1242 of the District population; and the proportion of cases resulting in convictions, one to every 4284 of the population. Of 'non-cognisable' cases, 4094 were instituted, in which 1937 persons actually appeared before the Court, of whom 1072, or 55·34 per cent., were convicted, the proportion of persons convicted of 'non-cognisable' offences being one to every 1430 of the District population.

Statistics of Crime.—The most common offences committed in Tipperah are criminal trespass, theft, rioting, wrongful restraint and confinement, and assault. The Report of the Inspector-General of Police for 1872-73 embodies the following quotation from the Magistrate's Report:—'In the north of the District, in the Subdivision of Bráhmanbáriá, hurt by dangerous weapons is a very common class of crime, which is said to be due to the frequent fights between owners of cattle and their herdsmen. There are numerous marshes in this part of the District, and during the spring large herds of cattle are driven thither for pasturage. Numerous fights ensue for the grass, and the herdsmen having with them the usual *láthi* (stick), it is freely used in such fights. In the south and east of the District, towards Chittagong, mischief by fire is one of the prevalent offences. This offence is also, I believe, very prevalent in Chittagong District, and it is certainly so in the *thánás* of Chhágalnáiyá and Jagannáthdighi within this District. Most of the *dákáitís* occur in the south and south-west, in the *thánás* of Tubkibágará and Dáúdkándí, on the rivers Meghná and Dákátiá. The gangs are believed in general to come from Noákhálí and Farídpur, and these would be the parts of the District most acces-

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sible to them. The *tháná* of Thollá, in the centre of the District, is the chief scene of the cases arising out of the unsatisfactory state of relations now subsisting between *zamíndárs* and *rayats*. These cases chiefly compose wrongful confinement, unlawful assembly, criminal trespass, and riots.'

JAIL STATISTICS.—The District Jail is at Comillah (Kumillá), and there is also a lock-up at Bráhmanbáriá, the headquarters of the Subdivision of the same name.

The tabular statement on page 436 shows the daily average number of prisoners, the number of admissions to and discharges from prison, the rates of sickness and of mortality in jail, and the gross cost per prisoner, for each of the years 1857-58, 1860-61, and 1870.

Manufactures of various kinds have been carried on in the Tipperah Jail since 1844. The prisoners are now employed on bamboo, rattan and reed work, brickmaking, cloth and gunny manufacture, oil-making, gardening, carpentry, and iron-work. The average number of prisoners employed on manufactures in 1870 was 114; the gross profit was £187, 7s. 3d., giving an average profit per prisoner thus employed of £1, 12s. 10½d.

EDUCATIONAL STATISTICS.—The English High School was established at Comillah in 1837; in 1870-71 it was attended by 166 pupils, the fees varying from R.1 (2s.) to R.1-8 (3s.) per month. In 1856-57 there was in the District only one Government School, attended by a total of 127 pupils. By 1860-61, although no other Government school had been opened, the number of pupils had increased to 147; and by 1870-71 the number of Government and aided schools had increased to 25, attended by a total of 953 pupils. The cost to Government increased from £333, 18s. 7d. in 1856-57 to £274, 4s. 2d. in 1860-61, and to £651, 8s. 3d. in 1870-71. The amount derived from fees, subscriptions, and other private sources, was £133, 10s. 7d. in 1856-57, £160, 8s. in 1860-61, and £714, 6s. 7d. in 1870-71. The total expenditure on Government and aided schools was £467, 9s. 2d. in 1856-57, £434, 12s. 2d. in 1860-61, and £1408, 19s. 11d. in 1870-71. In attendance at the Government and aided schools, the Muhammadans are far behind the Hindus. Although, according to the Census of 1872, the Muhammadans form 64·8 per cent. of the population, yet of the pupils attending Government and aided schools in 1856-57, 1860-61, and 1870-71, only 8·66, 6·80, and 12·80 per cent. respectively, were Muhammadans.

The table on p. 437 shows the progress of the Government and aided schools during the fifteen years ending 1870-71.

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JAIL STATISTICS OF TIPPERAH DISTRICT FOR THE YEARS 1857-58, 1860-61, AND 1870.

Year.	Daily Average Number of Prisoners.	Number Admitted into Jail.	Number Discharged from the Jail.						Ratio per cent of mean. population.		Gross cost per Prisoner.	Cost of Police Guard per Prisoner.
			Transferred.	Released.	Escaped.	Died.	Executed.	Total Discharges.	Of admissions into Hospital.	Of deaths.		
1857-58,	502	1116	103	879	...	24	2	1008	263·12	4·78	£3 8 3¼	...
1860-61,	380	1083	77	956	3	22	...	1058	145·52	5·78	3 13 2	...
1870, .	338	1103	18	927	7	8	1	961	57·69	2·36	3 14 8	£0 18 4¼

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN THE DISTRICT OF TIPPERAH FOR THE YEARS 1856-57, 1860-61, AND 1870-71.

Classification of Schools.	No. of Schools			Pupils.												Cost to Government.						Fees, Subscriptions, etc.						Charges incurred during the year.								
				Hindus.			Muhammadans.			Others.			Total.																						
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.			1860-61.			1870-71.			1856-57.			1860-61.			1870-71.			1856-57.			1860-61.			1870-71.		
																£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Government English School, . .	1	1	1	107	134	143	11	10	21	9	3	2	127	147	166	333	18	7	274	4	2	347	4	0	133	10	7	160	8	0	224	5	3	467	9	2	434	12	2	571	9	3
Government Vernacular Schools, .	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..		..			..			..			..			..			..			..			..			..	
Aided English Schools, . . .	.	..	6	..	..	185	..	..	41	..	..	..	..	..	226		..			..		128	6	3		..			..		230	17	3		..			..		379	5	7
Aided Vernacular Schools, . . .	..	..	18	..	..	498	..	..	60	..	..	3	..	..	561		..			..		175	18	0		..			..		259	4	1		..			..		458	5	1
Total, . . .	1	1	25	107	134	826	11	10	122	9	3	5	127	147	953	333	18	7	274	4	2	651	8	3	133	10	7	160	8	0	714	6	7	467	9	2	434	12	2	1408	19	11

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Since the year 1870-71, owing to the new grant-in-aid rules promulgated by Sir G. Campbell, there has been a very great increase in the number of schools under Government inspection and receiving Government aid. According to the statistics given by the Collector in his Annual Report for 1874-75, there are now altogether 277 Government and aided schools in Tipperah District, attended by 9126 boys and 142 girls. Of this total of 9268 pupils, 5585 are Hindus, 3629 Muhammadans, 15 Christians, and 39 belong to other religious denominations. The number of unaided schools has more than doubled since the year 1872. There are now (1876) 9215 pupils receiving their education in the unaided schools spread throughout the District. These schools are 608 in number, attended by 9093 boys and 122 girls. The total number, therefore, of aided and unaided schools in Tipperah is now 885, attended by 18,483 pupils, of whom 18,219 are boys, and 264 are girls. Taking the area of the District at 2655 square miles, and the population at 1,533,931, there is one school for every 3 square miles, and one for every 1733·25 of population. With very few exceptions, the children at the 885 schools in Tipperah are under twelve years of age; and it is, therefore, possible from the statistics given by the Census, to determine approximately the proportion of boys and girls in the District receiving education. The total number of children under twelve years of age in Tipperah is 558,424; of whom 299,747 are boys, and 258,677 are girls. It follows then that 6·07 per cent. of the boys and ·10 per cent. of the girls are in attendance at school; or, if we take boys and girls together, 3·31 per cent. of the juvenile population are receiving an education of some sort.

The table on the opposite page gives the Statistical Return of the schools in Tipperah District for the year ending 31st March 1873, by which time the educational reform of Sir G. Campbell had come into operation.

Postal Statistics.—The table on p. 440 shows the number of letters, newspapers, parcels, and books, received at the post-offices in Tipperah District in each of the years 1861-62, 1865-66, and 1870-71, and the number despatched in each of the years 1861-62 and 1865-66. The table also shows the income and expenditure of the post-offices in each of the three years mentioned. The number of letters received in the year 1870-71 was nearly double the number received in 1861-62, and the expenditure in 1870-71 was very nearly three times that of 1861-62.

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STATISTICAL RETURN OF THE SCHOOLS IN TIPPERAH DISTRICT FOR THE YEAR ENDING 31ST MARCH 1873.

Classification of Schools.	Number of Schools.	No. of Pupils. On 31st March.	No. of Pupils. Average Attendance.	Average age of Pupils on 31st March.	Pupils learning English.	Pupils learning Bengali.	Pupils learning Sanskrit.	Pupils learning Hindi.	Pupils learning Urdu.	Pupils learning Persian.	Pupils learning Arabic.	Receipts from Government.	Receipts from Fees and Fines.	Receipts from Other Sources.	Receipts from Total.	Expenditure.
												£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government School—																
Higher,	1	194	182	13·66	194	194	..	..	..	..	..	230 14 5	251 14 7	7 0 0	489 9 0	489 9 0
Aided Schools—																
Middle English,	5	210	198	11·3	152	197	..	8	..	12	12	130 14 3	105 6 9	116 4 0	352 5 0	353 5 6
Middle Vernacular,	13	542	484	9·5	..	542	..	..	..	..	..	134 2 0	102 18 8	172 17 7	409 18 3	423 5 3
Lower,	2	57	45	8·9	..	57	..	..	..	..	..	5 0 8	7 12 5	24 17 1	37 10 2	53 8 2
Total,	20	809	727	..	152	796	..	8	..	12	12	269 16 11	215 17 10	313 18 8	799 13 5	829 18 11
Circle Schools—																
Middle English,	1	126	88	10·4	32	126	..	..	..	..	..	13 8 3	23 2 7	13 14 5	50 5 3	50 5 3
Middle Vernacular,	3	141	112	10·08	..	141	..	..	..	..	..	27 7 0	22 14 9	2 16 0	52 17 9	52 17 9
Lower,	6	176	158	9·5	..	176	..	..	..	..	..	24 8 9	22 13 9	12 13 6	59 16 0	59 15 11
Total,	10	443	358	..	32	443	..	..	..	..	..	65 4 0	68 11 1	29 3 11	162 19 0	162 18 11
Old *Páthsálás*,	2	45	41	10·24	..	45	..	..	..	..	..	2 7 1	7 0 0	..	9 7 1	9 7 1
New *Páthsálás*,	137	4021	2109	8·35	..	4021	..	20	10	132	224	50 1 6	126 10 3	16 3 8	192 15 5	192 15 5
Abolished Schools,	3	..	..	..	..	..	..	..	..	..	..	16 10 0	..	..	16 10 0	16 10 0
Unaided Schools,	4	313	266	12·45	166	313	23	..	..	..	..	..	137 11 2	41 4 0	178 15 2	178 15 2
Grand Total,	177	5825	3683	..	544	5812	23	28	10	144	236	634 13 11	807 4 11	407 10 3	1849 9 1	1879 14 6

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POSTAL STATISTICS OF TIPPERAH DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Private letters, .	40,987	35,638	48,624	45,228	90,626	*Information not available.*
Service letters, .	10,130	14,232	10,928	12,742	10,476	
Total Letters,	51,117	49,870	59,552	57,970	101,102	
Newspapers, .	6,214	882	8,121	794	9,812	
Parcels, . .	2,737	486	921	587	660	
Books, . .	789	112	1,231	96	2,352	
	60,857	51,350	69,825	59,447	113,926	
Receipts from Cash Collections (exclusive of those from sale of Postage Stamps), . .	£150 19 0½		£204 19 1¾		£340 19 9	
Sale of Postage Stamps, . .	260 1 8¼		311 19 0		392 8 1½	
Total Receipts,	£411 0 9¾		£516 18 1¾		£733 7 10½	
Total Expenditure,	335 19 0		342 2 7½		973 4 2¼	

TELEGRAPH STATISTICS.—The only line of telegraph passing through the District of Tipperah is that which connects Dacca and Chittagong. This line, after leaving the District of Dacca and crossing the Meghná, joins the Comillah road a few miles east of Dáúdkándí, and then follows the road as far as Comillah. From Comillah the telegraph line follows the Chittagong road as far as the boundary line between the Districts of Tipperah and Noákhálí. The only telegraph office within the District is at Comillah. In 1870-71 the income from messages was £87, 15s. 9d., and there was no income from any other source. The expenditure during the year was £294, 4s. 9, so that there was a loss on the year's transmissions of £206, 9s. In 1873-74 the income, from all sources, was £169, 13s. 10½d., and the expenditure £324, 2s. 7½d.; so that the loss on the year was £154, 8s. 9d. The following table shows the

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number of messages transmitted by wire in the years 1870-71 and 1873-74, and also the number of messages sent from and received at the office at Comillah; the number and value of the state and private messages is also separately shown.

TELEGRAPH STATISTICS FOR THE YEARS 1870-71 AND 1873-74.

YEAR.	MESSAGES.				NUMBER OF PAID MESSAGES AND INDIAN SHARE OF COLLECTION.					
	Sent.	Received.	Transmitted.	Total.	State.		Private.		TOTAL.	
					No.	Value.	No.	Value.	No.	Value.
						Rs.		Rs.		Rs.
1870-71	465	482	1731	2678	27	71	378	806 14	405	877 14
1873-74	702	932	470	2104	74	260	607	1435 11	681	1695 11

ADMINISTRATIVE DIVISIONS.—The District of Tipperah is divided into two Administrative Subdivisions—viz., the *Sadr* or Headquarters Subdivision, and the Subdivision of Bráhmanbáriá.

The HEADQUARTERS SUBDIVISION contains 4949 villages, 219,871 houses, and a total population of 1,086,649 souls; of whom 331,637 are Hindus, 754,801 Muhammadans, 146 Christians, and 65 belong to other denominations. Proportion of Muhammadans in total population, 69·5 per cent.; proportion of males in total population, 51·2 per cent.; average number of persons per village, 220; average number of inmates per house, 4·9. This Subdivision consists of the nine police circles (*thánás*) of Comillah (Kumillá), Barákámtá, Thollá, Dáúdkándí, Tubkibágará, Hájíganj, Lákshám, Jagannáthdighi, and Chhágalnáiyá. By the transfer of the police circle of Chhágalnáiyá to Noákhálí on the 1st January 1876, the number of villages in the Subdivision was reduced by 200, and the population by 114,702. In 1870-71, it contained nine magisterial and revenue courts, and a total police force, including both regular and municipal police, of 326 officers and men. The village watch, or rural police, in the same year numbered 2147 men. The separate cost of the Subdivisional administration amounted to £4837, 6s.

The BRÁHMANBÁRIÁ SUBDIVISION contains 1201 villages, 87,140 houses, and a total population of 447,282, of whom 208,519, or 46·6 per cent. are Hindus; and 238,763, or 53·4 per cent. Muhammadans. The proportion of males is 50·6 per cent. of the total

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population; average number of persons per village, 372; and average number of persons per house, 5·1. This Subdivision consists of the three police circles of Kasbá, Gauripurá, and Bráhmanbáriá. In 1870-71, it contained two Magisterial and Revenue Courts, a police force of 102 officers and men, and a village watch of 946 men. The separate cost of subdivisional administration in the same year amounted to £1310.

NUMBER OF VILLAGES.—The number of villages in the combined Districts of Tipperah and Noákhálí was returned in 1810 at 18,964, according to the Quinquennial Register. The number given in Mr. Smart's Report (1866) is 4377 for Tipperah alone; but in 1870 the Collector reported that there were then 7861 villages in the District. The number, according to the Census Report of 1872, was 6150, and the population of Tipperah District was then 1,533,931. Owing to the transfer of certain villages to and from the District of Noákhálí, the number of villages in Tipperah before the transfer of *tháná* Chhágalnáiyá was 6094, and the total population 1,522,228.[1] Each village, therefore, contained an average population of 250 inhabitants.

FISCAL DIVISIONS.—The District contains 117 *parganás* or Fiscal Divisions. The following list, compiled mainly from the returns of the Board of Revenue (dated 1860), shows the names of the *parganás*, and the number of the estates in each, the land revenue, and the area in acres and square miles:—

(1.) AMRÁPUR; area 103 acres, or 0·16 square miles; 1 estate; Government land revenue 6s.; permanently settled.

(2.) AMIRÁBÁD; area 7314 acres, or 11·43 square miles; 21 estates; land revenue £581, 8s. Out of the 21 estates, 9 have been permanently settled.

(3.) BAIKUNTHPUR; area 1194 acres, or 1·87 square miles; 1 estate; land revenue £37, 6s.; permanently settled.

(4.) BARDÁKHÁT; area 131,222 acres, or 205·03 square miles; 295 estates; land revenue £23,692, 8s. The greater part of this Fiscal Division is permanently settled.

(5.) BARIKÁNDI; area 14,149 acres, or 22·10 square miles; 11 estates; land revenue £714, 14s.; permanently settled.

(6.) BIKRAMPUR; area 670 acres, or 1·05 square miles; 1 estate; land revenue £19, 10s.; permanently settled.

[1] This statement is not absolutely accurate, as it does not include the small village of Ichhápur, which was transferred to Tipperah District in 1874. The error is, however, quite insignificant.

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(7.) CHARPÁTÁ; area 1506 acres, or 2·35 square miles; 6 estates; land revenue £317, 6s.; permanently settled.

(8.) CHAUDDAGÁON; area 16,277 acres, or 25·43 square miles; 6 estates; land revenue £565, 16s.; permanently settled.

(9.) DAKSHÍN SHÁHPUR; area 3716 acres, or 5·80 square miles; 3 estates; land revenue £56, 18s. One estate is permanently settled.

(10.) DÁUDPUR; area 11,555 acres, or 18·05 square miles; 43 estates; land revenue £311, 18s.; permanently settled.

(11.) DAULATPUR (TAPPÁ); area 329 acres, or 0·51 square miles; 2 estates; land revenue £9, 6s.; permanently settled.

(12.) DULÁI; area 45,036 acres, or 70·37 square miles; 18 estates; land revenue £4014; fifteen estates are permanently settled.

(13.) DURGÁPUR DÁÚDKÁNDÍ; 3757 acres, or 5·87 square miles; 6 estates; land revenue £293, 14s. The greater part of this Fiscal Division is permanently settled.

(14.) DURGÁPUR (TAPPÁ); area 2815 acres, or 3·41 square miles; 5 estates; land revenue £321, 18s. Three estates are permanently settled.

(15.) ETKADPUR KÁSIMPUR MÁCHHUÁKHÁL; area 9203 acres, or 14·38 square miles; 8 estates; land revenue £434, 6s. Six estates are permanently settled.

(16.) FARAKHÁBÁD; area 20,762 acres, or 32·44 square miles; 127 estates; land revenue £1790, 6s. The greater part of the Fiscal Division is permanently settled.

(17.) GANGÁMANDAL; area 78,576 acres, or 122·77 square miles; 13 estates; land revenue £5770, 12s. Ten estates have been permanently settled.

(18.) GOBINDPUR; area 4200 acres, or 6·56 square miles; 12 estates; land revenue £44, 2s.; permanently settled.

(19.) GOPÁLNAGAR; area 5147 acres, or 8·04 square miles; 3 estates; land revenue £213, 8s.; permanently settled.

(20.) GOPÁLNAGAR (TAPPÁ); area 106 acres, or 0·16 square miles; 2 estates; land revenue £3, 18s.; permanently settled.

(21.) GUNÁNANDI; area 17,992 acres, or 28·11 square miles; 172 estates; land revenue £1194, 18s. The greater portion of this Fiscal Division, viz., 147 estates, is permanently settled.

(22.) HARIPUR BEJURÁ; area 2011 acres, or 3·14 square miles; 4 estates; land revenue £40, 8s.; permanently settled.

(23.) HOMNÁBÁD; area 146,391 acres, or 228·74 square miles;

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72 estates; land revenue £10,667. The greater portion, 71 estates, of this Fiscal Division is permanently settled.

(24.) IBRÁHIMPUR; area 234 acres, or 0·37 square miles; 3 estates; land revenue £2, 18s.; permanently settled.

(25.) IBRÁHIMPUR (TAPPÁ); area 7668 acres, or 11·98 square miles; 7 estates; land revenue £277, 14s.; permanently settled.

(26.) JÁFARÁBÁD or LOHAGHAR; area 7673 acres, or 11·99 square miles; 2 estates; land revenue £14, 10; permanently settled.

(27.) JÁFAR UJIÁL; area 422 acres, or 0·66 square mile; 1 estate; land revenue £19, 16s.; permanently settled.

(28.) JOÁR BHÁTERÁ; area 1881 acres, or 2·94 square miles; 2 estates; land revenue £72, 10s.; permanently settled.

(29.) JOÁR RÁMDEBPUR; area 881 acres, or 1·38 square miles; 1 estate; land revenue £43, 16s.; permanently settled.

(30.) KÁMRÁPUR (TAPPÁ); area 1607 acres, or 2·51 square miles; 5 estates; land revenue £155, 10s. The term of settlemen expired in 1876.

(31.) KÁRTIKPUR RÁJNAGAR JALKAR MAHAL; area not stated; 2 estates; land revenue £71, 16s. Temporarily settled; the lease expired in 1871.

(32.) KARDDI; area 2743 acres, or 4·29 square miles; 12 estates; land revenue £201, 2s. Six estates are permanently settled.

(33.) KÁSIPUR; area 4629 acres, or 7·23 square miles; 17 estates; land revenue £185, 16s.; permanently settled.

(34.) KHIZIRPUR; area 292 acres, or 0·46 square mile; 1 estate; land revenue £49, 4s.; permanently settled.

(35.) LAKSHANPUR; area 7165 acres, or 11·20 square miles; 2 estates; land revenue £491, 16s.; permanently settled.

(36.) LÁLPUR; area 4109 acres, or 6·42 square miles; 3 estates; land revenue £152, 10s.; permanently settled.

(37.) MAHDIPUR ZILA PÁENDÁBEG JOÁR KHÁJURIÁ; area 508 acres, or 0·79 square miles; 1 estate; land revenue £16; permanently settled.

(38.) MAHICHÁIL; area 16,667 acres, or 26·04 square miles; 71 estates; land revenue £962, 8s.; permanently settled.

(39.) MAIZARDDI; area 10,267 acres, or 16·04 square miles; 48 estates; land revenue £981, 10s. The greater portion of this Fiscal Division is permanently settled.

(40.) MEHÁR; area 37,688 acres, or 58·89 square miles; 30 estates; land revenue £3112. Thirteen estates settled in perpetuity.

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(41.) MAHABATPUR; area 64,160 acres, or 100·25 square miles; 225 estates; land revenue £3746, 2s. The greater portion of this Fiscal Division is permanently settled.

(42.) MUHAMMADPUR; area not stated; 1 estate; land revenue 2s.; under khás management.

(43.) NÁRÁYANPUR; area 8531 acres, or 13·33 square miles; 13 estates; land revenue £438, 14s.; permanently settled.

(44.) NARSINHPUR; area 1784 acres, or 2·79 square miles; 6 estates; land revenue £163, 18s. Two estates permanently settled.

(45.) NOÁBÁD; area 24,163 acres, or 37·75 square miles; 35 estates; land revenue £482, 18s.; permanently settled.

(46.) NURULLÁPUR; area 4691 acres, or 7·33 square miles; 4 estates; land revenue £232, 14s.; permanently settled.

(47.) PAITKÁRÁ; area 56,304 acres, or 87·97 square miles; 2 estates; land revenue £6522, 14s.; permanently settled.

(48.) PURCHANDI; area 7613 acres, or 11·89 square miles; 103 estates; land revenue £589, 16s. The greater part of this Fiscal Division is permanently settled.

(49.) RÁIPUR; area 276 acres, or 0·43 square miles; 2 estates; land revenue £1, 10s.; permanently settled.

(50.) RÁJNAGAR; area 11,364 acres, or 17·76 square miles; 15 estates; land revenue £439, 12s. Seven estates are permanently settled.

(51.) RÁMPUR; area 614 acres, or 0·96 square mile; 1 estate; land revenue £21, 8s.; permanently settled.

(52.) RÁMPUR NOÁBÁD; area 1729 acres, or 2·70 square miles; 3 estates; land revenue £86, 8s. Two estates are permanently settled.

(53.) RANBHUÁL (TAPPÁ); area 6867 acres, or 10·73 square miles; 12 estates; land revenue £314; permanently settled.

(54.) RASULPUR; area 1250 acres, or 1·95 square miles; 4 estates; land revenue £52, 14s.; permanently settled.

(55-107.) ROSHNÁBÁD (CHAKLÁ); area 377,100 acres, or 589 square miles. This large tract, which forms but one estate, comprises 53 Fiscal Divisions. The estate is permanently settled, and belongs to the Rájá of Hill Tipperah, who pays an annual land revenue of £15,361.

(108.) SAKDI; area 12,047 acres, or 18·82 square miles; 47 estates; land revenue £1085, 10s. Forty estates are permanently settled.

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(109.) SATARA KHANDAL; area 3406 acres, or 5·32 square miles; 48 estates; land revenue £234, 16s.; permanently settled.

(110.) SINGÁIR; area 26,352 acres, or 41·17 square miles; 4 estates; land revenue £264, 4s.; permanently settled.

(111.) SINHAGÁON; area 22,566 acres, or 35·26 square miles; 179 estates; land revenue £2028, 4s. The greater part of this Fiscal Division is permanently settled.

(112.) SARÁIL; area 199,191 acres, or 311·24 square miles; 33 estates; land revenue £3802, 6s. Twenty-six estates are permanently settled.

(113.) SRICHÁIL; area 6149 acres, or 9·60 square miles; 45 estates; land revenue £322, 4s.; permanently settled.

(114.) SYÁMPUR; area 1703 acres, or 2·66 square miles; 4 estates; land revenue £448, 18s.; permanently settled.

(115.) TORÁ; area 78,088 acres, or 122·01 square miles; 137 estates; land revenue £3152, 16s. The greater part of this Fiscal Division is permanently settled.

(116.) UTTARSHAHPUR; area 3056 acres, or 4·77 square miles; 6 estates; land revenue £167. Of the six estates in this Fiscal Division, four have been permanently settled.

(117.) JAYANSHÁHI; area 88 acres, or 14 square miles; 1 estate; land revenue £3. This *parganá* was added to the District in 1874, subsequent to the preparation of the Board's returns.

According to the figures just given, it appears that the whole District, consisting of 117 *parganás* or Fiscal Divisions, is divided into 1971 estates, yielding a land revenue of £98,197, 10s. These numbers differ slightly from the figures given in the preceding pages of this Statistical Account, as the returns relate to different years. The number of estates returned by the Collector in 1850 was 2017; the preceding list, based on returns dated 1860, shows 1971; Mr. Smart's Report in 1866 gave 1900.

Mr. Smart, in his Survey Report on Tipperah (1866), gave a list of 165 *parganás* in the District; while Mr. Browne, in his Report published by Government authority in the same year, returned 122 *parganás*. The number, according to the latest information, is now 117; but Mr. Browne's list is given below, as it shows the Fiscal Divisions as they existed at the time of the Survey, which was begun in 1859-60, and received the approval of Government on the 7th April 1866. The *parganás* in *chaklá* Roshnábád are given separately, and are not classed together as in the list compiled from the Board's returns. The following are the 122 *parganás* given by

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Mr. Browne :—(1.) Amrápur ; (2.) Ámirábád ; (3.) Áshtajangal ; (4.) Bagásáir ; (5.) Balarámpur ; (6.) Bámutiá ; (7.) Bardákhát ; (8.) Barikandi (Tappá) ; (9.) Bisálghar ; (10.) Champaknagar ; (11.) Charpátá ; (12.) Chandranagar ; (13.) Chauddagáon ; (14.) Chauddagrám ; (15.) Dakshin Sik ; (16.) Dakshin Sik Gangánagar ; (17.) Dakshin Sháhpur ; (18.) Darjibáju ; (19.) Dáudpur ; (20.) Daulatpur ; (21.) Dhaleswar ; (22.) Dhananjaynagar Ásánpur ; (23.) Dharmanagar ; (24.) Dharmanagar Kásirámpur ; (25.) Dharmapur ; (26.) Dullái ; (27.) Durgápur Dáúdkándi ; (28.) Durgápur (Tappá) ; (29.) Etkádpur Kásimpur Máchhuákhál ; (30.) Farakhábád (Tappá) ; (31.) Durjaynagar ; (32.) Gadádharpur ; (33.) Gadánágar ; (34.) Gangámandal ; (35.) Gobindpur ; (36.) Gopálnágar ; (37.) Gopálpur ; (38.) Gopínáthpur Dakshin ; (39.) Gopináthpur Uttar ; (40.) Gunánandi ; (41.) Haripur Bejorá ; (42.) Homnábád ; (43.) Ibráhimpur ; (44.) Ibráhimpur (Tappá) ; (45.) Jafarábád ; (46.) Jafar Ujiál ; (47.) Jagatpur ; (48.) Jahánbanagar ; (49.) Jasodánagar ; (50.) Jaydebnagar ; (51.) Jaydebpur ; (52.) Joár Bháterá ; (53.) Juláí Gangánagar ; (54.) Julaí Radhánagár ; (55.) Juláí Ratinagar ; (56.) Kálikápur ; (57.) Kámrápur (Tappá) ; (58.) Karddi ; (59.) Kártikpur Shujábád ; (60.) Kártikpur Rájnagar ; (61.) Kasipur ; (62.) Khalilábád ; (63.) Khámártishná ; (64.) Khandal ; (65.) Khejurpur ; (66.) Kolápárá ; (67.) Krishnanagar Chakbaste Bhángrá ; (68.) Lakshanpur Joár ; (69.) Lálpur Joár ; (70.) Madla Champaknagar ; (71.) Mahal Jhángáon ; (72.) Mahddipur ; (73.) Maheswardi ; (74.) Mahi cháil ; (75.) Maizarddi ; (76.) Manipur ; (77.) Manoharpur ; (78.) Mantalá Gangánagar ; (79.) Mehár ; (80.) Mantalá ; (81.) Mehárkul ; (82.) Mahabatpur ; (83.) Muhammadpur ; (84.) Náráyanpur ; (85.) Narsinhpur ; (86.) Noábád ; (87.) Nurnagar ; (88.) Nurullápur ; (89.) Pátharghátá ; (90.) Pepuliá Gangánagar ; (91.) Páitkárá ; (92.) Phulpur ; (93.) Purchandi ; (94.) Ráipur ; (95.) Rájámati ; (96.) Rájdharnagar ; (97.) Rájmanipur ; (98.) Rájnagar ; (99.) Rámdebpur Joár ; (100.) Rámpur ; (101.) Rámpur Noábád ; (102.) Ranbhuál (Tappá) ; (103.) Rasulpur ; (104.) Ratannagar ; (105.) Sábik Ratannagar ; (106.) Sakdi ; (107.) Satara Khandal ; (108.) Sháhjádpur ; (109.) Sháistannagar ; (110.) Sibnagar ; (111.) Singáir ; (112.) Sinhagáon ; (113.) Saráil ; (114.) Sricháil ; (115.) Syámpur ; (116.) Tistá ; (117.) Tista Gangánagar ; (118.) Tistá Rájdharnagar ; (119.) Tistádori Rájdharnagar ; (120.) Torá ; (121.) Uttar Gangánagar ; and (122.) Uttar Sháhpur.

CLIMATE.—The climate of Tipperah is mild, agreeable, and healthy. The cold weather, which begins early in November and

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ends in February, is very pleasant; for although the mornings are foggy, and there are heavy dews at night, yet during the day-time the sky is clear, and there is generally a mild north-west wind prevailing. During the hot season, and from March to June, there is usually a sea-breeze from the south-east. About April strong westerly winds frequently blow, accompanied by heavy rains and occasional thunderstorms, after which the atmosphere is generally clear, and the temperature lower. The rainy season begins about the middle of June, and ends in September or October. The average rainfall at Comillah (Kumillá) during the thirteen years ending 1873 was 93·50 inches, of which 23·59 inches fell between the months of January and May inclusive, 61·24 inches from June to September, and 8·67 inches from October to December. The average annual rainfall in the Bráhmanbáriá Subdivision is returned at 74·95 inches.

The following table shows the average monthly temperature at Comillah (Kumillá), as furnished by the Civil Surgeon; with the monthly rainfall and the number of days on which rain fell during each month in 1873, in the Headquarters Subdivision and at the Subdivision of Bráhmanbáriá.

TEMPERATURE AND RAINFALL OF THE DISTRICT OF TIPPERAH.

		January.	February.	March.	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
Average temperature,		64°	68·4	75·6	81·1	82	81·5	81·6	81·8	81·3	80·2	72·2	65·8	76·3
Rainfall in 1873.	Comillah,	..	0·05	1·71	5·53	6·38	18·14	9·72	25·65	4·64	0·55	0·34	0·78	73·49
	Bráhmanbáriá,	0·92	0·28	0·89	7·06	5·23	19·59	6·66	8·66	3·95	3·08	0·12	0·33	56·77
Number of days on which rain fell in 1873.	Comillah,	..	1	5	8	10	20	25	21	9	5	1	2	107
	Bráhmanbáriá,	1	3	3	12	8	22	21	23	15	3	1	1	113

During the three last years, 1872-75, the rainfall both at Comillah (Kumillá) and Bráhmanbáriá has been far below the average. From a return given by the Collector in his Annual Report, it appears that during these three years the average annual rainfall at the Headquarters Subdivision was only 76·77 inches, and at the Bráhmanbáriá Subdivision only 62·35 inches.

VITAL STATISTICS.—The general vital statistics of Bengal must

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be regarded as hopelessly imperfect; but from the commencement of 1873 a new system of registration has been introduced in certain selected areas. The town area selected in Tipperah is the Comillah (Kumillá) municipality, containing a population of 12,948 souls; the rural area consists of 25 villages close to the Head-quarters of the Bráhmanbáriá Subdivision, and contains a total population of 12,364. In 1873 the death-rate per 1000 in the town area was 26·95; in the rural area it was 26·58; and in the combined areas, 26·77 per 1000, against a general average for all the selected areas of Bengal of 25·25 per 1000. During the four years 1870-73 the average annual mortality among the police was 16·5 per 1000; among the prisoners in jail, the average annual mortality during the five years 1869-73 was 23·3 per 1000 of the mean jail population.

ENDEMIC DISEASES.—The endemic diseases of Tipperah are intermittent and remittent fevers, enlargement of the spleen and liver, dropsy, hæmorrhage from the mucous surfaces, and anæmia, dysentery, diarrhœa, rheumatic affections, leprosy, elephantiasis, and scurvy. The Civil Surgeon reports that the great predisposing causes to these diseases are,—first, the swampy and malarious nature of the District; secondly, the neglect of sanitation in the towns and villages; and thirdly, the want of nourishing food and wholesome drinking water. With regard to malaria, a good deal might be done in the way of prevention, by draining the many swamps, planting trees round the villages, cutting away jungle and underwood.

The Civil Surgeon recommends the following sanitary measures:—(1.) The setting aside of a tank in each village for drinking purposes. Good tanks exist in almost every village, but are systematically contaminated—being used indiscriminately for all purposes. (2.) The establishment of proper burial-grounds and burning-places for the dead. (3.) Clearing away jungle and underwood. (4.) The use of proper latrines. (5.) Filling up pits in and about the villages. (6.) The removal of dead cattle to a distance from the dwelling-houses. All these precautions against disease are habitually neglected by the people.

There are more deaths in the District from fever than from any other single cause. According to the general mortuary statistics, the deaths from fever in 1873 were 59·20 per cent. of the total deaths from all causes; and the District mortuary statistics are supported on this point by the returns from the selected areas. In the selected town area, where the death-rate from all causes was 26·95

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per 1000, the deaths ascribed to fever alone were 13·20 per 1000; the deaths in the selected rural area were 26·58 per 1000, 11·25 per 1000 being caused by fever.

EPIDEMIC DISEASES.—Tipperah has suffered several times from severe epidemics of cholera, and the disease breaks out every year in the cold weather in a more or less epidemic form. The portion of the District which suffers most is the north, immediately opposite Dacca District. In November 1868, cholera in an epidemic form made its appearance in Tipperah, and raged with varying violence till May in the following year. The first case was traced to some people who brought the disease with them in returning from a fair in Dacca. The disease first showed itself in the northern *parganás*, but gradually spread itself all over the District. The villages that suffered most were those situated along the banks of the rivers, where there are greater facilities for intercourse than in the case of solitary inland villages. The police returns, although imperfect, give some idea of the mortality caused by this epidemic. Between November 1868 and May 1869, 3949 cases were reported to have occurred, out of which 2623 are known to have resulted in death, and 391 in recovery; the result in the remaining 935 cases was unascertained. During the year 1873 cholera broke out twice,—in April, and again in July; 2276 deaths were reported to have occurred from the disease, probably far less than the actual number. The country opposite Dacca is intersected by numerous marshy water-courses, which, though flowing during the rains, become stagnant in the cold season; and it is to the bad water in these water-courses that the Collector attributes the frequent outbreaks of cholera in this part of the District.

Small-pox epidemics, probably caused by the practice of inoculation, occur every year; but in most cases the disease is confined to the villages where inoculation is carried on. Vaccination is, however, making some progress; and the Collector states that the people in general are getting disgusted with the inoculators, both on account of their extortion and the number of deaths they cause.

CATTLE DISEASE.—The Civil Surgeon states that in 1868 cattle disease of a fatal type was prevalent in the District. In that year, 908 cattle were reported to have been attacked by the malady, of whom 864 died. The principal symptoms were loss of appetite, heating of the skin, drooping ears, a swelling of the throat, and inability to swallow, accompanied by great thirst and discharge from the nostrils. Death was generally preceded by diarrhœa.

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For many years past the horses in the Station of Comillah (Kumillá) have suffered from sudden and fatal epidemics. Twelve died in the year 1872-73, and one resident lost four horses in the same number of days. On the outbreak of the disease the residents usually send their horses away to a short distance, for the epidemic does not appear to prevail beyond the limits of the town.

INDIGENOUS VEGETABLE DRUGS.—The following is a list of the principal medical plants found in the District:—(1.) *Amaltás* (Cassia fistula). (2.) *Anantamul* (Hemidesmus Indicus). (3.) *Apáng* (Achyranthes aspera). (4.) *Aparájitá* (Clitorea ternatea). (5.) *Ámlaki* (Emblica officinalis). (6.) *Bishmitá* or aconite (Aconitum napellus and A. ferox). (7.) Aniseed (Anethum sowa). (8.) *Anár* or pomegranate (Punica granatum). (9.) *Ámrul* (Oxalis corniculata). (10.) *Ádrakh* or ginger (Zingiber officinale). (11.) *Bel* (Ægle marmelos). (12.) *Banhaldi* (Curcuma zedoaria). (13.) *Bákas* or *bákur* (Adhatoda vasica). (14.) *Bahará* (Terminalia belerica). (15.) *Bhui kumrá* (Trichosanthes tuberosa). (16.) *Bálá* (Pavonia odorata). (17.) *Bhikapurni* (Hydrocotyle Asiatica). (18.) *Bherendá* or castor-oil plant (Ricinus communis). (19.) *Bichidáná* (Cydonia vulgaris). (20.) *Bábni tulsi* (Ocimum basilicum). (21.) *Birangá* (Embelia ribes). (22.) *Bistárak* (Tiaridium Indicum). (23.) *Chháttain* (Alstonia scholaris). (24.) *Cháulmugrá* (Gynocardia odorata). (25.) *Chidlang* (Vernonia anthelmintica). (26.) *Jaipál* or croton-oil plant (Croton tiglium). (27.) *Chitá* or *lál chitra* (Plumbago rosea). (28.) *Champak* or *chánpá* (Michelia champaca). (29.) *Dhuturá sádá* (Datura alba). (30.) *Dhaniyá* (Coriandrum sativum). (31.) *Debdáru* (Pinus deodara). (32.) *Eláchi* (Amomum cardamomum). (33.) *Gáb* (Diospyros embryopteris). (34.) *Gánjá* (Cannabis sativa). (35.) *Ghrita kumári* (Aloe Indica). (36.) *Gandhabhádáli* (Pæderia fœtida). (37.) *Hinchá* (Enhydra hingcha). (38.) *Haritaki* (Terminalia chebula). (39.) *Sujná* or horse-radish (Cochlearia armoracia). (40.) *Hálim* (Lepidium sativum). (41.) *Haldi* or turmeric (Curcuma longa). (42.) *Isábgul* (Plantago ispaghula). (43.) *Jayanti* or *jait* (Æschynomene sesban). (44.) *Jabá* (Hibiscus rosa-sinensis). (45.) *Jaistha madhu* (Glycyrrhiza glabra). (46.) *Jám* (Sida Asiatica). (47.) *Joán* (Ligusticum ajowan). (48.) *Kalápnáth* (Andrographis paniculata). (49.) *Kát kararjá* (Cæsalpinia bonducella). (50.) *Kuchilá* (Strychnos nux-vomica). (51.) *Kálá jám* (Eugenia jambolana). (52.) *Kálá dhuturá* (Datura fastuosa). (53.) *Kathbel* (Feronia elephantum). (54.) *Kálakálkásandá* (Cassia sophera). (55.) *Kadamba* (Nauclea cadamba).

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(56.) *Kunduri* (Byronia grandis). (57.) *Khetpáprá* (Oldenlandia biflora). (58.) *Kálájirá* (Nigella sativa). (59.) *Kurchi* (Wrightia antidysenterica). (60.) *Lanká* or *gáchh marich* (Capsicum annuum). (61.) *Mádár* (Calotropis gigantea). (62.) *Muthá* (Cyperus rotundus). (63.) *Mahábalibach* (Zingiber zerumbet). (64.) *Mendhi* or Indian myrtle (Lawsonia alba). *Methi* (Trigonella fœnum-græcum). (65.) *Nim* (Azadirachta Indica). (66.) *Nágeswar* (Mesua ferrea). (67.) *Nishinda* (Vitex negundo). (68.) *Nágphani* (Cactus Indicus). (69.) *Nágarmuthá* (Cyperus pertenuis). (70.) *Palás* (Butea frondosa). (71.) *Pátinebu* (Citrus limonum). (72.) *Bágh bherendá* (Jatropha curcas). (73.) *Punar-nabá* (Boerhaavia procumbens). (74.) *Pálitá-mándár* (Erythrina Indica). (75.) *Pán* (Piper betle). (76.) *Pipul* (Piper longum). (77.) *Pudiná* (Mentha sativa). (78.) *Pání-phal* or *singhárá* (Trapa bispinosa). (79.) *Patal* (Trichosanthes dioica). (80.) *Rakta chandan* (Adenanthera pavonina). (81.) *Rakta kamal* (Nymphæa rubra). (82.) *Siál kántá* (Argemone Mexicana). (83.) *Sajiná* (Moringa pterygosperma). (84.) *Sij* (Euphorbia nereifolia). (85.) Squill (Urgilea Indica). (86.) *Syámlatá* (Ichnocarpus frutescens). (87.) *Simul* (Bombax malabaricum). (88.) *Sepháliká* or *hársinghár* (Nyctanthes arbor-tristis). (89.) *Sundhi* (Nymphæa stellata). (90.) *Supári* (Areca catechu). (91.) *Somráj* (Vernonia anthelmintica). (92.) *Swet karabi* (Nerium odorum). (93) *Sarishá sádá* or *rái* (Sinapis alba). (94.) *Sarishá kálá* (Sinapis nigra). (95.) *Sasá* or *kirá* (Cucumis sativus). (96.) *Sáluk* (Nymphæa lotus). (97.) *Thalkurá* (Hydrocotyle Asiatica). (98.) *Tetul* (Tamarindus Indica). (99.) *Tulsi* (Ocimum sanctum). (100.) *Tejpát* (Cinnamomum [various species]). (101). *Támáku* or tobacco (Nicotiana tabacum). (102.) *Teori* (Ipomœa turpethum). (103.) *Til* (Sesamum Indicum). (104.) *Tisi* (Linum usitatissimum). (105.) *Tagar* (Valeriana Wallichii).

FAIRS AND RELIGIOUS GATHERINGS.—No fairs or religious gatherings are held in Tipperah; but large numbers of people pass through the District on their way to Sítákund in Chittagong District. Before the year 1875 many of these pilgrims passed through the town of Comillah (Kumillá), both in going and returning, and they not unfrequently brought cholera or small-pox into the town. This year (1875), however, they were not allowed to enter Comillah, but were made to follow a road to the south of the municipal limits; and the Collector is of opinion that it is owing to this precaution that during the year the town enjoyed complete immunity from cholera, while there were only two cases of small-pox.

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MEDICAL CHARITIES.—There are four dispensaries in the District, at Comillah (Kumillá), Bráhmanbáriá, Dáúdkándí, and Dulái. Subscriptions have also been raised for a third-class dispensary at Narsinhpur, in the extreme south of the District, forty miles from medical aid.

The COMILLAH (KUMILLÁ) DISPENSARY, established in 1855, has a good brick building. There is plenty of accommodation for indoor patients, but this is not taken advantage of by the town people as a rule. The indoor patients are usually either wounded men sent in by the police, or travellers who have succumbed to illness on the road. The financial condition of the dispensary in 1871 was unsatisfactory, owing to the drag on the funds by the branch dispensaries. Since that date, however, the other dispensaries have become nearly independent, and the finances of the *sadr* institution have improved. The resources of the dispensary are, (1) the interest on £320 invested in Government securities; (2) Government aid; and (3) private subscriptions. The dispensary is unfortunately located in the European quarter of the Station, instead of in the native portion. The average number of patients treated yearly, during the four years 1870-73 inclusive, was 2253.

The BRÁHMANBÁRIÁ BRANCH DISPENSARY was established in 1866. It has no invested capital, and the current monthly expenditure is defrayed by subscriptions, collected with difficulty from the *zamíndárs* and the residents of the neighbourhood. The average number of patients treated yearly, during the four years 1870-73 inclusive, was 694.

The DÁÚDKÁNDÍ BRANCH DISPENSARY was established in 1870. It is situated close to a ferry across the Meghná from Náráinganj, and is useful at the seasons when large numbers of pilgrims are journeying to and from Sítákund. The institution is partly supported by local subscriptions, and partly from the funds of the *sadr* dispensary. The average number of patients treated yearly, during the four years 1870-73 inclusive, was 1526.

The DULÁI BRANCH DISPENSARY was opened in May 1871. Nearly the whole of the expenses are met by the subscription of Nawáb Abdul Gani of Dacca. The average annual number of patients during the two years 1872 and 1873 was 812.

The table on the following page, compiled from the returns in the Report of the Inspector-General of Hospitals, shows the work done by the Medical charities of the District in the year 1871, and also their cost to Government and to subscribers :—

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STATISTICS OF THE MEDICAL CHARITIES IN TIPPERAH DISTRICT FOR 1871.

Dispensaries.	Year in which established.	Indoor Patients.							Outdoor Patients.		Operations.		Total Income.	Cost to Government.	Cost to Government on account of European medicines.	Income from subscription and other local sources.	Expenditure, excluding European medicines, supplied by Government free of charge.
		Total treated.	Relieved or recovered.	Not improved or ceased to attend.	Died.	Remaining at the end of the year.	Percentage of Deaths to treated.	Daily average number of sick.	Total treated.	Average daily attendance.	Capital.	Minor.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Comillah (Kumillá) Dispensary, . . .	1855	184	139	24	18	3	9·78	7·34	1792	21·65	25	179	*254 15 0½	82 19 5½	12 7 2½	171 15 7	256 13 7
Bráhmanbáriá Branch Dispensary, . . .	1866	..	..	..	..	..	..	..	546	9·8[illegible]	[illegible]	..	*36 4 0	12 0 0	0 17 10¾	24 4 0	36 9 6
Dáúdkándi Branch Dispensary,* . . .	1870	..	..	..	..	..	..	..	1604	8·80	..	..	..	..	..	..	..
Dulái Branch Dispensary,†	1871	..	..	..	..	..	..	..	445	..	..	..	..	..	..	..	..
		184	139	24	18	3	9·78	7·34	4387	..	..	..	290 19 0½	94 19 5½	13 5 1½	195 19 7	293 3 1

* Including the balance in hand, the income of the Comillah Dispensary was £646, 13s. 5½d., and the income of the Bráhmanbáriá Dispensary, £49, 3s. 6¾d.

† No statistics of the Dulái and Dáúdkándí Dispensaries, except the total number of patients treated, are available.

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STATISTICAL ACCOUNT

OF THE

STATE OF HILL TIPPERAH.

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STATISTICAL ACCOUNT

OF THE

STATE OF HILL TIPPERAH.[1]

THE STATE OF HILL TIPPERAH (Tripurá), according to a return by the Boundary Commissioner, dated March 1875, is situated between 22° 59′ and 24° 31′ north latitude, and between 91° 12′ and 92° 24′ east longitude. It contains an area of approximately 3867 square miles; and a population, according to the most recent estimate, of 74,242 souls. The present capital of the State is Ágartalá, the residence of the Rájá and of the British Political Agent, situated on the north bank of the river Haurá, in north latitude 23° 50′ 40″ and 91° 22′ 55″ east longitude.

BOUNDARIES.—Hill Tipperah is bounded on the north by the Assam District of Sylhet; on the south by the Districts of Noákhálí

[1] The principal materials from which this Statistical Account has been compiled are:—(1.) Five series of special returns furnished by the Political Agent (Mr. A. W. B. Power, C.S.) in 1872. (2.) A return of latitudes and longitudes by the Boundary Commissioner. (3.) The Bengal Meteorological Reports for 1873 and 1874. (4.) Annual Administration Reports of the Political Agency, Hill Tipperah, for the years 1872, 1873-74, and 1874-75. (5.) Two special Reports prepared for this Statistical Account by Bábu Nilmani Dás, Díwán to the Rájá of Hill Tipperah. (6.) Narrative Report of the Hill Tipperah, North Chittagong, and Lusháí Hills Topographical Survey Party, for the Field Season of 1872-73, by Captain W. F. Badgley, Officiating Deputy Superintendent, Topograpical Survey. (7.) 'Descriptive Ethnology of Bengal, by Col. Dalton, C.S.I. (Calcutta, 1872.) (8.) 'The Hill Tracts of Chittagong and the Dwellers therein,' by Captain T. H. Lewin (Calcutta, 1869). (9.) 'A Memorandum on the North-east Frontier of Bengal,' by Mr. Alexander Mackenzie, C.S., 1869. (10.) A Report, dated 19th September 1875, furnished to the Lieutenant-Governor of Bengal by Captain W. L. Samuells, Acting Political Agent. (11.) Records, Reports, and Correspondence in the Office of the Political Agent, Hill Tipperah. The botanical names of the indigenous medical drugs mentioned in this Statistical Account have been supplied by Dr. King, Superintendent of the Botanical Gardens, Calcutta.

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and Chittagong; on the east by the Lushái country and the Chittagong Hill Tracts; and on the west by the Districts of Tipperah and Noákháli. The western boundary of the State, where it adjoins the Regulation District of Tipperah, was defined in the year 1854, according to the award of two arbitrators—Mr. Leycester, who acted on the part of the British Government, and Mr. Campbell, on the part of the Rájá of Hill Tipperah.

According to the most recent map of the Surveyor-General, dated June 1875, the eastern boundary which separates Hill Tipperah from the Lushái country and the Chittagong Hill Tracts, is formed by the Lungái river, between the Háichek and Jámpui ranges to its source in the Betling Sib Peak; the boundary next runs in an irregular line to the Dolájari Peak, and then along the Sardeng range and the Phení river, till the latter enters the District of Noákhálí.

Political Constitution.—Both as regards its constitution and its relations to the British Government, the State of Hill Tipperah differs alike from the Independent Native States of India and from those which are tributary and dependent. Besides being the ruler of Hill Tipperah, the Rájá is also the holder of a large *zamíndárí* called *chaklá* Roshnábád, situated in the plains of the Regulation District of Tipperah. This estate, which covers 589 square miles, is by far the most valuable portion of the Rájá's possessions, and yields a larger revenue than the whole of his kingdom of Hill Tipperah. It is held to form with the State of Hill Tipperah an indivisible Ráj; and, consequently, whenever the succession is disputed, the question is decided by the British Courts of Law, whose judgment with regard to the *zamíndárí* has hitherto been always accepted as deciding also the right to the throne. It is not clear how the present distinction between the State of Hill Tipperah and the *zamíndárí* arose; but the theory generally accepted is that the Rájá was really tributary to the Muhammadans, and that the Mughuls were only prevented from reducing the hill-country to the same condition as the plains, by the unremunerative character of such an undertaking.

Disputes as to the right to the succession are of constant occurrence. Almost every vacancy in the Ráj has produced disturbances and domestic wars, and exposed the inhabitants of the hills to frightful disorders and to attacks from Kukís, who are always called in as auxiliaries by one or other of the contending parties. The cause of these disputes is the rule of succession, the origin of which is lost in obscurity. The rule itself is thus described by the Political Agent

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in his Report for the year 1872:—'A reigning Rájá has the power of nominating any male member of the Royal Family, within certain limits, as his successor, under the title of Jubaráj; and also a successor to the Jubaráj under the title of Bará Thákur. On the Rájá's death the Jubaráj becomes Rájá, and the Bará Thákur becomes Jubaráj, the latter in his turn succeeding as Rájá, even to the exclusion of the Rájá's natural heirs. It is, however, open to the reigning Rájá to appoint his natural heirs to these dignities when unappropriated; and when no appointments have been made, the eldest son succeeds as a matter of course. Thus, a Jubaráj who becomes Rájá has no power to pass over the Bará Thákur appointed by his predecessor. That Bará Thákur becomes Jubaráj, and subsequently, if he lives, Rájá. The reigning Rájá, however, has the option of appointing a successor to the new Jubaráj, whom he (the Jubaráj) in his turn cannot set aside.'

When the administration of Bengal passed into the hands of the British, the East India Company contented itself with receiving a tribute (*nazaráná*) on the accession of every new prince, sending him a deed (*sanad*) of acknowledgment and a robe of honour (*khilát*) in return. Until recently, at least, the Rájás of Hill Tipperah enjoyed a greater share of independence than the chiefs of most other Native States of a similar description. In 1871, an English officer was first appointed to Hill Tipperah as Political Agent, in order that he might protect British interests and advise the Rájá. There is no treaty between the English Government and the ruler of Hill Tipperah; but the Rájás pay a succession-duty to Government, equivalent to the half of one year's income derived from the hills in cases of direct succession, and to a whole year's revenue in cases of collateral succession.

The form of government, as described by the Political Agent in 1873, is despotic and patriarchal. 'The Rájá's word is law; and it is sufficient to annul the decrees of the courts, whether the matter is brought up in final appeal or otherwise. His permission is required for numberless contingencies, *e.g.*, for building a brick house, for digging a tank, for the use of *pálkis* (palankeens) at a wedding, etc. Considered in its patriarchal form, the Government of the State has the merit of being one to which the people have long been accustomed; even service in all departments seems to partake more of the nature of a family arrangement than of a business contract, and in this particular lies the great blot of the administration. The pay of the officials is merely nominal, and in

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order to live, they must resort to questionable practices; dishonesty and peculation, having the most valid of all excuses, must be winked at; oppression is easily hushed up, all being interested in concealing the shortcomings of their fellow-servants. Nearly all the officials, if not all, are closely connected with the Rájá himself, either by marriage or in some other way. The subordinates of these, again, are generally connected in the same way, each with his official superior. A custom too exists, according to which certain offices of dignity are hereditary; and the spectacle may sometimes be seen of a boy of twelve, with more real power for good or evil over his little department than a Commissioner has over his Division.'

The administration of Hill Tipperah has been much improved since the appointment in 1873 of Bábu Nilmani Dás, formerly an officer under the Government of Bengal, to the post of *díwán* under the Rájá. Justice is administered more rapidly and systematically than formerly; the revenue has increased, and there are many other signs of progress in the Government of the State. The effect of appointing, as chief minister of the Rájá, an officer trained under the British Government, has been most clearly shown in the administration of justice. Until the year 1873-74 the courts of Hill Tipperah dispensed justice according to a primitive system of equity and good conscience, and there was no regular judicial procedure. In that year, however, the law prevailing in Hill Tipperah was suddenly and rapidly developed by the adoption of the modern practice of legislation; in imitation of the Acts of the Indian Legislative Council, nine enactments were passed, including, besides others, a Criminal Procedure Code, a Civil Procedure Code, a Police Guide, and a Limitation Act. The introduction of a Budget system is another instance of the extent to which the State is being influenced by the example of our Government. The word of the Rájá, however, is absolute within his territory, and no budget can restrain his demands on the people or limit his own expenditure. In his kingdom of 3867 square miles, with a revenue of £18,693, 4s. and a population of 74,242 persons, of whom only 103 boys are being educated, the Budget system has not the advantage of bringing public criticism to bear on the administration of the State; but it will not fail to be beneficial, if by this means the Rájá can ascertain the limit within which he must confine his expenditure during the coming year, and if it causes him to realise that any excess over the estimates involves an additional tax upon the people.

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The population of Hill Tipperah is composed of two entirely distinct elements,—the people of the plains, and those inhabiting the hills. The former differ very slightly from their neighbours across the British border, except so far as they are affected by the two different Governments. They inhabit a narrow strip of land along the frontier, averaging about four miles in breadth, and touching on the Districts of Sylhet, Tipperah, Noákhálí, and Chittagong. The soil is of the same quality, and the crops of the same description, as in the adjoining Districts. The habitations of the hill-people are collectively called *kháná-bári;* and each village is called a *bári*, being generally named after the head-man, with the affix *bári* attached to his name.

HISTORY.—The origin of the name 'Tipperah' or Tripurá has been already given in the Statistical Account of Tipperah District (*ante*, pp. 357-8). The following historical account of Hill Tipperah is mainly derived from a Report submitted to the Government of Bengal in 1875 by Captain W. L. Samuells, who was then officiating as Political Agent. Wherever, in the course of this section, passages are included in inverted commas, and are not otherwise acknowledged, it is to be understood that they are taken from that Report.

The history of Hill Tipperah relates to two distinct periods,—the traditional period, as described in the *Rájmálá* or 'Chronicles of the Kings of Tipperah;' and the period since A.D. 1407, to the record of which both the *Rájmálá* and the writings of Muhammadan historians have contributed.

The *Rájmálá*, a history in Bengálí verse, was compiled by Bráhmans of the court of Tripurá, and is said to be the oldest specimen of Bengálí composition extant. Though many of the Rájás despised writing, yet by the employment of a bard in their court they provided a record of their rule.

'The present Rájá claims descent from Drujho, son of Jogati, one of the lunar race of kings; from him the succession is traced down in a direct line, including thirty-eight reigns, to his descendant Daitya, the third and youngest son of Chitra Rattra, Rájá of Chedi, which is supposed to be the modern Chaodail in the west of the Jungle Maháls, towards Nágpur. Daitya is said to have left his father's dominions after the battle of Kurukshetra, in which his two elder brothers were killed, and to have fled with his widowed mother to the country now called Tipperah, which then included the hill-country to the east, as far as the borders of Burmah. In his new home a son and heir was born to him, who succeeded him

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under the name of Tripurá. Tripurá so harassed his subjects that they fled in a body to Hiramba (Cachár). After the lapse of five years they returned as votaries of the god Siva, who promised them a ruler by the widow of Tripurá. The promised prince, named Trilochan, or "the three-eyed," was born in due course. He married the daughter of the Hiramba Rájá, who is also called Hiramba, Rájá of Kámrúp. Trilochan conquered many countries, and died at an advanced age, leaving twelve sons.' He is mentioned in the Mahábhárata as king of Tipperah. Dakshin, one of the younger sons of Trilochan, succeeded, in accordance with the wishes of the people and of his father. So that at this early period, as throughout the history of the family up to the present time, the right of succession was not strictly determined by the rules of primogeniture.

In the reign of Pratit, the 69th Rájá of Tipperah, a treaty was made with the king of Cachár, the object of which was to prevent disputes as to the boundary between the territories of the two sovereigns. The treaty declared that the crow should assume a white colour, sooner than either of the contracting parties should infringe on the limits of the other's kingdom. The neighbouring chiefs, however, disapproved of the alliance, and tried to sow dissension between the two Rájás by means of a beautiful woman whom they sent to the Rájá of Tipperah, thus exciting the jealousy of the Cachár prince, who threatened to slit her nose and cut off her ears. 'What became of this apple of discord is not stated; but the Tipperah Rájá, in all probability, put her away and saved her from permanent disfigurement, for the compact between the two countries appears to have been faithfully observed. Indeed, of all the countries surrounding Tipperah, Cachár is the only one with which the Tipperah Rájás remained at peace.' Marriage alliances were formed between the Rájás of Tipperah and the Cachár Royal Family; and the Rájá of Cachár acquired sufficient influence with the Tripurá ruler to induce him to withdraw an army of 1200 sweepers armed with spades and hatchets, who had been sent by the Tipperah Rájá to punish the Khásiá chief for insolence.

Jajárpha, the 74th Rájá, invaded Rángámátí, and was opposed by the King Nikká, who led a disciplined army of 10,000 men. The Tipperah Rájá was, however, victorious, and Rángámátí was then made the capital of the kingdom. Its name was, it is said, changed long afterwards to Udáipur, by Rájá Udái Mánik.

In the reign of Sangthafah, the 96th Rájá of Tipperah, a large

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army was sent against Tipperah from Gaur, in consequence of a wealthy man having been plundered in the Rájá's country while on his way to present a gift to the king of Gaur. Sangthafah wished to sue for peace, but his wife protested against such cowardice, and herself led the Tipperah forces against the enemy's troops and routed them. 'This reverse was retrieved in or about A.D. 1279, when the King of Gaur with his forces helped Ratnafah (the 99th Rájá), who had resided in Gaur for several years after his father's death, to conquer the kingdom of Tipperah and usurp the throne of his brother, who was then the reigning prince. The King of Gaur also assisted Ratnafah with troops to garrison his chief places, and conferred on him the title of Mánik (meaning 'a pearl'), which the Rájás of Tipperah have ever since retained.

'One of the most noticeable features in the early history of Tipperah is the rapid spread of Sivaism, and the prevalence of the practice of human sacrifice, which, as in other parts of India, was associated with the worship of Siva. Tipperah became one of the greatest strongholds of this worship, and in no part of India were more human victims offered. It is said that, till the reign of Dharma Mánik (A.D. 1407 to 1439), the complement was one thousand victims a year, but Dharma ruled that human sacrifices should only be offered triennially.' Dharma Mánik appears to have been an enlightened prince; and it was under his patronage that the first part of the *Rájmálá*, or 'Chronicles of the Kings of Tipperah,' was composed.

'It is impossible to define at any given period the limits of the ancient kingdom of Tipperah; but, at various times throughout its history, it gained conquests and possessions which carried its armies from the Sundarbans in the west to Burmah in the east, and from Kámrúp in the north to Burmah in the south. The military prestige of the Tipperah Rájás was at its greatest height during the 16th century, when Rájá Sri Dhyán invaded with success the countries to the north, west, south, and east of Tipperah.'

In 1512 the Tipperah General conquered Chittagong, and defeated the Gaur troops who defended it. A strong force from the twelve provinces of Bengal was then sent against the Rájá's country; but the Tipperah army made a dike across the Gumtí, and after confining the water for three days, broke the embankment, and the torrent forced the Mughul troops to retreat. A second army was despatched to conquer Rángámátí, the capital of Tipperah, but, by the aid of the river, the Muhammadan force was a second time repulsed.

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'Although from so early a date as 1279 A.D. the Musalmáns seem to have had a hankering after the kingdom of Tipperah, the Rájás held their ground bravely for upwards of three centuries, as it was not till the beginning of the seventeenth century that the Mughuls obtained any footing in the country. About 1620 A.D., however, in the reign of the Emperor Jahángír, a Mughul force, ostensibly with the object of procuring horses and elephants, invaded Tipperah under the command of Nawáb Fathi Jang. The capital (Udáipur) was taken, and the Rájá sent prisoner to Dehli. He was offered his throne again on condition of paying tribute, but refused. Meanwhile, the Mughul troops continued to occupy the country in military fashion, until, after two and a half years, they were forced by an epidemic to retire. The Dehli Emperor reiterated his claim to tribute when Kalián Mánik was raised to the throne in 1625, and attempted to enforce the demand through the Nawáb of Murshidábád, who again invaded the country. He was, however, defeated. The Mughuls still continued to intrigue with the discontented spirits in Tipperah; and their influence is shown by the fact that, when in the reign of Rájá Ratna Mánik, the heir (or Jubaráj) became obnoxious by his cruelty, Sháistá Khán, Nawáb of Bengal, took him prisoner and sent him to Dehli. Again, two usurpers successively owed the throne to the changing favour of the Mughuls; and on the succession of Dharma Mánik, the Nawáb of Murshidábád seized on a large portion of the territory in the plains, and parcelled it out among Musalmán nobles.'

These frequent invasions show that there must have been something to attract the Muhammadan rulers of Bengal to the remote State of Tipperah. Elephants seem to have been the coveted object; and it was in these animals, says a writer in the *Calcutta Review* (No. xxxv., Sept. to Dec. 1860), that the tribute imposed upon the kings of Tipperah was always paid.

The western and southern portions of Tipperah were included in Todar Mall's rent-roll (A.D. 1582); but, according to Grant, they were not conquered by the Muhammadans until the reign of Sháh Jahán (A.D. 1628-39.) In A.D. 1728 the Muhammadans again invaded Tipperah, and the country was then placed on the rent-roll as Roshnábád, the name by which the Rájá's *zamíndárí* in the District of Tipperah is still known. A large number of troops were posted in the conquered territory; and Jagat Ráma, the son of Satra Mánik, on promising to pay up all arrears of tribute, was made Rájá, and assumed the name of Mukanda Mánik. During the next few years

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the occupant of the Tipperah throne was many times changed, but the influence of the Nawáb at Murshidábád appears always to have been paramount. 'At last, when Bijai Mánik was appointed Rájá by the Nawáb, he was only allowed a monthly stipend, and compelled to send all the revenue of the Ráj to Murshidábád; and on falling into arrears he was sent prisoner to Dehli, where he died.' At this period Tipperah was, in truth, a Mughul province, and Shamsher Jang, a Musalmán, was appointed Governor. The people, however, refused to obey him, and the Governor then set up a puppet Rájá of the old Royal Family. When this effort at conciliation failed, the Governor had recourse to stronger measures, until the outcry against his oppression became so great that the Nawáb ordered him to be put to death by being blown from the mouth of a gun.

The Muhammadans, after their conquest of Tipperah, appear only to have occupied the lowlands, while the hilly tracts remained in the possession of the Rájá, but subject to the control of, and tributary to, the Nawáb. When, therefore, in 1765, the East India Company obtained the *díwání* of Bengal, so much of Tipperah as had been placed on the rent-roll of Bengal, came under British rule. 'Krishna Mánik was made Rájá by the aid of the English, in succession to Shamsher Jang, and died after a reign of 23 years. There being no Jubaráj, or nominated heir, his queen ruled the country for some time, but the people did not submit willingly to her sway. She then petitioned Government, who granted her request that Rájendrá Mánik, her nephew, might succeed. He ascended the throne in A.D. 1785, married the daughter of the Rája of Manipur, and died in the nineteenth year of his reign. For the next five years anarchy prevailed, the Kukís being called in by one or other of the parties contending for the *gadi* or state cushion. Ultimately, in 1808, the English Government recognised Durga Mánik as Rájá; and since this date every successive Rájá has received investiture from the British Government, and has been required to pay the usual *nazar* or tribute on his accession. Formerly a *nazaráná* of 125 gold *mohars* was paid at the ceremony of installation; but at present the *nazar* is fixed at half a year's revenue of the State in the case of direct succession, and a whole year's revenue in the case of indirect succession. On the death of Durgá Mánik, his late rival, Ráma Gangá, was appointed Rájá by the English Government, though several claimants disputed his title by force. . . . During the reigns of the next three Rájás, viz., Kási Chandra Mánik (1826-29), Krishna Kishor Mánik (1831-50), and

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Isan Chandra (1850-62), the peace of our eastern frontier was constantly disturbed by Kukí raids, in which villages were burned and plundered, and the peaceful inhabitants massacred. What went on in Hill Tipperah no one knew; but vague rumours reached the British authorities of raids on the Rájá's villages by the wild Kukís, and of raids on the Kukí tribes by the Rájá's people.'

The sepoys of the 34th Native Infantry, who mutinied at Chittagong on the night of the 18th November 1857, plundered the treasury, and then marched to Ágartalá, the capital of Hill Tipperah. The small military force at the Rájá's disposal did not enable him to oppose the whole body of sepoys, but orders were issued for the arrest and delivery to the British authorities of all mutineers found wandering within the limits of Hill Tipperah.

The following account of the Kukí raids of 1860, and of the retributive measures adopted by the Indian Government, is taken from Mr. Alexander Mackenzie's 'Memorandum on the North-East Frontier of Bengal.'

'In December 1859 rumours had reached the officers of Tipperah District that the interior of Hill Tipperah was in a very disturbed state. The Rájá's affairs were generally known to be greatly involved. He had been compelled to dispense with the armed force formerly kept up; while his family and kingdom were distracted by the intrigues of the various candidates for the succession, or of discontented exiles beyond the border. The Rájá, besides, either could not, or would not, meet the expense consequent on the nomination of a Jubaráj or heir-apparent, while he left all his affairs in the hands of a Bengálí *guru*. Early in January 1860, reports were received at Chittagong of the assembling of a body of four hundred or five hundred Kukís at the head of the river Phení. Before any intention of their purpose could reach us, the Kukís, after sweeping down the course of the Phení, burst into the plains of Tipperah at Chhágalnáiyá, burned and plundered fifteen villages, butchered one hundred and eighty-five British subjects, and carried off about one hundred captives. Troops and police were at once hurried to the spot; but the Kukís had only remained a day or two on the plains, retiring to the hills and jungles by the way they came. It was at first supposed that this extended movement on the part of these tribes was directed by certain near relatives of the Tipperah Rájá, and was intended to involve the chief in trouble with the English Government. But it was afterwards ascertained, with considerable certainty, that the main instigators of the invasion were three or four

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Hill Tipperah refugees, *thákurs*, who had lived some time among the Kukís, and who took advantage of the ill-feeling caused by an attack made by the Rájá's subjects, to excite a rising that unfortunately became diverted to British territory. Driven by the Rájá from his dominions, these men had formed alliances among the various Kukí tribes of the interior; and year by year villages, supposed to be friendly to the Rájá, had been attacked and plundered. Some of the Rájá's own subjects, moreover, exasperated by his constant exactions, were believed to have invited the Kukís to ravage his territories. The hill-men, who had perpetrated this attack in Tipperah District, were reported from the first to be the followers of Rattan Puiya, whose clan was known to live far up between the upper sources of the Phení and Karnaphulí.

'In July (1860) the newly appointed Superintendent of the Chittagong Hill Tracts was told that his first duty would be to gain as much information as possible, to facilitate the advance of a military expedition to punish the offending tribes. In January 1861 a large body of military police, under Captain Raban, marched against Rattan Puiya's village. No sooner had they appeared in sight than the Kukís themselves set fire to the place and fled to the jungles. A good deal of damage was done to them in various ways; but beyond proving to the savages that their fortresses were not inaccessible, it cannot be said that much else was effected. At the very time that this expedition was on its march, a large body of Kukís made a fierce attack upon Hill Tipperah, near a *tháná* of the Rájá's called Udaipur. The few *barkandázs* (constables) stationed there, fled forthwith; and after burning and destroying three populous villages and a wealthy mart, the invaders retired eastwards.'

In 1862 Rájá Isán Chandra died, and the claim to the succession was disputed. The present ruler, Bír Chandra, became *de facto* Rájá; but he was powerless to control either his immediate dependants or his subjects, and anarchy and confusion prevailed at the capital. The Kukí raids revived forthwith, and continued to occur at intervals until the year 1870. In that year the question of succession to the *gadi* (or state cushion) was decided in favour of Bír Chandra, and he was duly installed by the British Government. Up to this date, the Tipperah Rájás, after being once recognised and invested by the British authorities, had remained free from all control, and their powers over life and death, over war and peace, were more absolute than those of the great feudatories of the Indian Empire. 'A gross outrage committed in the dominions

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of Holkar or Sindia,' wrote Mr. Mackenzie in 1869, 'would be reported to Government by the Resident, and the grave remonstrance or effectual intervention of the Paramount Power would probably follow. But no control is exercised over the Tipperah chief, although on the plains he is a British subject and a *zamíndár.*' In 1871 a Political Agent was appointed to reside at the Rájá's capital; and in the same year an expeditionary force entered the Lushái hills, to punish the tribes who had been implicated in the raids committed during the preceding years in Hill Tipperah and on British territory. Since these events took place, the Political Agent reports that much has been done by the Rájá to bring about order and good government within his State; whilst perfect peace and tranquillity have reigned along the eastern frontier of British India.

The State of Hill Tipperah has a chronological era peculiar to itself. The *díwán* reports that it was adopted by Rájá Bir-ráj, from whom the present Rájá is 92d in descent. Rájá Bir-ráj is said to have extended his conquests across the Ganges; and in commemoration of that event, to have established a new era dating from his victory. The date of the *díwán's* report, December 1875, corresponds, he states, with the year 1285 of the Tipperah era.

THE PRESENT RÁJÁ.—The present ruler of the State, Rájá Bír Chandra Deo Barman Mánikya, is said to be descended from the lunar race of kings, and to be 173d in descent from the founder of the dynasty. He was born in the year 1837, and succeeded his brother Isan Chandra Mánik in 1862, though his installation by the Commissioner on behalf of the British Government did not take place till 1870. The Rájá has two wives, both of whom are Manipurís, and by them he has several children. One of these, Radha Kishor Deb, his eldest son, and the child of his second wife, he has appointed Jubaráj, the name by which the heir to the throne is known. The Royal Family of Tipperah claims to belong to the Kshatriya caste of Hindus; but intermarriages with Manipurís, Tipperahs, and other tribes, are not prohibited. Rájá Bír Chandra Mánik is a man of great ability; and considering the few opportunities he has had, he is remarkably well acquainted with modern European inventions, and with the physical sciences. He is reported, however, to take but little active interest in the affairs of the State, and he willingly leaves the administration of his Government in the hands of the *díwán* and his other officers. Most of his time is said to be devoted to the study of astronomy and other sciences,

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and to the arts of photography and oil-painting. He is much interested in European affairs, and in the progress of modern science, and is a regular reader of several English periodicals. He speaks the Bengalí, Urdu, Manipurí, and Tipperah languages fluently, and is sufficiently acquainted with English to be able to make use of the latest scientific treatises on subjects with which he is familiar. The Rájá's taste for such studies is in no way due to his having mixed much with Europeans. He has, it is believed, only twice left his own territory; on the first occasion he made a short trip to Comillah, the headquarters of the adjoining District of Tipperah; and on the second occasion, in August 1874, he visited Dacca, in response to an invitation to meet the Governor-General.

Although, as has already been stated, the present Rájá does not take a very active interest in the administration of his State, he has habitually shown a desire to fulfil the wishes of the British Government. During the Lushái expedition he was called on to supply a contingent for the protection of the frontier, while the expeditionary force was in the Lushái country, and he had also to establish and garrison a chain of posts along his frontier. Both these requirements were, the Political Agent reported, carried out by the Rájá as far as his means allowed. When cholera broke out among the corps of Captain Hidáyat Alí, the Rájá sent a body of Kukí coolies to fill the vacancies, advancing to them a considerable sum of money; and when an offer of reimbursement was made, he declined it, expressing himself already satisfied by the letter of thanks sent to him by the Collector of Sylhet.

The various reforms that have been inaugurated during the reign of the present Rájá, and since the appointment of Bábu Nilmani Dás to the post of *díwán*, are described in the course of this Statistical Account. There can be little doubt that these reforms would have been even more numerous, but for the extensive litigation in which the Rájá has been involved, and the consequent drain upon the resources of the State. On the death of the late ruler, Isan Chandra Mánik, the present Rájá ascended the throne, asserting that his brother Isan Chandra had, the day before his death, appointed him to be Jubaráj, or heir; while Isán Chandra's own son was to be Bará Thákur, that is to say, successor to the Jubaráj. The right of the present Rájá to succeed to the throne was subsequently questioned by his half-brother Nil Krishna, who brought a suit to dispossess him, denying that Isan Chandra had ever made any appointment of a Jubaráj, and claiming the right to succeed by

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seniority and consanguinity. He obtained a decree in the Court of First Instance on all points; but on appeal, the High Court and finally the Privy Council decided that the appointment of the present Rájá to be Jubaráj had been proved, and also that he was more nearly related by blood to Isan Chandra than was Nil Krishna. They accordingly reversed the decision of the Lower Court on these points, at the same time declaring that their decision would not be held to affect the rights of any other members of the family. Brajendra Chandra, who was stated to have been appointed Bará Thákur at the same time that the present Rájá was appointed Jubaráj, subsequently died, and then the present Rájá appointed his own son to be Jubaráj. Isan Chandra had, however, a younger son named Nabadwip Chandra, who, as soon as he came of age, instituted a suit, denying, as Nil Krishna had done, the appointments by Isan Chandra of the Jubaráj and Bará Thákur, and claiming the right to succeed, as being the only surviving legitimate son of the late Rájá. The case was heard by the Sessions Judge at Tipperah in the year 1874-75, and was decided in favour of the defendant, the present Rájá, on the ground that no new evidence had been produced by the claimant, on which the Judge could give a decision contrary to the finding of the High Court and the Privy Council in Nil Krishna's case.

General aspect of the Country.—As implied by its English name, the country is hilly. From west to east the ground rises, but neither by a gradual ascent nor by a single sudden elevation. Five or six ranges of hills run parallel, from north to south, at an average distance of about twelve miles from each other. These ranges, and also the valleys between them, increase in height as they approach the east. The hills are covered for the most part with bamboo jungle, while the low ground abounds with trees of various kinds, cane brakes, and swamps. All along the northern, western, and southern boundaries of the State, lies a narrow strip of lowland, differing in no material respect, as regards soil, cultivation, and population, from those parts of the Districts of Sylhet, Tipperah, and Chittagong, on which it abuts. From the summit of the ranges the view of the country is striking, but monotonous. The low bamboo-covered hills look at a distance like mere undulations clad with verdure. Here and there, in the spring, a yellow spot marks the place where the bamboos have been cleared away for the purposes of *júm* cultivation; or the smoke of a hamlet may be seen rising above the jungle and low trees. But one view is exactly the same as another, and scarcely repays the trouble of climbing a thousand

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feet on a steep hill-side. The whole of the area between the Jámpuí and Athára-murá ranges, that is between 23° 25′ and 24° 10′ north latitude, is reported by the officer of the Topographical Survey to be 'quite uninhabited, and densely covered with high forest and bamboo jungle, with entanglements of thorny scrub, canes, creepers, and nettle, through which it is impossible to force a passage without much cutting and clearing, excepting along the regularly used tracks of wild elephants. Such paths, however, are numerous, and afford great facilities for moving about the country.'

The surface soil of the hills is of sandstone, overlying a saliferous shale. Mr. Smart, in his official Report on the District of Tipperah, states that 'in many parts of the Tipperah State the soil consists of a schistose clay, which falls to pieces with little force. In this clay large fragments of dicotyledonous wood are often found; as usual, they are converted into the material in which they are imbedded, but preserve all their original lineaments. They are laid down horizontally, and have never been found in their original vertical position. In such instances, we cannot suppose the fossil to be on the spot where the living tree grew and died.'

HILL SYSTEM.—There are no mountains, properly speaking, in the State, but several of the peaks in the eastward ranges reach a height of more than two thousand feet. As already stated, there are five or six principal ranges in Hill Tipperah running from north to south parallel with each other, each successive range towards the east being a little higher than the previous one. 'These ranges,' writes Captain Badgley, officiating Deputy Superintendent of the Topographical Survey, 'also increase in height southwards from the plains of Sylhet, and northwards from Chittagong District, till they reach their highest near the watershed line of the rivers, running north and south, a line which west of the Ánkung makes an irregular zigzag between 23° 30′ and 23° 45′ north latitude. It is not marked by any east and west cross-line range, but merely by the circumstance that the level of the valleys, like the level of the ridges, here rises a little higher than it does to north and south. The ranges do not join to make continuous lines from one District to the other, but lose themselves at the watershed, the ends of the northern ranges coming in between the ends of those from the south. The hills are narrow ridges, sometimes so narrow at the top as to be only knife-edged rocks dangerous to walk along, covered with forest, thinner along the edges of the ridges and spurs, but close and tangled, and often impenetrable in the ravines and valleys.'

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The principal hill ranges beginning from the east are—the Jámpuí, Sakkanklang, Langtarái, and Áthára-murá ranges, running through Hill Tipperah in a northerly direction and almost parallel to each other, till they gradually disappear in the plains of Sylhet. The northern portions of the valleys between these ranges are for the most part flat, swampy, and covered with rank vegetation; while to the south they are of a wild and broken character, intersected by an infinity of deep-cut ravines and low, intricate, narrow-topped ridges. 'The Jámpuí range,' writes Captain Badgley, 'runs directly north and south upon longitude 92° 19′, between the rivers Deo and Langái, and, beginning at latitude 23° 40′, ends at latitude 24° 10′. Its highest point, Betling Sib (Sorphuel of the old maps), is about 3200 feet above the sea by barometer; thence it decreases in height both ways. To the north it is joined by small *tilás* (hillocks), with a low ridge which runs into Sylhet, and to the south with the Langten range of Chittagong.'

On the principal hill-ranges numerous peaks stand out above the general level, but the smaller ranges resemble in form a railway embankment on a large scale, the ridges being long and even. Here and there a peak is met with pre-eminent among its fellows, but this is the exception The paths used by the Kukís and other hill-men in the less frequented parts of the country are almost invariably along the tops of these ridges. The following are the names of the principal ranges, with their highest peaks:—(1.) Devatár-murá range: highest peaks, Chámpá-murá, 506 feet; Bará-murá, 576 feet; Sáisun-murá, 813 feet; Devatár-murá, 812 feet; and Sáhele-murá, 494 feet. (2.) Áthára-murá range: chief peaks, Churámain, 291 feet; Átár-murá, 1431 feet; Jári-murá, about 1500 feet; Chapu, about 800 feet; Tulá-murá, about 800 feet. (3.) Batchiá range: principal peaks, Batchiá, 1247 feet; Matchiá, 1374 feet; and Dolájari, 1555 feet. (4.) Sardaing range: principal peaks, Sardaing, 1509 feet. (5.) Langtarái range: principal peaks in Hill Tipperah, Pheng Puí, 1581 feet; Sim Basiá, 1544 feet. (6.) Sakkanklang: highest peak, Sakkan, 2578 feet. (7.) Jámpuí range: highest peaks, Betling Sib, 3200 feet; Jámpuí, 1860 feet.

The Tipperah Hills are the home of the wild elephant, and there is no doubt that if paths were cut, tame elephants could readily ascend them. At present, however, they are covered with dense bamboo jungle and huge forest timber; and man, the Political Agent reports, is the only beast of burden that frequents them.

River System.—There is no river in Hill Tipperah navigable

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by trading boats of four tons burden or upwards, throughout the year; but the following are navigable by boats of about two tons during the rainy season only:—The Gumtí or Gomatí, Háorá, Khoyái, Dulái, Manu, and Phení.

The GUMTI, which is the principal river, and runs almost through the centre of Hill Tipperah, is formed by the junction of two rivers, the Cháimá and the Ráimá. The Cháimá rises in the Athára-murá range of hills, and the Ráimá in the Langtarái range; and they unite to form the Gumtí just above a succession of rapids, known as the Dumrá Falls, not far from the eastern boundary of the State. These rapids continue for a distance which is reckoned a day's journey by water, and end in one grand picturesque cascade, which leaps into a large round pool, from which the stream issues through a narrow passage between two walls of rock. The Gumtí then flows in a westerly direction, and finally leaves the State on its western boundary, not far from the village of Bíbí-bázár, in Tipperah District. Its principal tributaries are the Kásígang, the Pitrágang, and the Máilakcherrál, all on the right or north bank.

'The MANU,' writes Mr. Chennell, Assistant-Surveyor, 'takes its rise under the Kahoisib peak of the Sakkanklang range, and for some distance passes through various narrow gorges with escarpments of naked rock rising often 100 feet and more, and cutting into deep and clear pools swarming with fish. As it descends into the more level country, it becomes a broad sluggish stream, with a tortuous course, sandy bed, and low banks, covered with high coarse grass, and here and there with clusters of wild plantains and dwarf palms. Its course is north until it reaches the Sylhet plains, when it changes to north-west.' The Deo and Dulái are both tributaries of the Manu, the former on its right and the latter on its left bank. 'The Deo,' says Mr. Chennell, 'has its rise in the Jámpuí range, 12 miles south of the Betling Sib peak. It continues on a northerly course for nearly 30 miles, when it makes a detour to the west, cuts through the Sakkanklang range of hills, and joins the Manu 10 miles north-west of Kámanáthá.' The Dulái rises in the Dolájari ridge, and runs due north for nearly 50 miles. Only the first portion of its course, however, is through the State of Hill Tipperah, and it afterwards enters the plains of Sylhet and falls into the Manu near the village of Kudamhata.

As far as is known, none of the rivers of Hill Tipperah have undergone any great or sudden changes in their course. The appearance of the banks varies in different localities. When passing

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between two hills, the banks are generally steep walls of solid rock, beautifully draped with ferns and other plants. When flowing in low lands, the banks are generally abrupt, but not high. The beds of the rivers and also their banks are usually sandy in the hills, but clayey as the rivers approach the plains. The inhabitants of the hills build their villages on the banks of streams; but, except in the immediate vicinity of these villages, the river banks are buried in jungle and not cultivated. None of the rivers form any islands. Very few of the rivers and streams are fordable throughout the year, owing to the heavy rains. This circumstance, however, causes no inconvenience; for in the plains, the people use boats as almost the sole means of conveyance at this time of the year, and in the hills nearly every family has its dug-out or canoe. There are no lakes, canals, or artificial water-courses in the State, but there are numerous swamps and marshes in the low-lying tracts.

Uses of the Water Supply.—There is no river traffic, properly so called, in Hill Tipperah; and there are no river-side towns of any size in which the inhabitants gain their living by river industries. Almost the sole use to which the rivers and water-courses are put by the people is for going to, and returning from, the periodical village markets. Cotton grown in the hills is also frequently conveyed westwards by boats, but the extent of this traffic is not sufficient to support a separate trade for its carriage. Nowhere in Hill Tipperah do the people utilise the water of the rivers and streams for the purpose of turning mills, etc.; and the only localities in the State where the stream of water is sufficient to turn a mill are in the jungle, far away from the inhabited part of the country. The regular rainfall is sufficient for the purposes of cultivation, and no attempts have been made at introducing a system of irrigation.

Fisheries.—Marshes.—There are no fishing towns or villages in Hill Tipperah; but nearly every person fishes, either with net, rod, or basket, or by constructing dams of mud across the small streams and baling out the water. Reeds and canes are procurable in such abundance from the hills, that no attempt to utilise the rivers or marshes for their cultivation would pay. The marshy tracts within the hills are never cultivated, as they would require double the labour and many hundred times the capital necessary for cultivating a *júm;* in the plains, also, such tracts are very seldom tilled, for better land is always procurable.

Lines of Drainage.—The drainage of the northern half of the State is effected through the Manu and its tributaries, the Deo and

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Dulái. The country to the south is drained by the Gumtí, which flows, on the whole, in a westerly direction.

MINERALS.—Coal is said to be found in the hills towards the east of the State, but no accurate information as to its quality, or even as to its existence, has been obtained. Abundance of stone of a common kind is procurable, but no limestone has been found. Captain Badgley, of the Topographical Survey, reports that there are several salt springs in different places, some of them being warm as well as saliferous. 'On either side of the ridge between Kamanáthá and Sípír there rises a stream; both these streams are called Nuncharrá, and both at their sources are salt and slightly warm. At the southern end of the Jámpuí range there is a salt spring (latitude 23° 41′), which has a temperature of 72°.'

JUNGLE PRODUCE.—The whole of the hilly tracts in Tipperah State are covered with heavy forest, which yields a very important addition to the revenues of the Rájá. The forest dues, which include cesses for felling and gathering bamboos, canes, reeds, etc., were leased in 1872 for £2228 per annum. In his Report for that year, the Political Agent estimated the gross annual value of tolls on timber and other forest produce exported at £3000. About 5 per cent. of this is said to be derived from the tolls on timber alone; and supposing the toll to be two per cent. of the value, the approximate worth of the timber exported would be £7500; the value of the other forest produce, on which the toll levied is about 25 per cent., being £11,000. In a statistical supplement annexed to his Report for 1874-75, the Political Agent states that in his opinion forest produce is 'the most important source of revenue belonging to the State, and would prove the most lucrative of all, if properly worked. It is at present managed, with one exception, on the farming system; but for want of accurate knowledge as to what the farms are capable of yielding, they are let out in almost all cases at absurdly low rents. There are 28 farmers of forest produce, and the maximum revenue paid to the State by one man is £575, 14s., and the minimum £1, 1s. 3d. The farmer's rights extend to collecting the forest dues, which are levied according to a scale fixed by the Rájá.' During the year 1873-74 the revenue derived from forest produce was £2732, 15s. 9d.; and in 1874-75 there was a further increase of £1306, 15s. 9d., due to an enhanced rate being fixed for those leases which had lapsed in the previous year, and to the increased revenue derived from the Phení toll station. The Political Agent, in 1875, reported that the only exception to the practice of

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farming the right to levy tolls on forest produce is the case of the Phení toll station, where dues are levied on all produce conveyed or floated down the river. 'This river, from its source to Ámlighátá, where the transit-duties are levied, forms the boundary between Hill Tipperah and the Chittagong Hill Tracts. The British Government, therefore, claims a three-eighths share of the toll, and the duties of collection are performed by an officer jointly appointed by each party. Up till June 1874 the toll had been farmed, and the income which the Hill Tipperah State then derived from it was only about £200 per annum. But from that date it was taken under *khás* or direct management by both parties; and owing apparently to a very judicious selection in the officer appointed, the income accruing to the Rájá in 1874-75, during the ten months of *khás* management, was no less than £1200.'

Most of the timber floated down the rivers during the rains is used for boat-building, for which purpose it is excellently suited; but besides timber, the whole country, except where cultivated, is covered with canes and numerous varieties of bamboos. There is no systematic trade in jungle produce carried on by any particular class of the Rájá's subjects; and although all the Tipperahs engage in this traffic, it is invariably made subsidiary to their usual employment of agriculture.

Close to the District of Tipperah there are a number of low hills covered with grass, which form good pasture grounds. The cow, ox, and bullock are held too sacred in Hill Tipperah to permit of any charge being exacted for grazing them; but the right to levy tolls on buffaloes pasturing in the Rájá's territory is farmed out, and yielded £12, 4s. 4½d. in the year 1874-75. The cattle sent to graze belong chiefly to cultivators living in British territory.

FERÆ NATURÆ.—'The entire country, except where cultivated,' writes Captain Badgley, of the Topographical Survey, 'is covered with forests of timber and bamboos, and with undergrowth of canes and thorny plants, which tangle into impassable belts in low and swampy places, and form the favourite cover of the larger game during the winter, when they desert the hills for want of water, to return when the rains have well set in.' Of wild animals, the elephant and *gayál* are reported to be most numerous; and the rhinoceros, tiger, bear, *sámbhar*, and hog-deer are also very common. Four species of monkey, the wild boar, the *kakar*, the *serás* or forest goat, the leopard, the scaly ant-eater, squirrels, badgers, porcupines, wild cats, mongooses, and hares have all been met with,

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besides land turtles, some of which are stated to be of enormous size.

For the year 1874-75, the Rájá obtained a revenue of £2400 from the capture of elephants within his territory. Licences for elephant-catching were given to four persons, who paid the State a share of the value of the animals captured, which varied from $\frac{1}{8}$ to $\frac{7}{16}$ of the value. The number of elephants caught was 86, but 13 died before they could be disposed of. The estimated value of the remaining 73, on which royalty was paid, was £6180, 2s. In 1873-74, the revenue of the State from this source was £1801, 12s.

Tigers commit an immense amount of damage in Hill Tipperah, but no fixed reward is given for their destruction. The cost of keeping down wild beasts is confined to an occasional present to any person who is fortunate enough to kill one. No materials exist to show the number of deaths from wild beasts, and no trade is carried on in their skins.

Among birds, the *kálij* and polyplectron pheasants, jungle fowl, hill partridges, four or more varieties of green pigeon, the imperial and blue pigeons, snipe and quail, are all found in Hill Tipperah, besides immense variety of singing birds and birds of beautiful plumage. Tolls are levied on the export of parrots from the State; the right to these dues was farmed out in the year 1874-75 for £2, 6s. 9d. Some idea of the enormous number of parrots captured in Hill Tipperah may be inferred from the fact that in 1875 a thousand parrots were sold at Comillah in Tipperah District, for £1, 7s. They consisted of three different species, known as *tiyá* (Palæornis torquatus), *madná* (Palæornis Javanicus), and *chandaná* (Palæornis Alexandri), and were all imported from Hill Tipperah.

The python, cobra, and bamboo snake are all common. No rewards are given for destroying snakes, but the Kukís or Lusháis kill the boa-constructor for food.

Mosquitoes, ticks, leeches, and a large fly called the *dás*, are the curse of the forest, making it almost uninhabitable after the first few showers of rain. 'About March,' writes Captain Badgley, 'there appear five varieties of horse-fly, which are almost as numerous as the mosquitoes, which also come out about the same month. I was bitten by the first all day, and stung by the second all night. Ticks attack one the season through; grass-seed and cobwebs are also troublesome; and in wading in the streams, a species of scabies attacks the legs. For drinking, the water should either be boiled or filtered, to rid it of the larvæ of intestinal worms.' Honey is occa-

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sionally found in hollows in trees, or in nests hung on bushes, the bees that build these nests being reported to be about the size of a house-fly, and stingless. The honey is of a delicate flavour, though rather thin.

The Political Agent reports that the only fish that gives good sport is the *máhsir*, which is to be had in abundance in the higher parts of the Gumtí. Captain Badgley states that 'on the river Deo, in three days, and working only for a few hours each day, 360 lbs. of fish were caught with one small cast-net; all the fish were of fair size, the largest being 38 lbs. in weight.'

POPULATION.—The manner in which part of the revenue of the hills is assessed enables an estimate of the population to be made yearly. The head-men of the various tribes assemble at Ágartalá during the *Durgá Pujá* festival, to settle with the Rájá the amount to be paid for their respective tribes; each tribe is assessed at so much per family, irrespective of the number of members that the family may contain. Many families are, however, exempted from assessment, on account of poverty or for other reasons; and therefore any calculation based on the number of families assessed gives somewhat too low an estimate of the hill population.

In 1872 the following rough estimate was made by the Political Agent:—Inhabitants of the plains, consisting of Bengálís (chiefly Muhammadans) and Manipurís, 14,500; Hill tribes, 20,000;—total population of the State, 34,500. In 1874, the Political Agent in his annual Report, gave a fresh estimate of the hill population of the State, exclusive of those who were exempted from the payment of the family-tax. According to this estimate the hill tribes of the Headquarters Subdivision comprised 2634 families, or 13,170 individuals. For the Subdivision of Kailáshar, further details were furnished by the officer in charge of that portion of the State. He returned the total number of hill families within his jurisdiction at 1563, and the total number of persons at 9305, of whom 2817 were adult males, 2773 adult females, 1864 boys under twelve years of age, and 1851 girls under twelve years of age. The total hill population of the State was, therefore, estimated in 1874 at 22,475 souls, exclusive of unassessed families; for the population of the plains the Political Agent was only able to state that the number of families was estimated at 4339.

After the preparation of the estimate just given, a special agency was employed to test the lists of families submitted by the hill head-men; and it was proposed to use the same staff for the purpose of

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taking a regular census of the people. 'This scheme, however,' the Political Agent reported in 1875, 'proved a failure. Before the work had gone very far, the men engaged in it fell sick, and it was abandoned. They had, however, succeeded in enumerating 1501 families, which aggregated 8126 souls. From these figures it has been assumed that the average number per family is 5½, which being multiplied by the number of families borne on the lists of head-men as (1) paying tax, and (2) exempt from tax, gives the total population. Within a portion of the Udáipur Subdivision, the taking of a census amongst the tribes was intrusted to the police officers of the Sab-rang Mag-rang *tháná;* but all they did was to cause the flight of about 100 families of Riangs, the wildest of the Tipperah tribes. Within the strip of land bordering on the hills, distinguished as the plains of Hill Tipperah, the inhabitants lead a settled life, and are on a level, in the social scale, with the people of the plains in the neighbouring British Districts. There were, therefore, fewer difficulties to contend with in this part of the State, and the result may be taken as tolerably accurate. It fails, however, to include certain villages, chiefly inhabited by Muhammadans, where opposition was made.'

The following table, compiled from the annual Report of the Political Agent for 1874-75, shows the result of this attempt, the best that has yet been made, to take a census of the population of the State.

STATEMENT SHOWING THE ESTIMATED POPULATION OF THE STATE OF HILL TIPPERAH IN THE YEAR 1874-75.

	Number of Families.			Number of Houses.	Total Population.
	Taxed.	Exempted from Tax.	Total.		
Hill Tribes. Headquarters Subdivision, ...	5,388	1,914	7,302	...	41,829
Hill Tribes. Kailáshar Subdivision, ...	...	...	...	...	5,694
Total Hill Population, .	...	...	...	...	47,523
Population of the Plains, .	...	...	...	4,371	26,719
Grand Total of the State,	. .	...	...	...	74,242

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ETHNICAL DIVISION OF THE PEOPLE.—The Tipperahs form a large majority of the Hill population of the Headquarters Subdivision, where they number 26,632, or 63·7 per cent. of the total. No details were furnished for the population of the Kailáshar Subdivision; but of the total population of the plains the Muhammadans number 14,228, or 53·3 per cent. Most of the Manipurís reside near Ágartalá, the capital of the State, and along the northern frontier near Sylhet. Those living near the capital are for the most part related to the Rájá's family. In the following table, the population is classified, so far as possible, according to the different tribes, races, and religions in the State:—

NAME OF RACE OR TRIBE.	Number.	NAME OF RACE OR TRIBE.	Number.
HILL TRIBES.		Hindus, ...	4,339
		Muhammadans, . .	14,228
(1.) Tipperahs, . .	27,148	Manipurís (Hindus, but not of Hindu origin), .	7,045
(2.) Jámáityás, . .	3,000	Christians, . . .	112
(3.) Nowattiás, . .	2,144	Persons not classified according to race, . .	6,173
(4.) Riangs, . . .	2,435		
(5.) Hallams, . . .	5,577		
(6.) Kukis, . . .	2,041		
TOTAL POPULATION OF HILL TRIBES, . .	42,345	TOTAL OF PERSONS NOT CLASSIFIED AS HILL TRIBES, . . .	31,897
		GRAND TOTAL OF THE STATE, . . .	74,242

HILL TRIBES.—TIPPERAHS.—The Tipperahs are divided into four classes, viz.:—(1.) the pure Tipperahs, the class to which the reigning family belongs; (2.) the Jámáityás; (3.) the Nowattiás; and (4.) the Riangs. With the exception of the Jámáityás, each of these classes is subdivided into several castes, differing slightly from each other, chiefly with reference to the duties they are called on to perform according to immemorial custom. The Tipperahs are all of the same religion, and speak the same language, differing only in minor local peculiarities. They worship the elements, such as the god of water, the god of fire, the god of forests, the god of earth, etc. Sacrifices form an important part of their religion; buffaloes, pigs, goats, and fowls being the animals ordinarily used for the purpose. At the present day, they are showing some symptoms of a tendency to conform in many respects to the religious observances of the Hindus, especially with regard to caste. Their sole idea of

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medicine consists in the performance of a religious ceremony, and the offering up of sacrifices, although they do not refuse medical treatment when it is within their reach. The Tipperahs are very superstitious and very timid, but are capable of committing great cruelties when their passions are roused. The Jámáityás are the fighting caste of the Tipperahs, and are well fitted for jungle warfare. They are exempted from all forced coolie labour, a privilege of which they are very tenacious, and the infringement of which was the cause of a sanguinary rebellion some years ago. Intermarriages between the different classes of Tipperahs are permitted under certain conditions, but such events are not of frequent occurrence. Major Fisher is of opinion that the Tipperahs are of the same origin as the Kácháris, and the similarity of their religious customs and of their appearance makes this conjecture probable. Among the superstitions common to both, is the practice of performing sacrifices before a bamboo planted in the ground. The tradition adopted by the Tipperahs is that they conquered Kámrúp or Cachar more than a thousand years ago, and were turned out by the Koch princes, who were themselves subsequently dispossessed. 'The Bráhmans,' writes Colonel Dalton in his *Descriptive Ethnology of Bengal*, 'have, of course, favoured the family with a different origin. The *Rájmálá* (or Chronicles of the Kings of Tipperah) tell us that the ancient name of Tripurá was Kirat, from a person of that name, meaning the hunter of the lunar race, the brother of Puru. He was succeeded by his son Tripurá, who so harassed his subjects that they fled in a body to Hiramba (Cachar). They returned votaries of the god Siva, who promised them a ruler by the widow of Tripurá. The promised prince was born in due course. He married the daughter of the Hiramba Rájá, who is also called Rájá of Kámrúp. Thus, even the Bráhmans support the theory of the connection between the Kácháris and the Tipperahs.'

Captain Lewin, in 'The Hill Tracts of Chittagong,' has given a full account of the Tipperahs found in the Chittagong Hill Tracts; and most of his description may be applied to the same people when living in their own country. 'Like all the hill tribes, the village community, governed by the head-man, is the leading characteristic of their social polity. The Tipperahs are passionately fond of dancing; and at the time of their great harvest festival, which takes place generally in November, the dances are kept up sometimes for two days and two nights without intermission. The dances are in every way seemly, although the drinking of *sipah* and *khoung* (sweet fermented liquor made from rice) is enormous. Drunkenness among

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them, however, does not take an amorous or a pugnacious direction; it generally expends itself in vehement dancing, until such time as the head becomes giddy, and the dancer lies down to sleep off what he has drunk. When the dance begins, it is the custom for the old men and women of the village to lead off, and after they have retired, the young people have their fling.

'Great freedom of intercourse is allowed between the sexes, but a Tipperah girl is never known to go astray out of her own clan. An illegitimate birth, also, is hardly known among them, for the simple reason that should a girl become *enceinte*, her lover has to marry her. The girls are totally free from the prudery that distinguishes Muhammadan and Hindu women, and they have an open, frank manner, combined with a womanly modesty that is attractive. At a marriage there is no particular ceremony, but a great deal of drinking and dancing. A pig is killed as a sacrifice to the deities of the wood and stream. The crowning point of the affair is this—the girl's mother pours out a glass of liquor and gives it to her daughter, who goes and sits on her lover's knee, drinks half, and gives him the other half; they afterwards crook their little fingers together. If a match be made with the consent of the parents, the young man has to serve three years in his father-in-law's house before he obtains his wife or is formally married. During the period of probation his sweetheart is, to all intents and purposes, a wife to him. On the wedding night, however, the bridegroom has to sleep with his wife surreptitiously, entering the house by stealth and leaving it before dawn. He then absents himself for four days, during which time he makes a round of visits among all his friends. On the fourth day he is escorted back with great ceremony, and has to give another feast to his *cortége*. A Tipperah widow may remarry, if it so seems good to her. Every lad before marriage has his sweetheart, and he cohabits with her whenever opportunity serves; this, however, is without the knowledge of the elders. I once asked a young man whether he was afraid of his *liaison* coming to the knowledge of the girl's relatives. He replied, "No, it is the custom; what can they say? They did the same when they were young, and their daughter is responsible for her own actions. She likes me, and I like her."

'The following story illustrative of their customs and feelings in this respect, I took down from the lips of a handsome young Tipperah of the Riang clan:—

'"Once in our village, it was harvest-time, and we were all to go to Chomteyha's *júm* to gather in the grain. At early morning we started,—all the lads and lasses of the village. Among the girls

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was one pretty young creature about fourteen years old; her name was Bamoyntee. I had never seen her before; her father and mother had just come from another village, and settled in ours, where they had relatives. On the road I could not take my eyes from off her—she was so pretty. I spoke to her, but she would answer nothing, save yes or no. Some of the other girls noticed us, and they began teasing me and laughing. When we got to the *júm*, before setting to work some had to be chosen to cook the midday meal, which is eaten on the spot; so they all laughed at us a great deal, and chose Bamoyntee and me, and said to us, 'Go you two and gather vegetables, and come back quickly to cook.' Then I was glad, and said to her, 'Come,' but she would not walk with me; she walked at some distance away. I had my *dáo*, and she carried a small basket slung at her back. So we went down the hill into the bed of a small stream, but I never thought about vegetables; I thought about her only. She began looking for young vegetables: the tender shoots of the fern, the sprouts of young canes, and other things that grow wild. I was ashamed, I did not know what to say. Presently, as we were going along in the cool bed of the stream, with the trees meeting over our heads, she saw a beautiful pink orchid growing high up on the branch of a forest-tree, and she said, 'Oh! I wish I had that;' so I threw down my *dáo* and climbed to get the flower. Our Riang girls prize this sort of flower much, and wear it in their hair. I soon got up the tree, but the branch on which the flower grew was rotten and broke with me, and I fell down from a great height, and lost my senses. When I woke, I found her crying, and bathing my face with water from the stream; and I said to her, 'Oh, Bamoyntee, do not be angry and I will say something.' She answered, 'No,' and she took the flower that was in my hand. So I said, 'I love you,' and she hid her face, and I took her in my arms and said, 'Answer me—you are not angry?' She said, 'No;' so I asked her, 'Do you love me?' and she whispered, 'Yes;' and I said, 'Then why did you not tell me so?' She replied, 'It is not the custom for women to speak first; I was ashamed.' Then I said, 'May I come to your father's house to-night?' and she answered, 'Come; but now we must be quick and gather vegetables, or they will laugh at us when we get back.' So we made haste and got vegetables, and went back to the *júm*. When we got there the young men and maidens began laughing, and said, 'Well, have you come to an understanding, you two? is it all settled?' but we said nothing in reply. When the sun was sinking and the baskets filled with corn-ears, we all set off home-

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wards. I delayed on one pretence and another until I was left behind, and she saw this; but at last they all went off singing. She loitered and fell back on the way; so we two went home together. She said to me, 'Come to-night to my father's house before we sleep, so that you may see where I spread my mat.' When we got near the village she went on alone, and I made a circuit through the jungle, and came in at the other side of the village where our house was. At nightfall I went to her house, and her parents received me kindly, and brought out the arrack, and I ate with them, but I said nothing. Afterwards we sat and smoked our pipes. I was determined that I would not go away until I had seen where Bamoyntee spread her mat; and at the last she was ashamed, and would not spread it till her mother got angry and rated her, saying, 'Come, my daughter, you are lazy to-night; spread the mats, for it is time to sleep.' Then I saw the place where she slept, and I went away. At midnight I got up and came softly back to the house. I went up the ladder to the door, and was just going in, when their great dog came at me, barking; but Bamoyntee came to the door and quieted him. Then I took her hand, and we went in together, keeping step as we walked, like one person. I slept there that night, and many nights afterwards, till at last the old people called me son, and I left my father's house and lived there for good. She is my wife now."'

'The Tipperahs make use of an ingenious mode to obtain fire; they take a piece of dry bamboo about a foot long, split it in half, and on its outer round surface cut a nick or notch, about the eighth of an inch broad, circling round the semi-circumference of the bamboo, shallow toward the edges, but deepening in the centre, until a minute slit pierces the inner surface of the bamboo fire-stick. Then a flexible slip of bamboo is taken, about a foot and a half long and an eighth of an inch in breadth, to fit the circling notch or groove in the fire-stick. This slip or band is rubbed with fine dry sand, and then passed round the fire-stick, on which the operator stands, a foot on either end. Then the slip, grasped firmly, an end in each hand, is pulled steadily backwards and forwards, with increasing pressure and velocity as the smoke comes. By the time the fire-band snaps with the friction, there ought to appear through the slit in the fire-stick some incandescent dust, and this, placed smouldering as it is in a nest of dry bamboo shavings, can be gently blown into a flame. At night, in camping out in the jungle, they adopt a novel precaution to prevent the dew from the trees dripping on them. The trunk of the tree under which they

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intend to rest is notched upwards with a *dáo*. This, they say, causes the tree to absorb all the dew that falls on it, and the leaves will not drip. On rising in the morning, the operation must be reversed and the tree notched seven times with the *dáo*, edge earthwards, otherwise they say that the spirits of the wood would be offended, and both the tree and those who slept beneath it would die. To another characteristic trait of theirs I was myself a witness. We were travelling once through the jungles, and the path led across a small streamlet. Here I observed a white thread stretched from one side to the other, bridging the stream. On inquiring the reason of this, it appeared that a man had died away from his home in a distant village; his friends had gone thither and performed his obsequies, after which it was supposed that the dead man's spirit would accompany them back to his former abode. Without assistance, however, spirits are unable to cross running water; therefore the stream here had been bridged in the manner aforesaid.

'Divorce can be obtained among the Tipperahs, as among all the hill tribes, on the adjudication of a jury of village elders. One such case I remember to have seen. The divorce was sued for by the wife on the ground of habitual cruelty. The jury deliberated and found that the cruelty was proved, and that the divorce should be granted. Some check, however, they determined must be put upon the woman, or otherwise every wife would complain if her husband raised his little finger at her. Accordingly, they gave sentence that the divorce was granted; but that as the woman was wrong to insist upon abandoning her lawful husband, she should give up all her silver ornaments to him, pay a fine of Rs.30 (£3), and provide a pig with "trimmings," in the shape of ardent spirits, to be discussed by the jury.

'In disputes among the Tipperahs, where one man asserts a thing and the other denies it, I have frequently seen the matter decided at the request of both parties, by the hill-oath on the *dáo*, rice, cotton, and river-water. I remember one case in which two men disputed as to the ownership of a cow. At last the man who wished to get possession of the beast said, "Well, if he will swear by the *dáo* that the cow has always been in his possession and is his property, I will abandon all claim." The other man agreed to this and took the required oath; after which both parties retired quite satisfied, the man at whose instance the oath was taken remarking that the result now was in the hands of the deities.

'When a Tipperah dies, his body is immediately removed from within the house to the open air. A fowl is killed, and placed with some rice at the dead man's feet. The body is burned at the water

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side. At the spot where the body was first laid out, the relatives kill a cock every morning for seven days, and leave it there with some rice as an offering to the manes of the dead. A month after death, a like offering is made at the place of cremation, and this is occasionally repeated for a year. The ashes are deposited on a hill in a small hut built for the purpose, in which are also placed the dead man's weapons,—a spear, *dáos* of two sorts (one his fighting *dáo*, the other his every-day bread-winner), arrow-heads, his metal-stemmed pipe, earrings, and ornaments. The place is held sacred. In all ceremonies of a religious nature among them, the *ojhá* or *owkchye* is in much request. The *ojhá* is simply an exorcist, or person supposed to have power over spirits; the office depends upon a knowledge of charms, and is therefore naturally handed down from father to son.'

The Tipperahs have for a long period been brought into contact with Bengalís, and they are gradually becoming assimilated to them, especially by the adoption of a modified caste system. 'The people,' wrote the Political Agent in October 1873, 'were very simple, truthful, and honest, until corrupted by the evil influences arising from closer intercourse with the inhabitants of the plains, and also by bad government, whereby they were left at the mercy of grasping subordinates. Every advantage was taken of their ignorance and credulity, till at length they perceived this themselves, and they now no longer hesitate to meet deceit with its own weapons. They are all much given to drink, having the sanction of their religion for so doing, as spirits are indispensably necessary for most of their ceremonies.'

The whole of the Tipperah tribe is known to the Khyoungthá of the Chittagong Hill Tracts by the name of Mrung, and the Arákánese apply the same name to the descendants of Tipperahs found in the Akyáb District. These settlers declare that they were carried away from Tipperah several generations back by the Arákán kings, by whom they were first planted on the Lémyo river, with a view to cutting off their retreat. But when Arákán became disturbed in consequence of the invasion of the Burmese, they gradually left the Lémyo, and returned through the hills to their own country. For a time they dwelt on the Koladyne, but none are now to be found in Arákán, save on the upper course of the Mayu, and only a few stragglers are seen even there. The Tipperahs have a distinct language of their own, but they have no written character. A vocabulary is given on a subsequent page.

HALLAMS.—The Political Agent reported in 1873 that the Hallams are undoubtedly of Kukí origin. Their language is a mere dialect

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of Kukí, and a Kukí and a Hallam can readily understand each other. 'On the other hand, the customs of the Hallams are becoming more closely allied with those of the Tipperahs,—for example, Hallams wear *dhutís* like the Tipperahs, while the Kukís do not. The latter give as a reason for dispensing with that article of dress, that if they wear much clothes in this world they will be given none in the next. Again, Hallams and Tipperahs can live in the same village, so can Kukís and Hallams, but not Kukís and Tipperahs.' The Hallams are a finer race and of fairer complexion than the Kukís, and to appearance they are more cleanly than hill tribes are wont to be.

Kukís.—The Kukís of Hill Tipperah are the same race as the Lusháis, who live further to the east, and who call themselves Kachha Kukís. To the Burmese they are known as Lankhé. Most of the Kukís in Hill Tipperah live in the northern portion of the hills, and the tribe is there known by the name of Dáláng. A few scattered clans, insignificant in number, who seemed inclined to give trouble, were removed a short time ago from the frontier, and settled in the interior and southern parts of the State.

An account of the Kukís or Lusháis, condensed from Captain Lewin's 'The Hill Tracts of Chittagong,' has already been given in the Statistical Account of the Chittagong Hill Tracts (pp. 59-65 of the present volume.)

The following vocabulary of words in the Tipperah and Lushái or Kukí tongue is extracted from an Appendix to Captain Lewin's work :—

VOCABULARY OF THE TIPPERAH AND OF THE LUSHÁI OR KUKÍ LANGUAGES.

English.	Tipperah.	Lushái or Kukí.	English.	Tipperah.	Lushái or Kukí.
Air,	*Now-ba.*	*Hlí.*	Fire,	*Hor.*	*Moy.*
Ant,	*Músurrum.*	*Mirrick.*	Fish,	*'A.*	*Nga.*
Arrow,		*Tí.*	Flower,	*Khúm.*	*Par.*
Bird,	*Toksa.*	*Saba.*	Foot,	*Ya-kún.*	*Ke-kok.*
Blood,	*Báto-í.*	*Thí.*	Goat,	*Pú-in.*	*Kel.*
Boat,	*Rúng.*	*Loung.*	Hair,	*Kun-nai.*	*Shám.*	
Bone,	*Burrín.*	*Har.*	Hand,	*Yak.*	*Vang.*
Buffalo,	*Mashí.*	*Sillai.*	Head,	*Bukro.*	*Lá.*
Cat,	*Amí.*	*Jawtey.*	Hog,	*Wák.*	*Vak.*
Cow,	*Ma-tsa.*	*Tsaw-pé.*	Horn,	*Bukron.*	*Ki.*
Crow,	*Tow-ka.*	*Sunka.*	Horse,	*Kora-i.*	*Suk-kur.*
Day,	*Tsal.*	*Tsún.*	House,	*Nok.*	*In.*
Dog,	*Tsoey.*	*Wí.*	Iron,	*Tsur.*	*Thír.*
Ear,	*Kúng-jú.*	*Beyng.*	Leaf,	*Bullai.*	*Hná.*
Earth,	*Ha.*	*Towul.*	Light,	*Kuchúng.*	*Yaing.*
Egg,	*Tow-toi.*	*Artoi.*	Man,	*Tchulla.*	*Mí.*
Elephant,	*Mai-yúng.*	*Sa-i.*	Monkey,	*Múkra.*	*Jong.*
Eye,	*Ma-qué.*	*Míth.*	Moon,	*Tal.*	*Tlá.*
Father,	*Apah.*	*Kuppah.*	Mother,	*Amon.*	*Anú.*
Face,	*Makang.*		Mountain,	*Hatchú.*	*T'lang.*

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English.	Tipperah.	Lushái or Kuki.
Mouth,	*Bukko.*	*Mel.*
Mosquito,	*Tampui.*	*Towtsey.*
Name,	*Mong.*	*Mí.*
Night,	*Hor.*	*Jana.*
Oil,	*Thao.*	
Plantain,	*Ta-i-lí.*	*Vanghla.*
River,	*To-i-má.*	*Toi-poi.*
Road,	*Lamá.*	*Lam-poi.*
Skin,	*Búkúr.*	*Bún.*
Sky,	*Nowkhá.*	*Ahlá.*
Snake,	*Tchebbú.*	*Rúl.*
Star,	*A-tu-kroi.*	*Ar-sí.*
Stone,	*H'loung.*	*Lúng.*
Sun,	*Tsál.*	*Ní.*
Tiger,	*Ma-tsá.*	*Suk-kái.*
Tooth,	*Bú-a.*	*Há.*
Tree,	*Bapnáng.*	*Thíng.*
Village,	*Kami.*	*Kwá.*
Water,	*Toey.*	*Tú-í.*
Yam,	*Htá.*	*Bal.*
I,	*Aong.*	*Koyma.*
Thou,	*Núng.*	*Nung-ma.*
He,	*Ba.*	*Umma.*
We,	*Tchúng.*	*Koyma-hok.*
Ye,	*Nowk.*	
They,	*Bowk.*	
Mine,	*Aí-ní.*	*Koyma-tá.*
Thine,	*Ninní.*	*Nangma-tá.*
His,	*Binní.*	
Ours,	*Tchin ní.*	
Yours,	*Nowk ní.*	
Theirs,	*Bowk ní.*	
One,	*Ky sa.*	*Pa-kát.*
Two,	*Konye.*	*Pa-bní.*
Three,	*Kathám.*	*Pa-túm.*
Four,	*Baroy.*	*Pa-lí.*
Five,	*Bá.*	*Pa-ngá.*
Six,	*Do.*	*Pa-rúk.*
Seven,	*Tsinní.*	*Pa-sa-rí.*
Eight,	*Tchar.*	*Pa-rí-ek.*
Nine,	*Tchíko.*	*Pa-kwa.*
Ten,	*Tchí.*	*Tchom.*
Twenty,	*Khul.*	*Tchom-ní.*
Thirty,	*Khul-pé-sí.*	*Tchom-túm.*
Forty,		*Tchom-lí.*
Fifty,		*Tchom-ngá.*
A hundred,	*Rá-sá,*	*Ja.*
Eleven,	*Tchi-sa.*	
Twelve,	*Tchi Konye.*	
Now,	*Tabo.*	*To-a-ná.*
Then,	*Ai-pú-a.*	*Chi-t-chú.*
When,	*Bai-pú-a.*	*En-tí-ká.*
To-day,	*Tin-ní.*	*Wai-ní.*
To-morrow,	*Khunná.*	*Na-tú-ká.*
Yesterday,	*Mí-ya.*	*Ni-mí-ná.*
Here,	*Oro.*	*He-tá.*
There,	*Ú-yan.*	*Tsaw-ta.*
Where,	*Burá.*	*Ko-yá.*
Above,	*Saká-gho.*	*Sa-klá-má.*
Below,	*Khama-o.*	*Le-lá-má.*
Between,	*Kachar-o.*	*Ton-tí-ra.*
Outside,	*Phutá-ro.*	*Ken-lá-ma.*
Within,	*Bí-shíng-yú.*	*Sun-tá-ma.*
Far,	*Hak-tchal.*	*Ah-lá.*
Near,	*Sampa.*	*Hnái.*
Little,	*Kí-sa.*	*Tlem-te.*
Much,	*Kobang.*	*Tám.*
How much,	*Ba-súk.*	*Eng-ja-nge.*
As,	*Bakae.*	*Chí-tí.*
So,	*Arai.*	
Thus,		*Hittí-áng.*
How,	*Burae.*	*Eng-tí-nge.*

English.	Tipperah.	Lushái or Kuki.
Why,	*To-ma-ní.*	*Eng-a-nge.*
Yes,	*Ow.*	*A.*
No,		*Ní-low.*
Not,	*Tah.*	*Omloor-tsú.*
And,	*Tre.*	*Dang.*
Also,	*Phaw.*	*Fowk.*
This,	*Obá.*	*Hí.*
That,	*Úbá.*	*Umma.*
Which,	*Tomá.*	*Eng.*
What,	*Toma.*	*Eng-á.*
Who,	*Sabho.*	*Tú-nge.*
Anything,		*Eng-fowk.*
Any body,	*Jé-phúng.*	*Túh.*
Eat,	*Tcha-dí.*	*Oy-rok.*
Drink,	*Núng-dí.*	*Indrok.*
Sleep,	*Túdí.*	*Rí-ek-rok.*
Wake,	*Ba-cha-dí.*	*Tow-rok.*
Laugh,	*Ma-ní-dí.*	*Noi-rok.*
Weep,	*Katpá.*	*Tsap-rok.*
Be silent,	*Prú-prú-tong-dí.*	*Ngo-reng-rok.*
Speak,	*Tsa-dí.*	*Hrll-rok.*
Come,	*Phai-dí.*	*Hon-rok.*
Go,	*Thánq-dí.*	*Kuld-rok.*
Stand up,	*Ba-chá-dí.*	*Thau-rok.*
Sit down,	*At-sowk-dí.*	*Tú-rok.*
Move, walk,	*Hin-dí.*	
Run,	*Khardí.*	*Tland-rok.*
Give,	*Ru-dí.*	*Pe-rok.*
Take,	*Ladí.*	*Lá-rok.*
Strike,	*Búdí.*	*Veldrok.*
Kill,	*Thoy-nath-oy-búdí.*	
Bring,	*Tobui-dí.*	*Hond-rok.*
Take away,	*Ta-long-dí.*	*Kul-pui-rok.*
Lift up,	*Tishá-dí.*	*Tchat-rok.*
Hear,	*Ka-ná-dí.*	*Ngai-rok.*
Understand,	*Bú-ji-dí.*	*Hre-rok.*
Tell,	*Hindí.*	*Hril-rok.*
Good,	*Kahám.*	*Atá.*
Bad,	*Hám-yá.*	*Atá-lo.*
Cold,	*Kachang-o.*	*Kwa-sik.*
Hot,	*Túngo.*	*Alún.*
Raw,	*Ka-túng.*	*Hmí-lo.*
Ripe,	*Ko-mon.*	*Hmí.*
Sweet,	*Ka-toi.*	*A-tlúm.*
Sour,	*Koi-yu.*	*A-túr.*
Bitter,	*Kha-gho.*	*Khá.*
Handsome,	*Nytow-o.*	*Ahlá.*
Ugly,	*Ny-tow-ya.*	*Ahla-lo.*
Straight,	*Ujú* or *Ki-peng.*	*Koy-lo.*
Crooked,	*Ko-koi.*	*Akoy.*
Black,	*Ko-som.*	*Adúm.*
White,	*Ko-pú.*	*Ango.*
Red,	*Ko-chák.*	*Atsen.*
Green,	*Ka-kráng.*	*Eng.*
Long,	*Ka-lowk.*	*At-song.*
Short,	*Bara.*	*Toi-te.*
Tall,	*Ka-chúk.*	*At-soy.*
Short man,	*Bara.*	*A-toy.*
Small man,	*Kussú.*	*A-te.*
Great,	*Katur.*	*Alí-yen.*
Round,	*Kitting.*	*Mo.*
Square,	*Kona-bre.*	*Pa-lí-kom.*
Flat,	*Sa-mai-yú.*	*Mur.*
Thin,	*Ka-rám.*	*Atcher.*
Fat,	*Lo-dú-re.*	*Ahrwul.*
Weariness,	*Líng-ma.*	*Ahá.*
Thirst,	*Kango.*	*Ahul.*
Hunger,	*Ho-kwí-o.*	*Bo-acham.*

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MANIPURÍS.—'The linguistic and physical characters of the Manipurís,' writes Col. Dalton in his *Descriptive Ethnology of Bengal*, 'clearly connect the present race with the Nagas and the Kukís. The valley was at first occupied by several tribes, the principal of which were named Kumul, Luang, Moirang, and Meithei. By degrees the Meithei became dominant, and that name was applied to the entire colony; and now that they have adopted the Hindu faith, they claim to be of Hindu descent. . . . It is traditionally asserted, that the Moirang tribe came from the south, the direction of the Kukís; the Kumul from the east, the direction of the Murrings; and the Meithei and Luang from the north-west, the direction of the Kupuís. The languages of all these tribes, and the Meithei or Manipurí, bear a strong resemblance to each other, and each tribe has the tradition that the Manipurís are offshoots from themselves.

'The dress of the women is somewhat peculiar. The chief garment of an adult female is folded over the bosom and under the arms, so as to press somewhat injuriously on the contour of the breast, whence it flows to the feet. It is generally of grey colour, with a neat border. Young girls are more becomingly clad in spencers or bodices, and the lower garment is folded round the waist. Whilst in a condition to wear these spencers, that is so long as they are growing maidens, the girls' front hair is worn cut straight across the forehead, level with the eyebrows to the temple; thence on each side, it is left for a space somewhat longer, so as to cover the ear; behind the ear, the hair is allowed to grow and flow loose over the shoulders. When the girl is full grown, the hair is all tied up in a knot. There is nothing peculiar in the costume of the males. They wear the hair long, tied up in a knot behind, and have plenty of it on the head, black and straight, very little on the face.' Colonel M'Culloch fixes the date of the adoption of Hinduism by the Manipurís as somewhat anterior to the accession of Gharib Nawáz, in A.D. 1714.

RELIGIOUS FESTIVALS.—The following account of the principal religious festivals celebrated by the hill-men is mainly derived from a Report prepared by the Rájá's *díwán*.

(1.) On the last day of Chaitra, the last month of the Bengalí year, the Tipperahs commemorate by a festival the close of the past year, and welcome the coming of the new one. There is but little religious devotion, but feasting and merry-making are indulged in for a period of seven days.

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(2.) In the month of Aswin, at the beginning of the harvest season, a festival called *Mikátál* (from *mi*, paddy, and *kátál*, new) is observed by the hill-men, which resembles the Bengali *Nabánná*, its chief object being to invoke the deities to bless the land with abundant rice crops.

(3.) In the month of Agraháyan, when the winter paddy is being cut and gathered, a festival is held in honour of the new wine made from a species of paddy called *manui*, the fermented product of which is the hill-man's favourite drink. During the celebration of the festival, new rice is eaten and also offered up to the deities. Goats, fowls, and pigs are killed for the entertainment of guests, and wine is drunk to excess.

(4.) The most important festival observed in Hill Tipperah is the *Kar Pujá*, which is celebrated in the month of Ashár, with the view of warding off all dangers. The ceremonies in connection with this festival are even now observed with the greatest secrecy; all people are obliged to remain in their houses with the doors closed from about 10 P.M. on the first day of the festival to 6 A.M. on the third day, and during this interval are only twice allowed to go outside, and then only for a few hours. Close to the Rájá's residence at Ágartalá there is a small enclosure staked with bamboos, the upper ends of which are cut so as to give them an ornamental appearance. During the *Kar Pujá* these bamboos are changed, and pigs and goats sacrificed in large numbers. There is no doubt that in former days human sacrifices were on this occasion offered up to the deities, but they are said to have been effectually prohibited about two hundred years ago. During the celebration of the *Kar Pujá*, every one, including even the reigning sovereign, is subjected to numerous restrictions—not being allowed to put on shoes, to make use of an umbrella, to fire a gun, to light a fire, etc. All who violate any of these injunctions are declared by the high priest to be guilty of sacrilege; and in order to expiate the offence before the fourteen tutelary gods, a fine is inflicted on the culprit and appropriated by the priest. The festival lasts two days and a half; and during that time the Rájá and his principal relatives or *thákurs* generally pay large sums of money, in order to expiate offences committed against the deities.

Nearly all the festivals and ceremonies enjoined by the Hindu Scriptures are observed by the Rájá and his household, in addition to those peculiar to the Tipperahs.

IMMIGRATION.—In 1872 about 400 persons of the Chakmá tribe

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emigrated from the Chittagong Hill Tracts, and settled in the territory of the Tipperah Rájá. The reason assigned by the immigrants for changing their place of residence was that they had exhausted all the land fit for *júm* cultivation near their former villages, and that they were tempted to Hill Tipperah by the splendid opportunities afforded them for *júming*. The Political Agent, however, attributes the immigration of the Chakmás, partly to their fear of being impressed in the Chittagong Hill Tracts to serve as coolies in some fresh Lushái campaign or survey expedition, and partly also to their desire to escape from other obligations which it was inconvenient for them to fulfil. 'It is plain that, besides the coolie question, some of the same causes were at work which induced the Riangs of Hill Tipperah to emigrate in such numbers into the Chittagong Hill Tracts. As soon as any obligation, legal or otherwise, becomes too irksome to be borne, the remedy is in their own hands; they have merely to take the opportunity of one of their periodical immigrations to cross the border, change their allegiance, and cancel their debts. Among these nomads on the south-eastern boundary of Hill Tipperah, along the Phení river, there is a class who systematically escape all obligations of allegiance to either Government, by judiciously changing their quarters when measures are taken by one Government or the other to bring them under control. To them, as to all *júmiás*, emigration is no hardship; it involves a few days' work only, and takes place of necessity every three years or so, when the *júm* land in the neighbourhood of the village has been exhausted.'

The Chakmá immigrants settled on the upper waters of the Gumtí, and were considered at the time as a great gain to Hill Tipperah. That part of the country, consisting of land admirably adapted for *júming*, had for years been deserted, owing to the occurrence of Lushái raids and the fear of their repetition; and the Political Agent was in hopes that the example of the Chakmás would open up the country.

EMIGRATION.—Both Tipperahs and Kukís have emigrated within recent years, and in considerable numbers, from the State of Hill Tipperah. One of the principal causes of this emigration is the occurrence of raids by the Lusháis dwelling farther east; but another reason is to be found in the fact that until within the last few years gross oppression was practised by the hill officials. The Deputy Commissioner of the Chittagong Hill Tracts stated, in 1869, that a yearly emigration took place from Hill Tipperah to the

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Chittagong Hills; and that the number of Tipperahs within his jurisdiction amounted to some 15,000. According to the Census returns there were, however, in 1872, only 8100 Tipperahs in the Chittagong Hill Tracts. In the year 1872-73, upwards of 2500 Tipperahs of the Riang class fled from their own country, and took up land on the Myáni river, in the Chittagong Hill Tracts. The movement was encouraged by the Deputy Commissioner, as, in addition to the advantage presented by an increase in the number of cultivators, it was hoped that if the Myáni valley was peopled, there would be communication and increased friendliness with the Kukí tribes, who occupy the country immediately to the east. The Riang Tipperah emigrants arrived in the Hill Tracts almost in a state of destitution; they were at first subsisting principally on roots and other wild products of the forest. But the Deputy Commissioner reported in 1873 that the colony was then in a thriving condition.

In his annual Report for 1872, the Political Agent of Hill Tipperah reported that some of the Kukís who formerly dwelt in the northern part of the State had joined the Lusháis; while by far the larger portion had, by raids from without the State and oppression from within, been induced to leave their homes and migrate over the border into Sylhet.

The advantages of having practically an unlimited amount of land for *júm* cultivation somewhat counterbalance the effects of oppressive taxation. Most of the available land was however, until recently, exposed to constant raids from the Lusháis, and has never been used. It is, therefore, manifestly the best policy of the Rájá to encourage the hill-men in every way, so that they may occupy the immense tracts of land suitable to their wants, which now lie waste.

CASTES.—The following is a list of the principal castes among the Hindu population, residing in the strip of low land along the western boundary of the State. The list is arranged as far as possible according to the order in which each caste ranks in local esteem, and also shows the occupation of each:—(1.) Bráhman, members of the priesthood; many of them are also landholders and farmers of the revenue. (2.) Súdra, landholders, farmers of the revenue, cultivators, and servants. (3.) Kulál or Kumbhár, makers of earthen pots. (4.) Dhobá, washermen. (5.) Kapáli, gunny bag makers. (6.) Patni, boatmen. (7.) Jaliyá, fishermen. (8.) Chandál, menial servants and cultivators. (9.) Málí, gardeners, cultivators, and sweepers.

The Manipurís, who are also Hindus, consist of the following

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three castes:—(1.) Bráhman, priest; (2.) Kshattriya, landholders, farmers of the revenue, etc.; and (3.) Súdra, cultivators and servants.

Religious Division of the People of the Plains.—According to the rough census of the population taken in 1874-75, the population of the plains of Hill Tipperah consisted of 14,228 Muhammadans, 4339 Hindus (excluding Manipurís), 7045 Manipurís, 516 Tipperahs, 112 Christians, and 479 of other denominations. The Political Agent reported in 1872, that there were two or three followers of the Bráhma Samáj in the State, and several small native Christian communities. The native Christians are not all of pure native blood, most of them being of the same class as the Firinghís described in the Statistical Account of Chittagong District. They profess the Roman Catholic creed. Many of them are employed as soldiers in the Rájá's service; and in no respect does the position of the Native Christians and Firinghís differ from that of the Hindu and Muhammadan inhabitants of the plains.

The Musalmán religion does not make much progress in Hill Tipperah, and converts are almost limited to those Hindus who, from some cause or another, have lost caste. The followers of the Prophet are nearly all of the lowest class, and have adopted many Hindu customs. The Political Agent is of opinion that they are the descendants of the lower classes of Hindus, who in the time of the Muhammadan supremacy were either persuaded by interest, or compelled by violence, to relinquish their ancient religion. No fanatical sects, either of Hindus or Musalmáns, are known to exist in Hill Tipperah.

Towns.—There are no towns, properly so called, in Hill Tipperah. Ágartalá itself, the capital of the State and the residence of the Rájá, is no more than a village of moderate size. The administration of the State is conducted from Ágartalá; and at the villages of Kailáshar and Udáipur are posted officers having jurisdiction over certain fixed portions of the State, known as the Subdivisions of Kailáshar and Udáipur.

Ágartalá, the capital of the State, is thirty miles distant from Comillah (Kumillá), the chief town of Tipperah District. It is situated on the north bank of the river Haurá. There are no structures of any architectural merit, the palace and Government offices being an ill-arranged collection of brick buildings and mat huts. The population of Ágartalá was reported in 1864 to number about 875 persons; since that date it is known to have largely increased, but no later figures are available.

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The great want of the town is roads. There is no road even to Kasbá, a town about sixteen miles off, situated on the straight line between Ágartalá and Comillah, and the point in that line nearest to the road connecting Comillah with Bráhmanbáriá. 'In a dry season,' writes the Political Agent, 'one has to go by boat, taking three days; or by elephant, in and out the ridges of paddy fields, followed by the execrations of *rayats*, whose paddy the elephants must necessarily destroy more or less.' A municipality was instituted in Ágartalá in 1871, the Political Agent being appointed chairman. Subsequently, this office was given to the *díwán* or chief officer of the Rájá, and the Political Agent became an ordinary member of the municipal committee. The area included in the municipality is about three square miles; and the funds were at first supplied by a State grant from the pound fund, judicial fines, and other sources known as the 'General Fund.' The sum received in 1872 was £310, most of which was spent in building a bridge, making roads through the *bázár*, and repairing sheds for market days. The roads, drains, and general conservancy of the town are still, however, in a wretched state. On the 13th April 1874, a Municipal Act passed by the Rájá came into operation; and by its provisions, taxes were to be levied from the inhabitants of the municipality, and sanitary matters were to be attended to. Notwithstanding this Act, however, the Political Agent reported in July 1875 that the municipality then existed only in name. The total assessment for the year 1874-75 was £85, 4s.; and of this, £35, 8s. was realised. The total expenditure was reported to be £99, 4s. 9d. The total income, including the Rájá's grant, was £72, 4s. 3¾d., leaving a deficit of £27, 0s. 5¼d. 'In a place like Ágartalá,' writes the Political Agent, 'where the Rájá's word is law, and where all dread his power in a manner almost slavish, it is hopeless to suppose that any institution can flourish which is based on a system of self-government. The population almost entirely consists of the Rájá's relatives and retainers, people connected with the local courts and offices, and a few shopkeepers. All that Ágartalá wants is a committee to look after the drainage and conservancy, and the construction and repair of pathways and roads. Therefore, in place of the so-called municipality, I would advocate a town committee partaking of the character of a cantonment committee, of which the Rájá should be president, the members of the committee being composed of persons specially qualified to advise and assist him in matters concerning the public health, safety, and convenience. Each member would be responsible for certain duties,

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and at the meeting of the committee would propose any measures he deemed requisite. It would rest with the Rájá, as president, to sanction such of these proposals as he thought fit, and to grant funds for the purpose.'

KAILÁSHAR is a very small unpretending village, prettily situated at the foot of a low range of hills. It is the headquarters of the Subdivision of the same name, and a school and dispensary have been opened for the benefit of the people in the neighbourhood. Here, as elsewhere in Hill Tipperah, absence of land-communication is the great drawback. In the case of Kailáshar this want is especially felt, as the village is situated just at the point where the hill tribes to the east could, if so inclined, cross over the boundary and attack Sylhet. There is a *bázár* at Kailáshar, where cotton is bartered for tobacco, betel-nuts, and dried fish.

UDÁIPUR, the headquarters of the Subdivision of the same name, is situated on the south or left bank of the river Gumtí, a few miles lower down the river than Old Udáipur, the former capital of the State and the ancient residence of the Rájás. The subdivisional station is nineteen miles due east of Comillah, in Tipperah District, a journey which takes about one day by land or three days by water. The village itself is a very small one, and contains very few houses besides those of the guard stationed there. Large quantities of cotton grown on the hills are brought to Udáipur on their way down the river; and this, as well as timber and bamboos, are exchanged by the hill people for tobacco, salt, and dried fish. The village of Udáipur was, in February 1861, attacked by Kukís from the south, who massacred and plundered the inhabitants, and carried off many captives.

PLACES OF HISTORICAL INTEREST.—The principal places of historical interest in the State are the old sites of Ágartalá and Udáipur.

OLD ÁGARTALÁ is situated about four miles east of the present capital, and was reported in 1864 to contain a population of 1000 souls. It was formerly the residence of the Rájás of Hill Tipperah, but about the year 1844 the capital was removed to the new town. The palace and other buildings connected with the court are still standing, though in ruins; but several monuments erected in memory of the Rájás and Ránís who lived and died at old Ágartalá, are still in excellent preservation. Some little distance from the ruins of the palace, there is a small temple held in great veneration by the hill-men. In it are kept fourteen heads made of brass,

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supposed to represent the tutelary gods of the Tipperahs; every one who passes by the temple is expected to bow his head in reverence. Even Musulmáns, with all their hatred of images and image-worship, are said, either voluntarily or through fear, to pay the homage demanded from them.

OLD UDÁIPUR, the ancient capital of Udái Mánikya Bahádur, who reigned over Hill Tipperah in the latter half of the sixteenth century, is situated on the left bank of the river Gumtí, a few miles higher up the river than the village known at present by the same name. The palace and all the buildings connected with it have long been deserted, and are now surrounded by dense forest jungle. The wall that apparently once encircled the Rájá's residence, can with difficulty be traced amidst the profusion of vegetation. Everywhere may be seen the conquest of nature over the work of man. Here a giant tree has forced its way through walls four feet in thickness; and there some monster jungle-creeper is clasping the crumbling ruins of the palace wall, its every grasp making the decay quicker and more certain. There are still many houses in excellent preservation within the enclosure already referred to, which seems to have once surrounded all the buildings in the immediate occupation of the Rájá and his family. Others again are fast falling to the ground, but enough remains to show their former strength and the care with which they were constructed. The walls are rarely less than four feet in thickness, and the floors of most of the buildings are raised high above the ground; the brick foundation in one case having an elevation of about ten feet in height. There is one two-storied building with large doorways on each side of the upper story, and on three sides of the lower story. The door-ways are arched, and the neat and simple carving above them has been almost unaffected by the length of time that the place has been deserted. Near this house there are several large brick buildings, apparently monuments erected to the memory of deceased Rájás or Ránís. The two principal ones are raised on the same brick foundation, and the open space inside each is so small that there is perfect darkness in the interior. On the ground outside one of the buildings in the enclosure there is an iron cannon about eight feet in length; how it came to Udáipur the hill people do not know, but every man who visits the spot makes a *salám* before the gun and places on the top a leaf or branch, in the belief that if his offering be accepted, it will be miraculously removed from the position in which he placed it, and covered over by the gun.

Tipperah, the last country that yielded to the tide of Musalmán

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invasion, had long been the chosen abode of Sivaism. The fact that the aboriginal religion was supplanted by Hinduism, is indicated by the myths which describe Siva destroying the Asurá Tripurá, and represent Tipperah as the favourite residence of Siva, the right leg of Sati having fallen there. The mountain fastnesses of Tipperah enabled its chieftains to preserve Hindu manners and customs down to the last century, uninfluenced by the control of Musalmán propagandism, and the Udáipur temple is still an important place of Hindu pilgrimage. It is situated at some little distance from the former residence of the Rájás, and contains a white stone image representing the deity, Mahádeo or Siva. Close to the temple are several small buildings with square blocks of white stone sunk above the doorways; the inscriptions cut on some of these stones are in the Bengálí character and easily legible. Near the temple there is an enormous tank full of clear water, and abounding with fish. Thick forest-trees have now grown up on all sides of the tank, and give it the appearance of a huge oval-shaped lake in the midst of an almost impenetrable jungle.

In the year 1872-73, Mr. Chennel, the Assistant Surveyor, visited the country between the Jámpuí and Athára-murá ranges, and reported that on the higher positions and summits of mountain ridges he 'met with many sites of old villages, indicated by broken pieces of pottery and rough slates, erect and prostrate.' These sites are, however, now overgrown with high grass, bamboo, and forest trees, among which only a few mangos and lemons are still to be seen.

MATERIAL CONDITION OF THE PEOPLE.—The hill people, as a rule, are very poor and improvident. A good season means with them merely plenty of pigs to eat, and plenty of spirits to drink; a bad season is next door to starvation. It is difficult to estimate the cost of living among them, as they grow their own food, and breed their own pigs and fowls, and bring away their cotton to market to pay the tax. The fowls are almost invariably offered up in sacrifice before being eaten.

DRESS.—The dress and ornaments of the Tipperahs have been already described on pp. 51, 52 of the Statistical Account of the Chittagong Hill Tracts; and that of the Manipurís, *ante*, p. 491. When engaged in agricultural work the men go about nearly naked, having merely a cloth wrapped round their loins.

FOOD.—The chief articles of food among the hill-men are rice, pumpkins, dried fish, fowls, goats, and pigs. When they cannot get salt, they burn a bamboo and use the ashes as a substitute. They

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are not very clean in their habits; and as to the cleanliness of their houses, they are far less careful than the Lusháis, who live farther to the east.

DWELLINGS.—The houses of all the hill tribes are constructed of the same material,—bamboo,—and on the same plan, being raised from the ground on a bamboo platform supported on bamboo posts. For cooking purposes the hill-men generally use earthen pots; but when these are not procurable, they make shift with the closed tube formed by a piece of bamboo cut off below the joint. The houses seldom contain more than one room, in which all the members of the family reside. The Tipperahs, from mixing so much with Bengálís, have begun to acquire caste ideas; and if a Bengálí touch an earthen pot in a Tipperah hut, the vessel will be at once broken and thrown away.

AGRICULTURE.—In the narrow strip of level land which divides the State of Hill Tipperah from the Districts of Sylhet, Tipperah, Noákhálí, and Chittagong, plough-cultivation is carried on, and rice is the only crop grown in any considerable quantity. There are no cold weather crops in the open; for by an ancient custom cattle are suffered to graze at large, and unattended, from the time the paddy is off the ground till the next planting season. Sugar-cane, Indian corn, tobacco, pulses, *gánjá*, and vegetables, are grown, in small quantities only, on homestead land. During the year 1873-74 about 7 *bighás*, or $2\frac{1}{3}$ acres of land, near Ágartalá, were under poppy cultivation. The yield was 5 *sers* $3\frac{1}{4}$ *tolás*, the average out-turn being about 11 *chhatáks* 2 *tolás* per *bighá*. The cultivators received Rs.15 per *ser* (15s. a lb.) for labour; and the opium was sold for the benefit of the State at the rate of Rs.24 per *ser*, or £1, 4s. per lb. The seed is sown in November, and the poppy is gathered in January and February.

The crops grown by the hill-men on their *júms* are rice, cotton, chillies, and vegetables; and the Manipurís inhabiting the low lands under the hills rear a small quantity of tobacco for their own use.

Tea is not cultivated anywhere in the State, but the plant is said to be indigenous to some parts of the hills.

RICE CULTIVATION.—Rice has always been the principal crop grown in the State, and forms the main food staple of the people of the country; but no improvement of any marked character has recently taken place in the quality of the rice grown.

The following fourteen varieties are cultivated in the plains

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adjoining the District of Tipperah :—(1.) *chápláis*, (2.) *sáil chikna*, (3.) *ghríta kánchan*, (4.) *joál bhángá*, (5.) *khásá*, (6.) *básiráj*, (7.) *madhu malati*, (8.) *tilak kasturi*, (9.) *binni*, (10.) *báchhá*, (11.) *kusári*, (12.) *sháitá bháturi*, (13.) *sháitá lemá*, (14.) *sháitá dhali*. These crops are all sown in moist lands in June and July, afterwards transplanted, and reaped in November and December.

Eight descriptions of rice are cultivated in the hilly portion of the State. Their names in the Tipperah tongue are : (1.) *pilingmá*, (2.) *kaprangmá*, (3.) *bádiá*, (4.) *kaparkáchhá*, (5.) *máichikan*, (6.) *chhere*, (7.) *thutrukufar*, and (8.) *tárak*. These are all sown in dry land in May and June, and reaped in August and September; the crop is not transplanted.

Rice, in the various stages of its growth, from the seed until it is cooked, is known by the following names :—seed grain is called *mái-chilai;* unripe paddy, *mái-kathung;* ripe paddy, *mái-munkhá;* unhusked paddy, *mái-rang;* husked paddy or rice, *mái-chhalám.*

Three kinds of country spirits are manufactured from rice in the plains of Hill Tipperah. They are known as *doástá*, *golápi*, and 'brandy.' '*Doástá*,' writes the Political Agent, 'is distilled from rice mixed with leaves, bark, and the roots of certain jungle trees. *Golápi* is merely *doástá* redistilled; and "brandy" again is *golápi* distilled a third time. These spirits are sold by the manufacturers to the retail vendors at the following rates per quart bottle :—*doástá*, 2 *ánnás* 6 *pies* (3¾d.); *golápi*, 5 *ánnás* (7½d.); and "brandy," 10 *ánnás* (1s. 3d.). The vendors retail them at the following prices per bottle :—*doástá*, 4 *ánnás* (6d.); *golápi*, 8 *ánnás* (1s.); and "brandy," 1 rupee (2s.) One *ser* of rice yields one bottle of *doástá;* and, in the process of redistilling, two bottles of *doástá* are estimated to produce one bottle of *golápi;* and two bottles of *golápi*, one bottle of "brandy." The "brandy" is sometimes coloured with burnt sugar, but this sells at the same price as the colourless liquor.'

Mode of Cultivation.—Plough cultivation, as has already been stated, is limited to a narrow strip of land lying along the boundary which divides the State from the adjoining British Districts, and to patches of land in the interior. The people who practise this form of cultivation are, with few exceptions, Bengálís and Manipurís, the majority of the Bengálís being Muhammadans.

All the hill tribes cultivate the soil in the same way, by the method known as *júm* cultivation. Each family selects a piece of bamboo jungle; the men cut it down and clear it in the month of December, and set fire to it in March. After the first fall of rain

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the whole family turns out, and all join in sowing the *júm*, as the clearance is called. Seeds of cotton, paddy, and chillies are mixed together, and dropped into holes made with the point of a *dáo* or hill knife. Pumpkins and other vegetables are also grown in the *júm*. The paddy is reaped first, generally in September; then the cotton is picked in November and December; and, finally, the chillies are gathered. A *júm* is never worked two years in succession; when no fresh jungle land lies at a convenient distance, the village is generally deserted, and a new one built close to the new *júms*. This generally happens about once every third or fourth year, and as the houses are constructed entirely of bamboos raised on a bamboo platform, the labour of moving is inconsiderable. The hill tribes object to cultivation by the plough, as being contrary to their traditions; and so strong is their prejudice against any change from their own system, that the Political Agent regarded it as deserving of report that a hill-man in easy circumstances had taken up some waste land in the plains near his village, and was cultivating it through Bengálí Musalmáns whom he employed as servants.

Area out-turn of Crops.—The total area of Hill Tipperah, according to the Boundary Commissioner's Return, dated March 1875, is approximately 3867 square miles, or 2,474,880 acres. There has been no Revenue Survey of the State, by which the cultivated, cultivable but uncultivated, and uncultivable and waste lands are shown separately; but there is no doubt that the portion under cultivation forms a very small proportion of the total area. With the exception of a few patches of land in the interior, it is only that portion which adjoins British territory that is permanently under cultivation. The land cultivated by the hill tribes varies from year to year, a fresh tract of jungle being selected as soon as the soil in one spot has been exhausted by one year's *júming*. About three-fourths of the total out-turn of rice, according to the estimate of the *díwán*, is consumed by the people, the remainder being exported.

Of the total rice crop, three-fourths are said to be *áman* rice and one-fourth *áus*. A fair yield of paddy (unhusked rice) is estimated at 12 *maunds* per *bighá*, or 26 cwts. per acre.

Position of the Cultivators.—In the plains, where the cultivation is carried on in the same manner as in Bengal, a peasant's holding would be considered a large one if above 15 *bighás* or five acres in extent; and a very small one, if containing only 6 *bighás* or two acres. A farm of about 12 *bighás*, or four acres, in extent would

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be regarded as a fair-sized and comfortable holding. The oxen in the plains of Hill Tipperah are small and ill-fed, and a pair can with difficulty cultivate 15 *bighás*, or five acres of land. A husbandman cultivating a farm of this size, would not be in such good circumstances as a respectable shopkeeper; but he would probably be as well off as a man earning Rs.8 or 16s. a month in money wages. The classes cultivating by the plough are not generally in debt, although they do not hesitate to borrow money, especially for any domestic ceremony, such as a marriage.

The Rájá is the only *zamíndár* or superior landlord in the whole State; but of the land under plough-cultivation he retains very little in his own management. In many cases he has made grants of lands in perpetuity and at a fixed rental; and where no grants have been made, it is frequently the custom to farm out the collections. Small *táluks* or perpetual tenures are often granted with only a nominal rent reserved; and, in these cases, where the grantee is the actual cultivator, he virtually enjoys the position of a peasant proprietor. Such cases are, however, the Political Agent reports, extremely rare, as a *tálukdár* in possession of even 3 *bighás* or one acre of land, generally employs labourers to cultivate for him.

Spare Land.—For the hill population there is ample land fit for *júming* within the limits of the State. But, nevertheless, the want of fresh *júm* land, caused by special circumstances, is severely felt in some parts of Hill Tipperah. This want was, the Political Agent reported in 1874, brought prominently to his notice during a journey across country from Udáipur to Ágartalá. 'I passed,' he writes, 'through Riang, Jámáityá, and Rájbansí villages, the hills round which had been *júmed* over and over again. *Júming* is a most exhaustive method of agriculture; three or four crops are grown at the same time on the same soil, consequently a second crop will not be a full one. If possible, the land is allowed to lie fallow for ten years, when the jungle which has grown up in the meantime is felled and burnt, the ashes serving as manure. But the fear of the Lusháis prevents the *júmiás* from moving eastwards, the only direction where fresh virgin *júm* land is available. The hills near these villages have, therefore, to be *júmed* every three years or so, the consequences of which are short crops, and recourse to the *mahájan* or money-lender.'

Domestic Animals.—The domestic animals used for agriculture in the plains of Hill Tipperah are oxen and buffaloes; and those reared for food, or as articles of trade, are sheep, goats, pigs, fowls,

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and ducks. The price of an ordinary cow in the State is about Rs.12 (£1, 4s.); a pair of oxen, about Rs.25 (£2, 10s.); a pair of buffaloes, Rs.75 (£7, 10s.); a score of sheep, Rs.20 (£2); a score of kids six months old, Rs.30 (£3); and a score of full-grown pigs, about Rs.80 (£8). No large cattle are kept by the hill tribes, as their mode of cultivation renders ploughing unnecessary. A few *gayáls* or wild cattle are owned by the Kukí chiefs; but with this exception the live-stock of the hill people consists only of pigs, goats, fowls, and pigeons.

Agricultural Implements.—The following agricultural implements are used in the plains:—*nángal*, or plough; *joyál*, or yoke; *changa*, a sort of clod-breaker; *kodáli*, a spade.

Wages and Prices.—Within recent years the rate of wages has much increased. Agricultural labourers a few years ago earned 2 *ánnás* (3d.) per day; they now receive 3 *ánnás* (4½d.). Smiths, who in former times received 3 *ánnás* (4½d.), now get 5 *ánnás* 4 *pies* (8d.) a day. Carpenters' wages have increased from 4 *ánnás* (6d.) to 5 *ánnás* (7½d.) a day; but bricklayers' wages have remained stationary at 4 *ánnás* (6d.) per day.

The price of the best cleaned rice was, in 1872, Rs.2 per *maund*, or 5s. 6d. a cwt.; of common rice, Rs.1-4 a *maund*, or 3s. 5d. a cwt.; and of sugar-cane, Rs.4-8 a *maund*, or 12s. 3d. a cwt. The average price of common rice during the ten years ending 1873 was Rs.1-10-5 per *maund*, or 4s. 6d. per cwt. The maximum price of the best cleaned rice during the year of the Orissa famine (1866) was Rs.4-8 per *maund*, or 12s. 3d. per cwt.; of common rice, the maximum price was Rs.3 per *maund*, or 8s. 2d. per cwt.; and of sugar-cane, Rs.6 per *maund*, or 16s. 4d. per cwt. The prices of the three kinds of country spirit made from rice in the plains, *doástá*, *golápi*, and 'brandy,' have already been given (p. 501).

Weights and Measures.—The Bengálí measures of time, used in the plains, are as follow:—1 *pal*=24 seconds; 60 *pal*=1 *danda*, or 24 minutes; 7½ *danda*=1 *prahar*, or 3 hours; 8 *prahar*=1 *dibas*, or day and night of twenty-four hours; 7 *dibas*=1 *saptáha*, or week; 2 *saptáha*=1 *paksha*, or 15 days; 2 *paksha*=1 *más*, or month; 2 *más*=1 *ritu*; 6 *ritu*=1 *batsar*, or year; 12 *batsar*=1 *yug* or 12 years.

Bengálí measures of weight are also used; they are: 1 *káchchá*=8 *dráms*; 4 *káchchá*=1 *chhaták*; 4 *chhaták*=1 *poyá*; 4 *poyá*=1 *ser*; 5 *ser*=1 *pasuri*; 8 *pasuri*=1 *man* or *maund* of 82 pounds.

Landless Day-labourers.—The Political Agent reports that

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there is no tendency towards the growth of a distinct body of day-labourers, who neither possess nor rent land. On the contrary, this class threatens to become extinct, and the difficulty of procuring coolies or agricultural labourers is very great. The people seem to have an utter aversion for work of any kind, and particularly to working for others. The scarcity of coolies, and the impossibility of retaining them when procured, was one of the greatest difficulties experienced by the Topographical Survey party in the year 1872-73. 'Money,' writes the Assistant Surveyor, 'was no inducement; and no amount of vigilance was sufficient to retain men, who brought nothing with them but the clothes on their backs.' So long, however, as the coolies did not desert, they were extremely useful. 'They can,' says Captain Badgley, 'sleep on a hill-side on the coldest nights, with a few leaves under them and a single sheet, which again is their only clothing by day. And they are wonderful hands at cutting bamboo jungle, which falls beneath their little *dáos* like wheat before the reaper. They work well with bamboos in many ways; a dozen of them will build a roomy hut, raised from the ground, floored, and thatched, in a day; and on one occasion two of them, with half a dozen of my men to help, built a make-shift bridge across a stream four feet deep and sixty wide in forty minutes.'

Among the Bengálís, women are never employed in field labour, but children occasionally take part in the work of cultivation. Among the Manipurís, Tipperahs, and Kukís, women and children are largely employed in agriculture.

LAND TENURES.—By far the larger portion of Hill Tipperah is uncultivated jungle, but capable of supporting a large hill population by *júm* cultivation. Till within the last thirty or thirty-five years 'there was,' the Political Agent reports, 'little or no plough-cultivation in the State. By degrees, however, the land was taken up under what are now called *jangal-ábádi* leases, the usual conditions of which are as follow:—The land to be rent-free for a period of from four to ten years, according to the nature of the jungle; then to be subject to rent at the rate of 2 or 3 *ánnás* per *bighá* (9d. to 1s. 1½d. an acre), gradually increasing till it reaches a moderate amount, which does not yet equal the rate paid for adjoining lands in Government territory. The reason assigned for this low rental is that the lands are inferior in quality and fertility. It must also be recollected that cattle are by ancient custom suffered to graze at large, and unattended, during the time the paddy is off the ground till next planting season; and this may have something

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to do with the low rate of rents. The other tenures in the plains of Hill Tipperah are of the same nature as those in the neighbouring British District of Tipperah. In the hills there are no tenures at all, the system of agriculture adopted by the hill tribes preventing them from cultivating the same plot of land for two years in succession. The Rájá of Hill Tipperah, although the owner of the whole State, holds comparatively little of the land in his own hands, the greater portion being in the hands of *tálukdárs* and farmers.'

RATES OF RENT.—The following tabular statement, prepared by the Political Agent in 1872, shows the rent paid for rice lands in various parts of the plains of Hill Tipperah :—

LOCALITY.	Rate per Standard *Bighá*.						Rate per Acre.			
	Max.			Min.			Max.		Min.	
	R.	*a.*	*p.*	*R.*	*a.*	*p.*	*s.*	*d.*	*s.*	*d.*
Western portion of the State, adjoining the District of Tipperah, ...	1	7	4	1	4	0	8	9	7	6
Western portion of the State, further in the interior, .	0	12	6	0	8	0	4	8	3	0
Northern portion along the Sylhet boundary, . . .	0	10	0	0	6	8	3	9	2	6
Southern portions bordering on Noákhálí and Chittagong, ...	0	8	4	0	5	0	3	1½	1	10½
Further inland than the above, ...	0	8	4	0	3	4	3	1½	1	3

No rent is paid for land used for *júming:* but in lieu of rent a tax is levied from each family, the hill people being assessed according to their tribes. The element of compulsory or customary service enters largely into the conditions which determine the amount of this tax, and no parallel can be drawn between it and rent. Thus, the Kukís are sometimes excused from all money payments, on the understanding that they must render military service when required; and the pure Tipperahs pay a lower rate than some of the other classes, as they have to render personal service at the palace, and also to carry out any orders they may receive from the Rájá by letter.

MANURE.—In *júm* cultivation, the burnt bamboos and jungle supply the place of manure; and as the hill people do not keep cattle, no other kind of manure is available to them. In the plains,

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manure is employed in the same way as in the neighbouring British Districts.

NATURAL CALAMITIES.—In the plains, a blight caused by insects frequently results in serious damage to the crops. The land being high, is not subject to floods, and there is no record of any drought having taken place. During the year of the Orissa famine (1866-67) the maximum rate for the best description of unhusked rice was Rs.2 per *maund*, or 5s. 6d. per cwt., and for husked rice Rs.4-8 per *maund*, or 12s. 3d. per cwt. Among the hill people, the scarcity of 1866 was not much felt, as they are scarcely ever under the necessity of purchasing food, a small rainfall being sufficient to produce the amount of rice necessary to support them during the year.

ROADS AND OTHER MEANS OF COMMUNICATION.—There are no roads worthy of the name in Hill Tipperah; the capital itself is almost cut off from the rest of the world for want of land communication, the route by water being only open in the rains. Even in the town of Ágartalá there is only one road, and that a bad one. In order to visit the subdivisional headquarters of Kailáshar, in the north-east of the State, it is necessary to make a long detour by river through the British Districts of Tipperah and Sylhet, the journey taking about fifteen days; whereas, if there were a road or even a pathway over the hills from Ágartalá, the journey could be easily accomplished in four or five days at the most. The paths used by the Kukís and the hill-men, in the less frequented parts of Hill Tipperah, are almost invariably along the summits of mountain ridges.

MANUFACTURES.—There are no manufactures in the State beyond the commonest articles required for domestic purposes. Many years ago one of the Tipperah Rájás married a daughter of the king of Assam, and with her there came a small colony of *tasar* silk weavers. This industry is now confined to one small village, and is said to be fast dying out.

In the hills, a kind of rice beer is prepared in almost every house, and a great deal of it is used both for private consumption and in religious ceremonies. In the plains, there were in the year 1874-75 84 licensed manufacturers and vendors of spirits, exactly double the number in the previous year. 'There are,' the Political Agent reports, 'two classes of shops, viz., (1) Shops held by those who are licensed to manufacture and retail country spirits on the monthly tax system; duty on each shop per mensem, 12 *ánnás*, or 1s. 6d.; number of shops, 73.

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(2) Shops held by those who are licensed to manufacture country spirits, and sell country spirits and imported liquors wholesale and retail. The tax on these shops is not regulated by any fixed scale; but after fixing the localities where they may, without objection, be established, they are put up to auction, the highest bid for each shop becoming the annual tax, the payments being made in quarterly instalments. The number of such shops is six; the maximum paid during the year 1874-75 for a single shop was Rs.100-8 (£10, 1s.), and the minumum Rs.6 (12s.). Besides licences for shops, five licences were granted in 1874-75 to private families to manufacture country spirits for home consumption, the duty paid by each family being 8 *ánnás* (1s.) per mensem.'

COMMERCE AND TRADE.—The principal exports of the State are cotton, timber, *til* (Sesamum), bamboo, canes, thatching grass, and firewood. The food crops are scarcely more than sufficient for the population, and the export is very small. The right to levy a fixed amount of duty on cotton and on forest produce is leased out annually. From the amount realised in 1872, the Political Agent estimated that 54,000 *maunds*, or 1985 tons, of cotton were exported; and that the value of timber exported was £7500, and of other forest produce £11,000. The statements submitted by the farmers of the cotton duties in 1873-74 show that in that year 40,511 *maunds*, or 1489 tons, of cotton, and 12,541 *maunds*, or 461 tons, of *til* were exported, exclusive of the quantity despatched from the Subdivision of Kailáshar. In 1874-75 the cotton *mahál* was farmed to two persons, one of whom paid the State £4635 and the other £83. The farmer of the principal portion of the *mahál* states that the quantity exported through his toll stations during the year was 35,043 *maunds*, or 1288 tons; and that the duty collected by him, varying from Rs.1-2 to Rs.1-14 per *maund* according to the quality of the cotton, amounted to £4544, 2s. The total export of cotton for the year may, therefore, be put down at about 36,000 *maunds*, or 1324 tons. In addition to cotton duties, farmers of cotton have also the right to collect duty on the export of *til*, which is levied at rates varying from 8 *ánnás* to 14 *ánnás* per *maund*. The principal cotton farmer states that the exports of *til* at his *gháts* in the year 1874-75 were 11,395 *maunds*, or 419 tons; the duty paid on which amounted to £769, 6s. The *til* exports may, therefore, be roughly estimated at 12,000 *maunds*, or 441 tons.

The local manufactures do not suffice to meet the local wants of the people. Only cloth of the coarsest quality is made within the

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State, all other kinds being imported, as is also every necessary except rice, and every luxury except country liquor. Although there is, in normal years, a slight export of rice from Hill Tipperah, still there is occasional need of small imports from the neighbouring British Districts of Tipperah, Sylhet, and Chittagong.

There are no important seats of commerce in the State; but there are twenty-one markets, five of which are held at places in the hills, while all are frequented by the hill tribes. The chief fairs are the *Baruni*, held at Ágartalá on the 2d day of the month of Baisákh (April and May); a fair held at Kamalá Ságar, also in Baisákh; and one at Bráhmakund in Chaitra (March and April).

CAPITAL, ETC.—Accumulations of capital, when acquired, are usually hoarded, or put out at interest, and are never invested in the purchase of estates. The rate of interest charged in the hills for loans is as follows :—Nothing for the first year, thirty-six per cent. for the second, and seventy-two per cent. for the third; no further sum is charged, however long the debt remains unpaid. In the plains, the rate of interest is the same as in the District of Tipperah. Most of the persons who lend money to hill-men are either officers of the Rájá, or retired officials who have acquired a competence.

REVENUE ADMINISTRATION.—The most important sources of State Revenue are :—(1) The rent of lands in the plains of Hill Tipperah; (2) a family tax in the hills; (3) duties on forest products, cotton and *til;* and (4) the sale of elephants captured in the Rájá's territory.

The land revenue, which is derived entirely from lands situated in the plains, amounted in the year 1874-75 to £3878, 18s. 1¼d., showing an increase on the preceding year of £13, 18s. 1¼d.

No rent or land revenue is demanded from the hill tribes who cultivate by *júming*, but each family is liable to a tax called *ghar chakti*, which varies in amount according to the tribe to which the family belongs. The Kukís are sometimes excused from all money payments, on the understanding that they must render military service when required. The pure Tipperahs pay a lower rate than some of the other clans, as they have to render personal service at the palace, and also to carry out any orders they may receive from the Rájá by letter. It is, however, doubtful whether they gain anything by the exemption, as considerable sums of money are extorted from them by the bearers of these royal messages. The assessment for the family tax is made by tribes, the headmen settling with the Rájá during the *Durgá Pujá* festival. Each tribe

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is assessed at so much per family, and each family pays the same, no matter what number of members it may contain. The collection of the tax gives every opportunity for exactions even to the lowest official concerned. Not only does the actual collector exact his *douceur*, and have himself and his followers conveyed free of expense from village to village; but the whole party require to be fed, and a percentage is levied by the peons (*binindiás*). The fees paid under various pretences are said to amount frequently to 50 per cent. on the tax as originally settled; nor does the Rájá profit by these extra cesses, except in so far that he can thereby afford to underpay his subordinates. Notwithstanding these and other irregularities, the Political Agent states his belief that the hill-men prefer the family tax, as at present enforced, to a light but unbending system of taxation. Sometimes several seasons pass without any call being made for money payments. Thus, during the years 1871 and 1872 hardly any taxes were levied,—first, on account of the Lushái raids; and, secondly, on the ground that the men serving as coolies during the Lushái expedition and with the Survey party could not cultivate their *júms*, and had therefore no means of paying taxes. Large numbers of families are every year exempted from payment of the family tax, on the ground of poverty, or for other reasons. In 1874-1875, excluding the population of the Kailáshar Subdivision, 1914 families were thus exempted; while 5388 families in the same area were assessed. The total amount realised by the family tax in the hills, in 1874-75, was £2421, 14s., or £45 less than the revenue from this source in the previous year. The following table, showing the rates of assessment of the different tribes in the year 1874-75, is taken from the annual Report of the Political Agent. Only twenty-six Kukí families were assessed, all the rest being exempted.

TABLE SHOWING THE RATES OF ASSESSMENT OF THE FAMILY TAX IN THE HILLS OF THE STATE OF TIPPERAH.

TRIBE.	RATE PER FAMILY.	
Tipperahs,	Rs. 3 8 0	£0 7 0
Jámáftyás,	3 8 0	0 7 0
Nowattiás,	10 0 0	1 0 0
Riangs,	10 0 0	1 0 0
Hallams,	Rates varying from Rs. 2 to as. 10, or even less.	4s. to 1s. 3d.
Kukís,	5 4 0	0 10 6

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Forest produce is one of the principal sources of the State revenue; and, if properly worked, it would yield a far larger revenue than it does at present. 'Up to the present time,' wrote the Political Agent in April 1875, 'the measures taken to enforce the payment of the tolls on forest produce have been so weak, that in many places the British *rayats* try to assert a prescriptive right to collect what they want in the hills free of tolls or impost of any kind, and resist to their utmost all the endeavours made by the Rájá's servants to collect his dues.' With one exception, the forest tolls were all farmed out in the year 1874-75, and for want of knowledge as to what the farms were capable of yielding, the rents were in almost all cases absurdly low. There were, in 1874-75, 28 farmers of forest produce, the maximum revenue paid to the State by one farmer being £575, 14s., and the minimum £1, 1s. 3d. The farmers' rights are limited to the collection of the forest dues, which are levied according to a scale fixed by the Rájá. The only forest *mahál* not farmed out in the year 1874-75 was the Phení Toll Station, where tolls are levied on all produce conveyed or floated down the river. This river, from its source to Ámlighátá, where these transit-duties are levied, forms the boundary between Hill Tipperah and the Chittagong Hill Tracts. The British Government, therefore, claim a share (three-eighths) of the toll, the collection of which is managed by an officer jointly appointed by each party. Until June 1874 the right to levy tolls had been farmed out, and the income which the Tipperah State then derived was only about £200 per annum. From that date, however, the tolls were taken under *khás* or direct management by both parties, and the income accruing to the Rájá in 1874-75, during the ten months of the new system, was £1200.

More than one-fourth of the whole revenue of the State of Hill Tipperah in 1874-75 was derived from the dues levied on the export of cotton and *til* (Sesamum). The cotton is grown entirely on the hill *júms*, and is sold by the hill-men to the exporters either in the hills or in the markets in the plains. The exporter has to pay the farmer of the cotton *mahál* a duty varying from R.1-2 to R.1-14 per *maund*, according to the quality of the cotton. The farmers of cotton *maháls* have also the right to collect a duty on the export of *til*, at rates varying from 8 *ánnás* to 14 *ánnás* per *maund*. The total revenue realised from farming the cotton and *til* duties amounted in 1874-75 to £4718, 1s. 9d., being an increase of £148, 12s. on the revenue of the preceding year.

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The revenue derived from elephants captured in Hill Tipperah was £2400 in the year 1874-75, being £598 in excess of the sum realised in the year 1873-74. Licences for elephant-capturing were given in 1874-75 to four persons, who agreed to pay the State a share varying in different cases from $\frac{1}{8}$ to $\frac{7}{16}$ of the value of the animals captured.

Besides the above sources of revenue, duties are levied on the export of parrots and *garjan* oil, and on the grazing of buffaloes, all of which are farmed out. The Political Agent reports that 'duties are also levied through farmers on the export of rice, paddy, and mustard-seed; and on an article vended in the markets under the name of *chona sikar*, a small cake manufactured principally from earth, and eaten by women during the period of pregnancy. Revenue is also realised by a tax on spinning-wheels (*charki mahál*); and by licences to Muhammadan *kázís* (*káziá mahál*), for the registration by them of marriages within a certain village or group of villages. But the revenues derived from all these sources are in each case very small, and are only worth mentioning by way of illustrating the extraordinary fertility of resource which the financier of a native State is possessed of in matters of taxation.'

The Excise revenue has largely increased during the last three years. 'Until a short time ago,' writes the Political Agent in his annual Report for 1873-74, 'this source of revenue seems to have been almost totally neglected. One man was allowed the monopoly of manufacture and sale of native liquor, for which he paid £32, 4s. yearly to the State. There were no rules restricting private manufacture, or, if there were, they were practically useless. Almost all the residents in and near Ágartalá prepared liquor for their own consumption; and the licensed manufacturer used to find a sale for his stores only among the hill-men coming to Ágartalá, and others who were unable to distil for themselves.' The Rájá's excise law operates only in the plains, as in the hills spirits are not sold, but manufactured only for home consumption. There were, in 1874-75, 84 licensed manufacturers and vendors of spirits in the plains, and the excise revenue amounted to £97, 1s.

The following table, compiled from materials furnished to the Political Agent by the Rájá's *díwán*, gives full details of the revenue of the State for the two years 1873-74 and 1874-75. It appears that the net increase of revenue in the latter year was £2358, 9s. 7d.

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TABLE SHOWING THE REVENUE OF THE STATE OF HILL TIPPERAH FOR THE TWO YEARS 1873-74 AND 1874-75.

SOURCES OF REVENUE.	Amount Realised.					
	1873-74.			1874-75.		
	£	s.	d.	£	s.	d.
1. Land Revenue in the plains, . . .	3,865	0	0	3,878	18	1
2. Family tax in the hills, ...	2,466	14	0	2,421	14	0
3. Tax on forest produce exported, . .	2,732	15	9	4,039	11	6
4. Duties on cotton and *til* exported, . .	4,569	9	9	4,718	1	9
5. Royalty on elephants captured, . .	1,801	12	0	2,400	0	0
6. Duty on parrots exported, ...	2	6	9	2	6	9
7. Duty on garjan oil exported, . . .	3	1	7	3	1	7
8. Tax on grazing of buffaloes, . . .	18	14	5	12	4	5
9. Duty on rice and paddy exported, .	15	10	3	19	4	7
10. Duty on mustard seed exported, . .	6	9	8	6	9	8
11. Duty on *chora sikar* or earthen cakes sold, ...	6	14	0	6	14	0
12. Tax on spinning-wheels, ...	2	15	3	2	15	3
13. Licences to Muhammadan *kázis*, . .	12	10	0	12	10	0
14. Market dues, ...	104	12	11	104	12	11
15. Law and Justice (fines, etc.), . . .	221	8	6	204	8	6
16. Court fees, ...	345	16	9	239	7	3
17. Process fees, ...	.....			35	16	6
18. Commission fees, ...	.....			110	12	3
19. Cattle pounds, ...	36	3	3	104	2	2
20. *Abkári* or excise, ...	62	13	9	97	1	0
21. *Nazar* or tribute, ...	60	6	0	273	12	0
Total, . . .	16,334	14	6	18,693	4	1

Besides the revenue derived from Hill Tipperah, the collections from the Rájá's estates in the Districts of Tipperah and Sylhet yield about £50,000 and £1406, 16s. respectively. His total annual income therefore is approximately £70,000.

PROTECTION OF PERSON AND PROPERTY.—COURTS OF JUSTICE.—Until the year 1873 the administration of justice in Hill Tipperah was extremely defective. The people had little confidence in either the civil or criminal courts, which they seldom resorted to. The law administered was described by the Political Agent as 'mainly a system of equity and good conscience, qualified by a few enactments, the only value of which was to limit penalties in criminal cases. There was no regular procedure, and no supervision by the higher courts over the lower.' In the year 1873 the Rájá appointed Bábu Nilmani Dás as his *díwán* or Chief Magistrate. This officer had been previously a Deputy-Magistrate at Comillah, and since his

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appointment, the administration of justice has much improved. Registers have been opened, a methodical system introduced, and cases that used to take months to decide are now disposed of in as many days. In the year 1873-74 the Rájá passed a number of simple enactments; and although they are reported by the Political Agent to be not very brilliant specimens of legislation, still they have the advantage of simplicity, and can be easily understood by those concerned.

There were, in 1874, two magisterial and one civil court of original jurisdiction at Ágartalá; besides these there is an appellate court, and a court for special appeals. Of the two criminal courts of original jurisdiction, one has jurisdiction over the hill-tribes; and the other over Bengálís and Manipurís. The special appeals are heard by the Rájá, after the cases have been prepared for submission to him by three officers, two of whom are relatives of the Rájá, and the third is the *díwán.* The subdivisional officers at Kailáshar and Udáipur have magisterial and judicial powers within their respective jurisdictions.

The following tabular statements, showing the amount of work disposed of by the criminal and civil courts of Hill Tipperah during the years 1872, 1873-74, and 1874-75, are compiled from the returns given in the annual Reports of the Political Agent :—

STATISTICS OF THE CASES IN THE CRIMINAL COURTS OF HILL TIPPERAH FOR THE YEARS 1872 TO 1874-75.

	Original Cases.								Appeals.							
	Pending at the commencement of the year.	New cases instituted.	Total.	Convictions and decrees in cases of forcible dispossession.	Dismissed.	Compromised.	Pending at the close of year.	Transferred to Political Agent.	Pending at the commencement of the year.	Instituted during the year.	Judgment of lower court confirmed.	Judgment reversed.	Judgment modified.	Appeal rejected without hearing.	Remanded to lower court.	Pending at the close of the year.
1872	158	360	518	136	261	26	95	...	10	26	14	1	...	3	...	8
1873-74	98	415	513	159	301	23	23	7	20	28	16	12	13	1	4	2
1874-75	22	489	511	217	269		25	...	3	37	7	27	...	...	...	6

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STATISTICS OF CASES IN THE CIVIL COURTS OF HILL TIPPERAH FOR THE YEARS 1872 TO 1874-75.

	Original Suits.						Appeals.					
	Pending at the commencement of the year.	Instituted during the year.	Cases remanded for trial.	Total.	Decreed or otherwise disposed of.	Pending at close of the year.	Number.	Confirmed.	Judgment reversed or modified.	Rejected or struck off.	Remanded to lower court.	Pending at the close of the year.
1872	372	259	...	631	508	123	30	5	5	1	...	19
1873-74	123	308	8	439	351	82	52	26	17	5	1	3
1874-75	82	194	...	276	228	48	50	15	14	...	1	20

From the above statements it appears that there has, since 1872, been a marked diminution in the number of cases pending at the close of the year; and that while the number of criminal cases instituted each year has largely increased, the number of civil suits has diminished to a still greater extent. The increase in the number of criminal cases is attributed to the growing confidence of the people in the administration of justice. The Political Agent accounts for the decrease in the number of civil suits, by the fact that judgment-debtors can easily avoid processes of execution against the person by escaping into British territory. Suitors have now found out that it entails a waste of both time and money to sue a man, unless he is possessed of some immovable property within the State, and this few possess.

The judgments of the courts of the Rájá of Hill Tipperah are not subject to revision by any officer of the British Government, and his decisions are final. His power extends even to the infliction of capital punishment. Native British subjects charged with offences in Hill Tipperah are tried by the ordinary courts of the country.

MILITARY.—In 1872, the total strength of the Rájá's military force was reported to be about 250 men. The mode in which this force

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was organised is thus described by the Political Agent in his annual Report for 1872. 'Four court favourites were appointed to commands, two with the title of captain, and two with that of *subahdár*. Each was allowed to recruit whomsoever he liked, and as many men as he liked, till the Rájá chose to interfere. It was the custom with three of these officers to take from each sepoy under him a month's pay in the year as a *douceur*. The pay of a sepoy being only Rs.4 a month, it was under such circumstances impossible for a man to live on what was left. His superior, however, did not care in the least what became of him so long as the *douceur* was paid; and the consequence was, that after a short course of slovenly drill, the recruit returned to his fields, appearing whenever he was required for an escort or to mount guard. A cultivator or labourer near Ágartalá is only too glad to take service on these terms. He draws pay in return for very slight services, which scarcely interfere in any way with his ordinary occupations; while the fact of being a sepoy exempts him and his family from forced coolie labour, and gives him some social status. New uniforms have not been served out for two years, owing to the lack of money, so that altogether these three officers' companies, or *braduris*, as they are called, present a most ludicrous appearance whenever they turn out. Though, like the other officers, the fourth commandant knows little or nothing of drill, and nothing whatever of active service, he is wise enough to leave all that to his subordinates to do. In his *braduri* are all the Gurkhás and other foreigners who could be of use if called into action. Their pay is Rs.6 (12s.) a month, subject to no *douceur*, and with an extra allowance when on active service.'

In 1874-75 the Rájá's army was thus organised (the details have been furnished separately, in great detail, for each company, but it has not been thought necessary to preserve in this place such an elaborate muster-roll):—There are 6 companies or *braduris*, with a total of 43 officers, 4 buglers, and 230 sepoys; grand total, 277 men. The officers are composed of 1 major, on a pay of Rs.50 per month; 2 captains, on Rs.15 each; 1 *kamedan*, on Rs.20; and 4 *subahdárs* on the same pay; 9 *jamadárs*, on a pay varying from Rs.8 to Rs.18; 13 *havildárs*, on Rs.8 or Rs.10; and 13 *amaldárs*, on Rs.6 or Rs.7. The buglers receive pay varying from Rs.5 to Rs.8; and the privates, as mentioned above, are paid either Rs.4 or Rs.6 per month. The total force is thus classified, according to race:—Bengálí Hindus, 15; Muhammadans, 96; Gurkhás, 66; Deswálís or Up-country men, 82; Assamís, 10; Tipperahs and

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Manipurís, 8. Company No. 2 is by far the strongest of the six; it contains considerably more than half of the total, including all the Gurkhás.

There are eight military outposts held by four commissioned officers, 11 non-commissioned officers, and 111 sepoys. At head-quarters there were, in July 1875, 18 file attending parade, but half of these were recruits. 'The remainder of the force,' writes the Political Agent, 'are a body of men who, though included in the effective list, are only called out when required for service. In fact, there is no one belonging to the State who takes the smallest interest in them; and the consequence is that those men who take to soldiering for the pride and love of the thing, such as the Gurkhás, refuse to stay in the Rájá's service, and the few good men who remain are disgusted, and unlikely to stay much longer unless there is soon a change for the better.' The sepoys are armed with the old smooth-bore musket of the Tower pattern of 1871.

POLICE.—There were, in 1874-75, five police-stations (*thánás*) and eight outposts held by the Rájá's civil police; the police-stations are situated at Ágartalá, Bishálghar, Rishyámukh, Mádhabnagar, and Sabrang Magrang. The force was composed of 3 *dárogás* or sub-inspectors, each on Rs.20 per month; 2 *náib dárogás* or deputy sub-inspectors, on Rs.15; 2 clerks, one on Rs.10 and the other on Rs. 8; 1 officer called *házári* on Rs.10; 5 *jamadárs* or head constables on salaries varying from Rs.6 to Rs.8 per month each; 3 *dafadárs* on Rs.5 each, and 86 constables receiving a monthly pay of from Rs.4 to Rs.6 each. In 1874-75 the total strength of the police force was 102 officers and men; in 1872 there were 41 officers and 173 constables. The Political Agent reported in 1873 that he had never heard of the police being charged with torturing persons in order to extort confessions. 'The chief inducement thereto is,' he reports, 'lacking. There is no pressing for convictions, and no blame is attached to an investigating officer for failing to obtain sufficient evidence, when such is not ready to hand.'

JAILS.—The State contains one jail situated at Ágartalá, and two lock-ups in the Subdivisions of Kailáshar and Udáipur. In 1874-75 the total number of prisoners in the jail at Ágartalá was 66; the average daily number, 5½; the number released, 53. One prisoner died in jail during the year, and the number of admissions to the hospital was 18.

The discipline of the jail errs on the side of leniency. Prisoners are, it is said, occasionally allowed to go home for a few

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days, giving merely a promise to return, and on great occasions they are sometimes set free in a body.

EDUCATIONAL STATISTICS.—There are two schools in the State,—one at the capital, Ágartalá, the other at the subdivisional town of Kailáshar. The school at Ágartalá is conducted on the same principles as the Government District schools in Bengal. There are two teachers of English, one of Bengálí, and one of Sanskrit. The number of pupils in 1872 was 78; in 1874-75 it was 72, of whom 33 were related to the Rájá, being sons of *thákurs*. The remaining pupils consisted of 8 Manipurís, 20 Bengálí Hindus, 3 Musalmáns, and 8 up-country boys. The average daily attendance was 41. The grant from the State in 1872 was £36; but the Political Agent remarks in his Report for 1874-75 that the Rájá has now increased the grant to £135 per annum. No fees are paid by the pupils. The Kailáshar school was opened in November 1872; in 1875, the Political Agent reported that it had 31 boys on the rolls, of whom 11 were Hindus, 7 Musalmáns, 10 Manipurís, and 3 Gurkhás. This school is supported by a contribution from the State of £18 per annum, which only serves for the payment of the schoolmaster's salary. The other expenses are met by the sum obtained from schooling fees. With an estimated population of more than 74,000 souls, there are only 103 boys undergoing instruction in the Rájá's territory. No steps have ever been taken to introduce any system of education among the hill people, and they appear to have no desire for such innovations.

POST-OFFICE.—On the 1st October 1875 a post-office was opened at Ágartalá. The office is under the management of the Indian postal authorities, but its cost is defrayed by the Rájá.

ADMINISTRATIVE DIVISIONS.—The general administration of the whole State is conducted at Ágartalá, the capital and residence of the Rájá; but for the administration of justice and other purposes, the north-eastern and south-western portions of Hill Tipperah are placed in charge of two officers, who have jurisdiction within the Subdivisions assigned to them.

The north-eastern Subdivision of Kailáshar was opened at the close of the year 1872. Its headquarters are at the village of Kailáshar, on the border of Sylhet; and it contains a population, as returned in the year 1874-75, of 5694 souls.

The south-western Subdivision of Udáipur, with its headquarters at the village of the same name, was opened in the year 1874-75. This Subdivision was, the Political Agent reports, much needed;

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almost all the disputes between the Rájá's subjects and the British *rayats* come from the south-western part of the State, and it was very inconvenient for complainants and their witnesses to be obliged to go to Ágartalá in order to obtain justice. The fiscal administration of the State also rendered it desirable that a responsible officer should be posted within the limits of the new Subdivision.

FISCAL DIVISIONS.—There are, according to a report from the *díwán*, ten fiscal divisions or *parganás* in the State of Hill Tipperah. Their names are as follows :—(1.) Ágartalá, (2.) Bísálgar Hill, (3.) Isán Chandranagar, (4.) Indranagar, (5.) Bámtiá, (6.) Kamalpur, (7.) Kailáshar, (8.) Pháorá Dharmanagar, (9.) Baksanagar, (10.) Udáipur.

CLIMATE.—Captain Badgley, in his Report to the Surveyor-General, states that during the cold weather, and until the rains commence in March, the climate is very pleasant, the temperature being lowest about the middle of January. During the dry weather, there is a marked difference between the temperature of the hills and valleys, the latter being colder at night and warmer during the day than the hills. The cold in the valleys is due to heavy fogs, which last from ten o'clock at night till ten o'clock in the morning. After the first rains set in, about the 15th March, the valleys become clear at night, and it is then hotter in the shade of the valleys than on the hills. The greatest cold experienced by the Survey party was in the valleys, 41° F. ; and on the hills, 48° F.

The following table, compiled from returns published by the Meteorological Reporter to the Government of Bengal, shows the monthly rainfall, and the number of days on which rain fell in each month, for the years 1873 and 1874.

RAINFALL IN HILL TIPPERAH FOR THE YEARS 1873 AND 1874.

		January.	February.	March	April.	May.	June.	July.	August.	September.	October.	November.	December.	Year.
Rainfall,	1873	0·29	0·07	1·69	6·87	5·35	11·35	5·27	18·23	7·23	1·12	0·42	0·57	58·46
	1874	1·44	2·88	2·08	6·11	10·12	8·28	8·02	7·69	9·22	6·66	1·65	..	64·15
Number of days on which rain fell,	1873	1	1	8	10	7	20	26	24	18	3	3	3	124
	1874	3	7	6	8	9	20	16	19	18	19	3	..	128

DISEASES.—The endemic diseases are bowel-complaints, remittent and intermittent fevers, and rheumatism. The principal epidemic

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is cholera. Dr. Stork, who was the Rájá's medical officer in 1873-74, reports that Hill Tipperah was unhealthy during the greater part of that year. 'Epidemic cholera broke out in the town and adjacent villages, and raged with much fury during the months of April and May 1873, causing a panic among the people, many of whom deserted their homes to escape from the disease.' Vaccination as a preventive measure against small-pox has been introduced in the State, the Rájá setting an example by having himself and all his family vaccinated.

INDIGENOUS MEDICAL DRUGS.—The following indigenous medical drugs are all said to be found in Hill Tipperah :—(1.) *Amaltál* or *Amaltás* (Cassia fistula). (2.) *Anantámul* (Hemidesmus Indicus). (3.) *Apáng* (Achyranthes aspera). (4.) *Apárajitá* (Clitorea ternatea). (5.) *Amlaki* (Emblica officinalis). (6.) *Bishmitá* or aconite (Aconitum napellus). (7.) Aniseed (Anethum sowa). (8.) *Ánár* (Punica granatum). (9.) *Ámrul* (Oxalis corniculata). (10.) *Ádrakh* or ginger (Zingiber officinale). (11.) *Bel* (Ægle marmelos). (12.) *Banhaldi* (Curcuma zedoaria). (13.) *Bákas* or *bákur* (Adhatoda vasica). (14.) *Bahará* (Terminalia belerica). (15.) *Bhuikumrá* (Trichosanthes tuberosa). (16.) *Bálá* (Pavonia odorata). (17.) *Bhikapurni* (Hydrocotyle Asiatica). (18.) *Bherendá* or castor-oil plant (Ricinus communis). (19.) *Bichidáná* (Cydonia vulgaris). (20.) *Bábni tulsi* (Ocimum basilicum). (21.) *Birangá* (Embelia ribes). (22.) *Bistárak* (Tiaridium Indicum). (23.) *Chháttain* (Alstonia scholaris). (24.) *Cháulmugrá* (Gynocardia odorata). (25.) *Chidlang* (Vernonia anthelmintica). (26.) *Jákhalgotá* or *jaipál*, croton-oil plant (Croton tiglium). (27.) *Chitá* or *lálchitra* (Plumbago rosea). (28.) *Champak* or *chámpá* (Michelia champaca). (29.) *Dhuturá sádá* (Datura alba). (30.) *Dhaniyá* (Coriandrum sativum). (31.) *Debdáru* (Pinus deodara). (32.) *Iláchi* (Eletaria cardamomum). (33.) *Gáb* (Diospyros embryopteris). (34.) *Gánjá* (Cannabis sativa). (35.) *Ghrita kumári* (Aloe perfoliata). (36.) *Gandha bhádáli* (Pæderia fœtida). (37.) *Hinchá* (Enhydra hingcha). (38.) *Haritaki* (Terminalia chebula). (39.) Horse-radish (Cochlearia armoracia). (40.) *Hálim* (Lepidium sativum). (41.) *Haldi* or turmeric (Curcuma longa). (42.) *Isabgul* (Plantago ispaghula). (43.) *Jayanti* (Æschynomene Sesban). (44.) *Jabá* (Hibiscus rosa-sinensis). (45.) *Jaistha madhu* (Glycyrrhiza glabra). (46.) *Jhampi* (Abutilon Indicum). (47.) *Joán* (Ptychotis ajowan). (48.) *Kalápnáth* (Andrographis paniculata). (49.) *Kát karingá* (Cæsalpinia bonducella). (50.) *Kuchilá* (Strychnos nux-

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vomica). (51.) *Kálá dhuturá* (Datura fastuosa). (52.) *Kálá jám* (Eugenia jambolana). (53.) *Kath bel* (Feronia elephantum). (54.) *Kálá kálkásandá* (Cassia sophera). (55.) *Kadamba* (Nauclea cadamba). (56.) *Khetpáprá* (Oldenlandia biflora). (57.) *Kála jirá* (Nigella sativa). (58.) *Kurchi* (Wrightia antidysenterica). (59.) *Lanká* or *gáchhmarich*, chilli (Capsicum annuum). (60.) *Mádár* (Calotropis gigantea). (61.) *Muthá* (Cyperus rotundus). (62.) *Mahábali bach* (Zingiber zerumbet). (63.) *Mendhi* or Indian myrtle (Lawsonia alba). (64.) *Methi* (Trigonella fœnum-græcum). (65.) *Nim* (Azadirachta Indica). (66.) *Nageswar* (Mesua ferrea). (67.) *Nishinda* (Vitex negundo). (68.) *Nágphani* (Opuntia Dillenii). (69.) *Nagarmuthá* (Cyperus pertenuis). (70.) *Palás* (Butea frondosa). (71.) *Páti-nebu* (Citrus limonum). (72.) *Bágh-bherenda* (Jatropha curcas). (73.) *Punar-nabá* (Boerhaavia procumbens). (74.) *Pán* (Piper betle). (75.) *Pipul* (Piper longum). (76.) *Pudiná* (Mentha sativa). (77.) *Pániphal* (Trapa bispinosa). (78.) *Patal* (Trichosanthes dioica). (79.) *Rakta chandan* (Adenanthera pavonina). (80.) *Raktakamal* (Nymphæa rubra). (81.) *Siálkántá* (Argemone Mexicana). (82.) *Sujina* (Moringa pterygosperma). (83.) *Sij* (Euphorbia nereifolia). (84.) Squill (Urginea Indica). (85.) *Syámlatá* (Ichnocarpus frutescens). (86.) *Simul* (Bombax Malabaricum). (87.) *Sepháliká* (Nyctanthes arbortristis). (88.) *Sundhi* (Nymphæa stellata). (89.) *Supári* (Areca catechu). (90.) *Somráj* (Vernonia anthelmintica). (91.) *Swet Karabi* (Nerium odorum). (92.) *Sarishá sádá* (Sinapis alba). (93.) *Sarishá kálá* (Sinapis niger). (94.) *Sasá* or *Khirá* (Cucumis sativus). (95.) *Thalkurá* (Hydrocotyle Asiatica). (96.) *Tetul* (Tamarindus Indica). (97.) *Tulsi* (Ocimum sanctum). (98.) *Tezpát* (Cinnamomum [various species]). (99.) Tobacco (Nicotiana tabacum). (100.) *Teori* (Ipomœa turpethum). (101.) *Til* or sesamum (Sesamum orientale). (102.) *Tisi* (Linum usitatissimum). (103.) *Tagar* (Valeriana Wallichii). (104.) *Pálitámándár* (Erythrina Indica).

MEDICAL CHARITIES.—A hospital was opened at Ágartalá in May 1873, which appears to have become very popular. The total number of out-door patients treated in the year 1873-74 was 3034. In 1874-75 the number was 3322; of whom 3293 were cured, 12 died, and 17 remained under treatment at the close of the year. There were 13 in-door patients, against 5 in the preceding year; 10 of the patients were cured, and 3 died.

At Kailáshar, the headquarters of the Subdivision of the same

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name, there is a dispensary, towards which the Rájá contributes Rs. 15 per month, and subscriptions are also obtained locally. There is a native doctor in charge, on a monthly salary of Rs. 20. The number of out-door patients treated during the year 1874-75 was 300, of whom 219 were cured, 76 absented themselves before being cured, and 5 remained at the end of the year.

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APPENDIX.

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APPENDIX

TO

STATISTICAL ACCOUNT OF NOÁKHÁLÍ.

THE CYCLONE OF 1876.—On the night of Tuesday, the 31st October 1876, a cyclone, more disastrous in its effects than any other of which accurate record remains, swept over the Delta of the Meghná river, spreading death and disease throughout the Districts of Noákhálí, Bákarganj, and Chittagong. The following account of the storm and its effects on the District of Noákhálí is compiled from the official correspondence on the subject, principally from two Minutes by the Lieutenant-Governor of Bengal (Sir Richard Temple), dated the 21st November and the 15th December 1876. Unless otherwise stated, it is from these Minutes that all quotations are derived.

'In the evening the weather was a little windy and hazy, and had been somewhat hot; but the people retired to rest apprehending nothing. Before eleven o'clock the wind suddenly freshened, and about midnight there arose a cry of "The water is on us!" and a great wave burst over the country several feet high. This was followed by another wave, and again by a third, all three rushing rapidly southwards, the air and wind being chilly cold. The people were thus caught up before they had time even to climb on to their roofs, and were lifted to the surface of the water, together with the beams and thatches of their cottages. But the homesteads are surrounded by palms, bamboos, and a large thorny species called *mándár;* and the people were borne by the water on to the tops and branches of these trees. Those who were thus stopped

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were saved, those who were not must have been swept away and drowned. There is an extraordinary sameness in the general manner in which people were saved or lost. In most cases they would show us the particular tree on which they stuck, and generally the survivors pointed to the severe scratches they received from the prickly branches of the *mándár* trees; in reality these thorns and prickles held them tight, as if with natural grappling-hooks, and prevented them from being borne away.

'The mode of habitation on the mainland is in this wise: Each hamlet consists of four to six houses (to each house a family); these are built (thatch and matting) on a slightly raised platform, composed of earth thrown up from the surrounding ditch; they are enclosed by a wall of trees, high and dense. It was this formation, unvarying in kind, though varying in degree, that prevented the loss of life from being universal. Indeed, the trees, in their long stretching arms, held up the drowning people. In those hamlets where the trees grew thickly, many lives were saved; in those hamlets where there happened to be gaps or breaks in the environment of trees, most of the inhabitants were lost.

'The bodies of the drowned were carried to considerable distances, where they could not be identified. Most homesteads have dead strangers lying about, washed in from remote villages. The corpses began to putrefy before the water cleared off, so they are left unburied in numbers all over the country, as among a Muhammadan population there is no cremation. Mixed with human bodies are the carcases of cattle, all heaped together. The smell in many places was distressing to us as we walked through the fields from village to village. Weather-tossed seamen in the Bay of Bengal saw many bodies floating out from land with the waves. Corpses from Sandwíp Island were flung on to the shore at Chittagong; and living persons were borne thither across an arm of the sea, at least ten miles broad, clinging to the roofs or beams of their own houses, as if upon rafts. . . .

'The force of the inundation appears to have lasted in most places from about midnight to 2 A.M., that is, for two hours; by daybreak there was a subsidence of the flood, and by noon next day the survivors had come down from the trees and regained *terra firma*. . . .

'Many of the local native officials were drowned. Of those who escaped, some stood by their posts and did their duty well. Some

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few deserted and fled for their own safety, forgetting their charges. There were few resident landlords and few land agents on the spot. The villagers mostly consisted of cultivators and sub-proprietors—a substantial yeomanry in fact—and they were the richest peasantry in all Bengal.'

Sir Richard Temple, assisted by Mr. Reynolds, Secretary to the Government of Bengal, and Mr. H. Beverley, Inspector-General of Jails, ascertained the precise mortality in several small areas, and, from the information thus obtained, prepared the following estimate of the number of lives lost on the night of the cyclone on the mainland of Noákhálí :—

ESTIMATE OF THE NUMBER OF PERSONS DROWNED IN NOÁKHÁLÍ DURING THE CYCLONE OF THE 31ST OCTOBER 1876.

THÁNÁ.	Population according to the Census of 1872.	Probable Number Drowned.
Sudhárám, ...	96,465	5,000
Bámni, ...	33,979	5,000
Ámirgáon, ...	133,343	10,000
Mirkásarái, ...	120,980	10,000
Total of the four mainland *thánás* principally affected by the cyclone, . .	384,767	30,000

In the island of Hátiá the deaths were estimated at 30,000 out of a population of 54,147, and in Sandwíp at 40,000 out of 87,016. Mr. F. H. Pellew, who was deputed on the 19th November to visit the Sandwíp group of islands, reported that the deaths from drowning in Sandwíp were not more than 25,000; but that disease, and the other effects of the catastrophe, would probably raise the mortality to the higher estimate of 40,000.

On the whole, for the four mainland *thánás* principally affected, and the islands of Sandwíp and Hátiá, the estimates give a total of 100,000 deaths out of a population of 525,930, or a mortality of 19 per cent.

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'The boats, great and small, which constitute the only carriage in these tracts, and which fill the place of carts, were all lost on the night of the storm, having been jammed and wrecked, or carried inland and left high and dry. The Noákhálí authorities were thus bereft of all resources for moving across the floods. In the case of Hátiá Island this was very hard. By reason of the loss of all boats there were no means of crossing the Meghná to reach the survivors, who for three days at least were succourless.

'Most of the trees will recover, except the areca or betel-nut palms. These exist in great numbers, of which very many are broken, snapped off, as it were; and much of the betel crop just being gathered was destroyed, though some part was saved. The country here is well wooded, but at present it has lost all verdure and silvan appearance; it seems to have been stricken by a withering winter, and wears a drab colour, with bare branches or dead leaves, or trunks contorted as if torn by some superhuman destructive agency. Many trees torn up by the roots were carried away with the flood into the great river, and there remain as sunken trees, known to sailors as "snags," so dangerous to navigation. These "snags," extending over an expanse of water, look as if they had been set up by an enemy.'

The island of Sandwíp is of old formation, and the ground towards the centre is higher than near the shore. There the houses, 'instead of being scattered in little hamlets, are, towards the centre, collected into large villages, well protected by trees, and having large tanks, with high banks round them. Consequently, although towards the shores of the island the people were swept off exactly in the manner previously described, yet towards the middle they for the most part escaped, as the wave was not relatively quite so high, and the trees afforded more protection, apparently checking the rapidity of the wave, and allowing the people a few minutes, during which they crowded on to the banks of the tanks, and so kept their heads above water. On the other hand, the storm-waves here came from the south, that is from seawards, and receding, left the tanks and other drinking water brackish (instead of being fresh, as was the case in Hátiá and also in Bákarganj), and thus caused the stagnant water remaining after the wave had passed to become fetid. Cholera set in soon after the first disaster. On the 23d November there came a storm of wind and rain (the ghost, as it is called, of the cyclone), suddenly lowering the temperature of the atmosphere, and sorely

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chilling the houseless people. This fresh misfortune aggravated the choleraic plague.'

Mr. Pellew gives the following account of the cyclone in Sandwíp: —'The people in the villages on the south-western coast stated that the inundation commenced with a wave at least six feet high, which burst over the land from the south-east. Very shortly afterwards another wave, six feet higher, came from the south-west. These waves came suddenly, just like the bore, mounting up and curling over. The second wave is described as lifting the roofs of the houses, and whirling the contents—human beings, with furniture, etc.—violently outside. The mat walls, with their wooden posts, were swept away, the latter being either broken off short or wrested out of the ground. All this was done suddenly; people described it as occurring in one second of time. Behind each wave the water did not fall again, but remained, so that after the second wave there was twelve feet of water over the land.

'In the centre of the island the water came up less suddenly. The Government Pleader at Harishpur was taking refuge from the storm in his new office. Suddenly an alarm was raised that the water was coming. He got on the wooden dais, but the water immediately covered this. He then went up to his neck in water, along a raised path, to the bank of his tank, which is about twelve feet high. He told me that the rising of the water did not take longer than two minutes from first to last, and that he was only just in time. The bank of the tank was not more than ten yards from his office.'

In many villages whole families were swept away, and in some of the *chars* the entire population was destroyed. 'In the village of Neyámasti,' writes Mr. Pellew, 'one man was the sole survivor of thirteen; four men were the survivors of a household of twenty-five. The women have perished in immense numbers. Most of the men who remain are wifeless. In Kangáli Char the Sub-Inspector of Police found nothing but two wild buffaloes alive, and the corpses of men, cows, and buffaloes. In Char Maulavi, out of 177 people, 137 died.'

For the first few days after the cyclone there were several attempts at plundering, and great demoralisation prevailed among the low Muhammadan population. Men, in gangs and singly, armed with cudgels, bills, and hatchets, were, the Magistrate reported, wandering about the inundated tracts, and breaking open

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and looting all they could lay their hands upon, whether under the care of owners or not. This lawlessness was, however, rapidly suppressed; and the people soon returned to the sites of their former houses, and busied themselves in drying their grain and in saving what they could of their property. Throughout the devastated tracts 'the demeanour of those who really bore the brunt of the storm was,' Sir Richard Temple states, 'marked by that enduring fortitude under suffering which distinguishes the native character.'

Immediately after the storm had passed away, relief-centres were opened; and the Lieutenant-Governor records in his Minute that after the first few hours of inevitable destruction, not a life, so far as he could learn, was lost from any preventible cause. 'Those who perished in that fatal instant of time passed suddenly beyond aid; but those who then escaped are still sustained, or are sustaining themselves sufficiently well. The disaster, great though it be, has yet happened in the midst of plenty and of rural wealth. All around the fated and wasted area there are excellent crops and abundant stores. Those who have lost their agricultural wealth have still some left, and doubtless possess considerable credit.' The relief-centres were therefore as much for guard as for relief—'for the purpose of restoring order, of preventing confusion, of keeping rustic society together, of making every responsible person keep to his work, and of insuring that public confidence without which trade cannot quickly recover.'

As has already been stated, cholera set in soon after the cyclone had passed away. Although a large medical staff was immediately despatched to the District, the epidemic continued to rage to such an extent, that when Mr. Pellew visited the Sandwíp islands, the mortality from the plague threatened in some places to exceed that from the storm itself. The returns for thirty-three police-beats in South Sandwíp, with a population of 10,855 souls, gave the deaths by drowning as 1063, whereas those from cholera in the same tract had by December 1876 amounted to 764. The pollution of the tanks and water-courses, both by the salt-water inundation and by the corpses of men and the carcases of cattle, added to the other evils resulting from the cyclone; while the stench from the dead tainting the air throughout the inundated tract aggravated the plague of cholera. Nearly all the scavenger animals—jackals, dogs, and even vultures—perished by the storm and the wave; and for weeks after the inundation the land was covered with the dead

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bodies of men and cattle, preserved by the salt-water from rapid decomposition.

In his Minute dated the 21st November 1876, the Lieutenant-Governor states that he is unable to suggest any protective measure against the recurrence of so great a calamity:—'The area to be protected is too great to be encompassed with protective works. If embankments became breached in such a storm, they would afterwards do more harm than good, for they would prevent or retard the running off and subsidence of the waters. Perhaps the people might build perches for themselves on platforms, on stilts, and the like; but the trees which invariably surround the homesteads serve this purpose admirably, and it is to them that the survivors mainly owe their escape.'

THE CYCLONE IN THE TOWN OF NOÁKHÁLÍ.—The following description is quoted from a report by the officiating Magistrate, Mr. R. Porch:—

'Monday the 30th October broke cloudy and overcast, and drizzling rain kept falling from 10 A.M. till 1 P.M.; from that time it continued overcast, with clouds constantly flying inland, and more clouds constantly gathering. The appearance of the sky seemed to indicate the probability of a cyclone or gale, or else bad weather. It looked threatening all day on the 31st; and in the afternoon there were frequent showers, which settled into heavy rain as the evening set in. The wind was then blowing from the east, but later in the evening, at about 10 P.M., it blew hard from the north and north-east. This fearful hurricane lasted all night till 4 A.M., when there was a lull for half-an-hour, and it blew again from the west. Scores of the finest trees were uprooted and stretched their length, lying from north to south in a westerly direction. Every mud or mat building in the place fell similarly. Only one Deputy Collector's cutcherry remained standing. All the jail wards, line buildings, and other public edifices, not built of brick, were blown down. All the trees were denuded of leaves, and their branches broken and scattered. The town and neighbourhood looked as though it had been bombarded.

'But this was not all. About half-past 4 A.M. loud cries were heard that the sea was rushing in; the "bore-roar" was heard, and the great inundation came sweeping over the whole country from the direction of the south-west. The women and children and respectable families on the north-east side took refuge in the cutcherry building. Those on the south-west fled to the tank-house and

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to the other brick buildings in the neighbourhood; those on the north-west took shelter in the highest shops in the *bázár;* those on the south-east were sheltered in the circuit house. Hundreds, mostly women, flocked into the town from the neighbouring villages.'

Even at 7 o'clock on the morning of the 1st November the water in the town *bázár* was $3\frac{1}{2}$ feet in depth, and the streets had the appearance of canals, with strong currents running north, carrying along the broken fragments of houses and shops.

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